



**"VOICE of ISLAM"**

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"The virtue which a man practises becomes a noor in his heart and a strength in his body. The evil that a man commits becomes a darkness in his heart and creates a weakness in his body. (Hasan Basri)

## MEDICAL INSURANCE - THE WORST INSURANCE RACKET

All classes of insurance are evil haraam rackets. But, the worst of these haraam monetary rackets is medical insurance which is deceptively marketed as 'medical aid'. Many sheikhs, molvis and duktoors are also victims of this deception, believing that medical insurance is an altruistic institution which caters for the poor and needy during the calamity of sickness. Medical insurance is anything but medical aid.

Legal extortion and usurpation are the methods of fleecing the luckless dumb members who have been duped into entanglement with medical insurance schemes, without understanding the callousness and fraud of the insurance racket in which they are mired with exorbitant monthly premiums which they have to enduringly and timeously pay for imagined medical 'benefits'. A study of the rules and regulations of medical insurance and of the law as enacted in the government's Medical Schemes Act reveals the extent of this callous racket.

### MEDICAL PLAN

Consider the following medical plan, and the evil and callousness of this racket will become conspicuous. In the comprehensive medical insurance plan, the monthly premium for an adult is R2,000 and for a child R500. Zaid, a middleclass businessman has a wife and four minor children. Thus his monthly premium payments for himself and his dependents amount to R6,000.

According to the law and the insurance company's rules, 25% of this amount is held in a savings account in the names of the insured (Zaid and his dependents). A medical insurance savings account is called MSA. Of the monthly R6,000, the sum of R1,500 is deposited in the MSA. According to law, only this R1,500 belongs to Zaid and his dependents, hence it is held in the MSA on the principle of 'trust' to be used at a later stage.

The R4,500 balance of the premiums is swallowed and digested by the medical insurance entity. This R4,500 is paid for 'peace of mind' in the event of future sickness which requires hospitalization. Should the calamity of chronic disease or hospitali-

zation develop, then the medical insurance scheme will pay for the medical expenses. If there is no such calamity, then obviously there will be no medical benefits. In the overwhelming majority of cases, there is no hospitalization, hence the medical insurance does not pay out anything. In the insurance racket, the research is done superbly and predictions are almost accurate.

The percentage of hospitalization requiring major expenditure is correctly forecast, and on this basis the premiums are calculated to yield maximum gains for the bosses of the insurance company. Let us continue to examine the plan into which Zaid is trapped. In one year, R18,000 accumulates in his and his dependents' savings accounts. At the same time R54,000 (12 X R4,500) of the premiums he has paid is acquired by the medical insurance scheme for its own account.

In the first year each adult (Zaid and his wife) had R6,000 in their MSA, and each child R1,500. This gives us the total of R18,000 for the whole family. A minimum prescribed amount of medical benefits is provided during the course of the year. In Zaid's insurance plan, four free doctor's consultations are allowed. If hospital out-patient services are required, this has to be paid from the MSA. The medical insurance does not pay for such services. If hospitalization is required for mental illness, the medical insurance does not pay. Payment is made from the MSA (savings account). If consultation with a medical specialist is required, the medical insurance does not pay. If funds are available in the MSA, it will be paid from the savings account.

Usually the money in the savings account is used up during the course of the year for day-to-day medical expenses and consultations since the medical insurance allows only a prescribed minimum benefit. If Zaid has used up the R6,000 in his MSA, then all medical 'aid' ceases. Although 75% of his premiums has been appropriated by the insurance company, and this is R18,000 in just one year per person., Zaid will not be given any medical aid if the R6,000 in his MSA has been used up. The same applies to all his dependents. Once

RASULULLAH (sallallahu alayhi wasallam) said that among the signs of Qiyaamah is that "Knowledge of the Deen will be pursued for reasons other than the Deen." This prediction of Rasulullah (sallallahu alayhi wasallam) is being vividly enacted in front of our eyes. In this era in which we live, there is a preponderance of ulama-e-soo' (evil 'scholars') who pervert and subvert the Deen. About these evil ulama who teacher-ously betray Allah, His Rasool and the Ummah, Rasulullah (sallallahu alayhi wasallam) said:

"There will soon be in my Ummah such people in whom will permeate these evil desires just as (the disease of) rabies pervades a man bitten by a rabid dog. There will remain neither a vein nor a joint (in his body) which will not be affected by it."

The inordinate craving for money, cheap name and fame, and the quest for gratifying carnal proclivities are driving the evil 'scholars' into the immoral institutions and practices which western civilization offers. In this regard, a concerned Brother writes:

### 'ISLAMIC COURSES'

"Recently there has been a vigorous campaign for our Ulama to attend the "Islamic courses" offered at the kuffaar universities. Many of our young Ulama (sic) are being influenced with glamorous certificates, titles, etc., and are subscribing to the course. These courses are held once a week on a Saturday at the Durban Westville University and twice a month at Pietermaritzburg campus. The lectures are attended by men and women who do not observe proper Hijaab. The women dress scantily with their hair and body shape exposed.

The course is conducted by

the money in the savings account has been used up, the medical insurance no longer provides any medical benefits. Only in the case of hospitalization, will the expenses be paid.

Meanwhile Zaid has to pay his own medical expenses. Only when money again flows into the MSA during the following year, will the so-

modern-day 'suit and tie' scholars. Sometimes ulama (sic) are invited to deliver lectures on some subjects. These ulama (sic) deliver their lectures in front of men and women who sit in the same hall. The women also talk to the ulama (sic), posing questions.

In order to offer you a clearer vision of them (i.e. of the sick, spiritually diseased and mentally deranged ulama-e-soo'), Mufti

## ULAMA-E-SOO' - SIGNS OF QIYAAMAH

Zubayr Bayat lectures at some courses. Some young ulama (sic) from

our type Darul Uloom use him as a daleel to take part. Some ulama (sic) are also Imaams in some Masaajid. These young ulama (sic) are now moving towards serving modernist institutions, for example, Al Ansar and Albaraka Bank .....

Molvis and sheikhs who sit at the feet of fussaag and fujaar tutors in venues of fisq and fujoor are bereft of Aql. They have totally failed to understand the value of Ilm-e-Deen. They had initiated their Madrasah career with corrupt worldly and nafaasani motives, hence they were deprived by Allah Ta'ala of the Noor of Ilm. It is for this reason that they seek 'deeni' knowledge from unqualified personnel who are deviates. It is a case of deviates leading deviates. The whole miserable lot of these molvis who inflict humiliation on themselves are like those asses mentioned in the Qur'aan Majeed. 'They are like donkeys loaded with books.' Just as the asses do not understand the worth of the load they are carrying, so too are these modernist molvis who are ignorant of the value of the Deeni Ilm which they had pursued in the Madaaris.

called medical aid resume. This is indeed callous and unacceptable. Zaid, in the very first year, after using up the R6,000 in his MSA, still has another R18,000 which the company has appropriated for itself. But he has to pay for his own medical expenses.

(Continued on page 8)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. A man saved up a substantial amount of money to build a house. When the Hajj season came, he had the cash with him as he had not yet started his building project. Is Hajj Fardh on him?**

**A.** If he has sufficient money during the Hajj months, then Hajj becomes Fardh on him. He is now not allowed to use the money to build a house or to spend it anywhere else. Hajj has now become Fardh on him. He has to go immediately for Hajj. If he uses up the money and does not go for Hajj, he is guilty of a major sin, and he has to make qadha of the Hajj.

**Q. My monthly salary is more than Nisaab value. However, during the course of the month the entire salary is spent on our needs. Do I have to pay Zakaat on my salary?**

**A.** Zakaat is not Fardh on the salaried worker who uses up his entire wages. Even if the salary is more than Nisaab, there is no Zakaat on it because it is used up before twelve months have lapsed. At the time of Qur'baani, if he has the Nisaab amount, then Qur'baani will be Waajib. But if he has already used up the money or it has decreased to less than Nisaab, then Qur'baani will not be incumbent on him.

**Q. On 15 January a man had money more than the Zakaat Nisaab. He used part of the money during the next couple of months. He no longer had the Nisaab amount a month later. On 20 May he again acquired money more than the Nisaab. When will Zakaat become compulsory on him?**

**Q.** If one Islamic year after 15<sup>th</sup> January 2007, the man has Zakaat assets to the value of Nisaab or more, then he will have to pay Zakaat. The year will not be calculated from 20<sup>th</sup> May 2007. The reduction in the Nisaab after 15 January 2007 will be ignored. Only if the money is completely used up, leaving him with nothing, will the original Nisaab date (15 Jan. in this case) be ignored. If for example, after 15 January, he used up all the money, and then became the owner of Nisaab on 20 May, then this person's Zakaat year will end one Islamic year after 20 May.

**Q. The government is paying compensation to the relatives of deceased person's whose properties were expropriated during the apartheid regime. What is the Shariah's ruling on this issue? Does the law of inheritance apply?**

**A.** The compensation which the government now pays is *in lieu* of the property which was usurped by the state under the Group Areas Act. The usurped land belonged to the deceased. The money obtained from the government is not a gift to any particular person. It is the substitute or the 'price' of the property. The compensation received is inheritance. It has to be distributed to the heirs in accordance with the Shariah's law of inheritance.

**Q. Someone claims that using the number 786 as a symbol for Bismil-**

**laah is bid'ah. Is it permissible to write 786 instead of Bismillaah?**

**A.** It is not bid'ah to use the number 786 as a substitute for *Bismillaahir Rahmaanir Raheem*. Although there is no Sunnah significance in using 786, it is permissible to use it as a substitute for the Arabic text of the *Bismillaah* aayat.

**Q. My deceased father signed a computer piece of paper in which he stated that he is giving 50% of the property that he owns to the daughters and the wife as a gift (10% each daughter and 30% to the wife). The document was then stamped at the police station and kept away unknown to the sons. All rental income accruing to the property was received by the deceased while he was alive and was never distributed to his wife and daughters. Ownership was also not legally transferred. Is this gift valid?**

**A.** The gift is not valid. Since the deceased never gave possession of 50% of the property to his wife and daughters, the gift is not valid. A gift is valid only if physical and true possession is given to the donee. The fact that he appropriated the rental income for himself further confirms the invalidity of the gift. The 50% of the property is part of the deceased's estate and the Shariah's law of inheritance will apply.

**Q. Zaid gave his car to Amr to sell for R30,000. Amr sold the vehicle for R35,000. May Amr take the extra R5,000 profit for himself?**

**A.** The extra R5,000 belongs to the owner of the car. It is not permissible for Amr to take it for himself.

**Q. A musalli cried while reciting qiraa't for the duration of three Tasbeehs or more. Is Sajdah Sahw compulsory?**

**A.** If the crying was the effect of fear for Allah, fear for Jahannum, maut, etc. then the Salaat will be valid even if the crying was audible. If the duration was three Tasbeeh or more, Sajdah Sahw should be made. If the crying was audible and for some worldly reason, the Salaat will break.

**Q. There are no male heirs of the deceased. His only heirs are his mother, wife, one daughter and 3 sisters. How is the estate to be divided?**

**A.** The mother one sixth; wife one eighth; daughter half the estate; the balance of the estate to be equally shared by the 3 sisters.

**Q. The rightful male custodians (paternal grandfather and paternal uncles) of minor children are immoral and modernists. The relatives on the maternal side are pious persons who are Deeni conscious. Is it permissible in this case to deny custody to the paternal relatives and keep the children in the custody of their maternal relatives?**

**A.** Yes, it is permissible. It is not permissible to assign the minors into the custody of such relatives who are fusaq and fujaar regardless of them being the 'rightful' custodians. Their *fisq* and *fujoor* eliminate their right of

custody.

**Q. Can we give our Zakaat with medicines donated to Muslim organizations which run clinics in the rural areas of Malawi where the population is predominantly Muslim?**

**A.** Zakaat may be paid even with medicines. However, it is essential that those who run the clinics are Muslims. They should be informed of the status of the medicine, and they should ensure that the Zakaat-medicine is given to only poor Muslims.

## 'HALAAL' PORK SPICE

**Q. SANHA has approved a spice labelled "PORK SPICE". Sanha's halaal certification and logo appear on the Pork Spice container. Please comment.**

**Comment:** 'Halaal' pork and swine products are no longer surprising. This is not the first time that pork products have been labelled 'halaal' with the 'halaal' stamp and certification of the corrupt mercenary bodies who fill their unholy coffers with money at the expense of the Imaan and Akhlaaq of Muslim masses who are now thoroughly addicted to consumption of carrion and even pork. There is wholesale 'halaal certification' of haraam products by the satanic so-called 'halaal authorities'. They fabricate 'proofs' from the Qur'aan and Hadith for proclaiming swine-flesh to be 'halaal'. 'Halaal' pork spice is just a forerunner. Wholesale consumption of haraam is among the signs of Qiyaamah.

Just recently in Malaysia baked beans with pork had 'halaal' certification on the labels. This type of malpractice is bound to happen and be on the increase. No one will be able to control these evils. The corrupt haraam certifying bodies are concerned with only making money, and the corrupt masses are concerned with only gratifying their bestial lusts. Let them enjoy their 'halaal' pork products at their own peril.

**Q. Many people want to migrate from South Africa. They say that the future here is bleak and dangerous. Please comment.**

**A.** The future is bleak and dangerous in every country of the world in this era of *fitnah*, *fasaad*, *fisq* and *fujoor*. There is no safe haven anywhere in the world. The evil of people is hemming them in from all sides. Allah Ta'ala says in the Qur'aan Majeed: "*Fasaad (corruption) has appeared in the land and the ocean as a consequence of the (evil) which the hands of people have wrought, so that Allah causes them to taste a portion of their*

*(evil) perpetration, for then perhaps they will return (to Rectitude).*"

There is no place to flee because our evil pursues us like the shadows of our own bodies. Shadows are inseparable from their bodies. Leave alone the non-Muslim communities. We should contemplate the *fisq* and *fujoor* of our own people. The immorality of our community (men and women) has reached alarming proportions. 'Burqaahs' have become deceptive masks for zina. Muslim women prowl around the streets, malls and other unsavoury places in a state which the Shariah describes as nudity. Rasulullah (sallallahu alayhi wasalam) sounded the following warning for women who parade 'nude' in the streets: "*There will be numerous women on the Day of Qiyaamah who used to wear clothing (on earth) but will be naked (in Qiyaamah).*" Islamically they are 'nude' in their western zina attire. Let these 'nude' Muslim females understand well that the *Athaab* of Allah Ta'ala comes commensurate with the crime. The nature of the Divine Chastisement will be like the nature of the crime. What can happen in this land by way of Divine Punishment makes one shudder.

In the midst of all the corruption of the Muslim community, we find the ulama fraternity, not only maintaining silence, but actively promoting the *fisq* and *fujoor*. There are the evil 'ulama' of the satanic radio stations, the evil 'ulama' sitting on riba bank-boards issuing licences for riba products, evil 'ulama' persuading an already doomed community to devour haraam carrion with their haraam certificate racket; evil 'ulama' advocating zina in a variety of forms by a variety of methods such as immoral so-called 'Muslim' schools, luring women out of their homes to attend ostensibly 'Deeni' programmes and 'thikr' programmes, etc., etc., etc.. *Fisq* and *Fujoor* preponderate in the Muslim community which is rotten to the core – from the Ulama down to the ignorant masses. All are boiling in the cauldron of immorality. But, due to spiritual paralysis they are impervious to the boiling. But soon the paralysis will disappear and they will then feel the terrible heat in the cauldron of vice in which they are entrapped. There is no place to run to. The *Athaab* cannot be prevented. The writing is on the wall, but the community is blind – thoroughly blind because the ulama-e-soo' have lulled them into blindness.

**Q. A Mufti Sahib explained that a person has to purchase food on the 10<sup>th</sup> Muharram in order to obtain the virtues of spending on one's family on this day. The purchase of the food should be during the night of the 10<sup>th</sup> (i.e. after sunset). If the food is purchased before sunset or the preparations are made before sunset, one is deprived of the virtues mentioned in the Hadith in relation to lavish food for the family on the 10<sup>th</sup>. Does a person necessarily have to buy food on the 10<sup>th</sup> when our freezers and fridges are stocked with**



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**a variety of delicious food items?**

**A.** There is no validity in the claims of the Mufti Sahib. The foods stocked up in the fridges and freezers are adequate. One will not be deprived of the *fadhliyat* of Yaum-e-Aashura (10<sup>th</sup> Muharram) if one buys food on the 9<sup>th</sup> for use on the 10<sup>th</sup> or the food is taken from the freezer/fridge.

**Q. A woman was in the state of haidh when she left Durban. She attained purity and made ghusl only at the destination a few hundred kilometres away. She was told at the destination that she has to perform Salaat in full, not Qasr as she is not a musaafir according to the Shariah. Is this true?**

**A.** Since the woman attained purity only at her destination, she will not be regarded as a musaafir. She has to perform Salaat in full. However, if she undertakes a journey of 77 km or more from her destination, then she becomes a musaafir and will have to perform Qasr.

**Q. When performing Qasr Salaat, there are people of different opinions. Some say that only the Fardh is shortened. Others say that Sunnat and Nafl should be omitted. Which view is correct?**

**A.** There is only one opinion, namely, the Ruling of the Shariah. The baseless opinions of people should be ignored. On a journey, it is compulsory to perform Qasr Salaat, i.e. instead of four raka'ats Fardh, two raka'ats will be performed. Qasr does not apply to the Sunnat and Nafl Salaat. These are performed full. If one has sufficient time on the journey, one should not unnecessarily abandon the Sunnat and Nafl. Nevertheless, it is permissible to omit the Sunnat and Nafl Salaat.

**Q. If along the journey one performs Qadha of Salaat which one had missed while at home, should Qasr be performed?**

**A.** When making qadha of Salaat missed at home, then the full Salaat should be performed even if one happens to be on a journey, and if qadha at home is made of Salaat missed on the journey, then the qadha should also be Qasr.

**Q. On the 10<sup>th</sup> Zil Hajj the Haaji did not pelt the big Jamarah. Instead he proceeded to Makkah whilst in Ihraam, performed Tawaaf Ziyaarat, arranged for slaughtering of his Dumm-e-Tamattu', shaved his hair and returned to Mina to pelt the Jamarah. He stops reciting Talbiyah before pelting. After pelting he removes his Ihraam. Please comment.**

**A.** This person was supposed to have discontinued the Talbiyah when he began the Tawaaf. In view of him having violated the Waajib Tarteef (sequence), the Dumm penalty is incumbent. The Mutamatti' and Qaarin are not permitted to slaughter their sacrificial animals and shave their hair before Rami.

**Q. Tawaaf-e-Ziyaarat is made in the state of Ihraam. Is it necessary to make Idhtiba and Ramal as Sa-ee is to follow?**

**A.** Yes, he has to make Idhtiba' and Ramal. However, if on the 8<sup>th</sup>, the Mutamatti' after donning Ihraam had made a Nafl Tawaaf with Sa-ee, and obviously he had made Idhtiba' and Ramal in the Tawaaf, then there will be no Idhtiba' and Ramal in his Tawaaf Ziyaarat nor will it be followed by Sa-ee. The same rule applies to a Mufrid bil Hajj who had made Sa-ee after Tawaaf-e-Qudoom.

**Q. Is Tawaaf-e-Ziyaarat permissible before Halq (shaving)?**

**A.** Tawaaf-e-Ziyaarat is permissible before Halq.

**Q. My husband is a Christian. I too was a Christian. I embraced Islam, but my husband remains a Christian. What is the state of our marriage. I was told by a Muslim that our marriage is no longer valid and that I should not live with my husband. I have accordingly separated from him. Please guide me in this matter.**

**A.** Since your husband has not accepted Islam, the marriage is no longer valid. After a period called Iddat, you will be free to marry a Muslim man. The Iddat consists of three menstruation periods.

**Q. This year in Arafaat one group combined Zuhr and Asr Salaat while another group performed Zuhr and Asr in their respective times. Please advise which is the correct method.**

**A.** Combining Zuhr and Asr in Arafaat is permissible only if performed with the appointed Imaam. If these Salaat are not performed with the official Imaam, then it is not permissible to combine them. Zuhr and Asr will then have to be performed in their respective times. Therefore those who had combined the Salaat without being Muqtadis of the official Imaam, have to make Qadha of their Asr Salaat.

**Q. What is the condition of the Tawaaf of a woman whose hair and shoulder were uncovered? Is there any difference if less than four shaut was performed in this way? Is her Tawaaf valid?**

**A.** Satr-e-Aurah (covering the aurah) is Waajib. If it was Tawaaf-e-Qudoom or Tawaaf-e-Wida' or Nafl Tawaaf, then for every shaut the penalty is Sadqah (the Firah amount). In all these cases if the Tawaaf is repeated in proper state, the penalty falls away. The Tawaaf in all cases is valid. But the penalty should be paid. If the penalty is not paid, the Tawaaf remains valid although the violator is sinful.

If the full Tawaaf-e-Ziyaarat was done in this way, the penalty is one Dumm. If less than half of this Tawaaf was done in this state, then for every Shaut is Sadqah.

**Q. Zaid missed a raka't behind the Imaam. In the Imaam's Qa'dah Akheerah (Last Sitting), the Masbooq (Zaid) recites more than Tashahhud. Is Sajdah Sahw Waajib?**

**A.** Sajdah Sahw is not Waajib if the Masbooq recites more than Tashahhud in the Imaam's Qa'dah Akheerah. However, it is incorrect for the

Masbooq to recite the Durood and Dua after Tashahhud in the Imaam's Qa'dah Akheerah. But it is permissible for this Masbooq to repeatedly recite the second Kalimah.

## 'HALAAL' AUSTRALIAN PORK!!!

*Another example of the abuse and exploitation of haraam 'halaal' logos and stamps fabricated by the so-called 'halaal authorities' is 'HALAAL FRESH PORK' from Australia. PAISAR brand 'halaal' 'FRESH PORK' from Australia is the latest addition to the list of 'halaal' pork products. Compliment SANHA, MJC, NIHT and the other haraam scoundrels in the market of trading Imaan for a pittance.*

**Q. A woman who has just completed her iddat has been told that it is compulsory for her to venture out of the house to indicate that her iddat has terminated. Is this correct?**

**A.** It is *baatil*. The one who gave this advice must be an ignoramus. It is not permissible for females to venture out of the house if there is no valid Shar'i reason. It is absolute drivel to say that a woman has to advertise the expiry of her iddat.

**Q. Is it permissible to eat the zabeehah of the Ahl-e-Kitaab? (Zabeehah, that is, the meat of slaughtered animals).**

**A.** In this era there is no such thing as 'Zabeehah of Ahl-e-Kitaab'. The Christians have long ago abandoned in entirety the Islamic system of *Thabah* (slaughtering animals) which the Tauraah taught. They simply murder, maim, stab, bludgeon and shock animals to death. There are still orthodox Jews who adhere to the original Islamic system of *Thabah*. If it is proven that an animal has been slaughtered correctly by a Jew, the meat will be halaal although Makrooh to consume in view of the availability of Muslim-slaughtered meat. However, it should not be understood that any product marked 'Kosher' is permissible. Just as any product with a 'halaal' stamp is not halaal, similar is it with 'kosher' marketed products.

**Q. Many products do not have any 'halaal' logo on the wrappers. If these products are not meat, will it be permissible to consume?**

**A.** Whether meat or no meat, a product is not halaal on the basis of the 'halaal' emblem of some mercenary self-styled 'halaal authorities'. All meat products processed by non-Muslims are haraam regardless of any 'halaal' certification. Regarding non-meat products, check the ingredient list. If there is no haraam ingredient listed, then in all probability, the product will be halaal. But never consume even a non-meat product on the basis of any 'halaal' logo appearing on the wrapper. The word of the non-Muslim manufacturer is more reliable nowadays than these mercenaries who dole out 'halaal' certificates to 'halaalize'

even pork. Since their primary objective is to enrich themselves, they cannot care two hoots about the Imaan and Akhlaaq of the Muslim community.

**Q. If an aayat of Sajdah is recited over a loudspeaker, should the listeners also make Sajdah?**

**A.** It is obvious that the amplified voice which is transmitted over the loudspeaker system, is not the Imaam's voice. It is his reproduced voice similar to an echo. Sajdah will not be Waajib if one hears the aayat from an echo or by a parrot or over the radio. Nevertheless, in view of the difference among the Ulama on this issue, it is best to make the Sajdah. The *Ihtiyaat* (precaution) is in making the Sajdah.

**Q. Is it permissible to drink plain/natural bottled water?**

**A.** What doubt do you have in plain/natural water, bottled or not bottled? First explain your doubt.

**Q. Is it permissible to drink flavoured sparkling water?**

**A.** Abstain from all products which contain artificial flavouring and colouring. Alcohol is generally used in the process.

**Q. I have an Islamic burial service. Foreigners want the bodies of their deceased to be transported to their home countries for burial. Is it permissible to assist them to arrange for the transport of their dead?**

**A.** The dead should be buried where they die. It is not permissible to assist them in their haraam missions.

**Q. A parent slaps his child in the face and bends the child's fingers to punish him. Please comment.**

**A.** It is haraam to commit *zulm*. The parent is guilty of cruelty and abuse of amanat. He will have to answer for his *zulm* in Qiyaamah. Many parents forget about the injustice (*zulm* and *cruelty*) they committed on their children. Years pass by. The children become adults and everything is forgotten. One thing should be remembered and understood very clearly, Allah Ta'ala does not forget. Time is meaningless to Allah Ta'ala. While we forget with the passing of time, Allah Ta'ala does not. A sin is committed. There is no regret. Years pass by. The sinner forgets. He believes that the passing of years is a substitute for Taubah. But, it does happen that the punishment for the sin befalls one even after decades. Therefore, always make amends and seek forgiveness for sins you remember and for sins you cannot remember. It is absolutely horrible and cowardly for a parent to so sadistically gratify his bestial dictate of anger with cruelty to a defenceless weak child whom Allah Ta'ala has placed in his custody.

**Q. A friend of mine is a director in a private company. He wants to know if the company is liable to pay Zakaat. How should the company's Zakaat be calculated? In case the company does not pay, how can he absolve himself of his Zakaat obligation? My friend is a shareholder as well as a director. He gets a**



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monthly salary for his services. Being a shareholder he is entitled to his share of the annual profit which can either be distributed as dividends among the shareholders or reinvested in the company depending on the decision of the company's board of directors.

A. The capitalist company system is not valid in the Shariah. The shareholders are the partners. The company is a *baatil* arrangement and has to be discontinued and the partnership be arranged in accordance with the Shariah. There is no limited liability concept in Islam. A director who is also a shareholder is not entitled to a salary. The stipulation of a salary for a partner invalidates the partnership. In a partnership, every partner pays his own Zakaat. Each partner is responsible for his own acts of ibaadat. The directors/manager have no right of paying the Zakaat of the partnership as a whole. Every shareholder should calculate his share of the Zakaat-taxable assets in the partnership business, and pay his own Zakaat. The Zakaat-taxable assets are the cash and stock-in-trade.

## PUNISHMENT....

Punishment for sins is meted out even many years after the commission of the misdeeds. Once a mureed cast a lustful gaze on a young lad, and he commented: "Will Allah Ta'ala ever punish such a beautiful face?" The Shaikh commented: "He will see the punishment even if it is after some years." After some years, the mureed who was an excellent Haafiz, forgot every word of the Qur'aan Majeed. This calamity was the punishment for his evil gaze which he had attempted to justify.

**Q. I am aware that removal of the khuffain breaks masah and the feet have to be washed. What if I should remove the khuffain before breaking my wudhu? Do I still have to wash my feet?**

A. There is no need to wash your feet when you remove the khuffain before breaking your wudhu. You had not even made masah on the khuffain as yet. Removal of the khuffain breaks the masah. But since you had not made masah, there is nothing to be broken by removal of the khuffain. Only if the khuffain are removed after having made masah, will it be necessary to wash the feet.

**Q. In the first Qa'dah of Witr Salaat, if the musalli recites Durood after At-tahiyaat, should Sajdah Sahw be made?**

A. Yes, Sajdah Sahw is necessary. In Fardh, Witr and Sunnatul Muakkadah, the musalli should recite only Attahiyaat in the first Qa'dah. If he recites Durood as well, Sajdah Sahw is incumbent.

**Q. I saw a small girl jinn. It was real scary. It was night time. I was in bed. When I lifted my head, I saw her staring at me. Then she just dis-**

**appeared. What should one do when one sees such things?**

A. When a strange apparition is seen, recite the Athaan loudly. Then repeatedly recite Aayatul Kursi until the apparition disappears.

**Q. A radio mufti refutes impermissibility of feeding haraam meat to animals. He commented: 'Are we expecting animals to also be Muslims?'**

A. The deviate 'mufti' of the shaitaani radio station besides being ignorant of the mas'alah, has proven with his bun-kum comment that he is not a mufti. This fake mufti does not even realize that in a number of places the Qur'aan Majeed affirms that all creations of Allah Ta'ala are 'Muslims'. The prohibition of feeding haraam substances to even non-Muslims and animals is a simple well-known mas'alah which only ignoramuses of the quack radio 'mufti' kind refute. Just as it is haraam to feed poison to non-Muslims and animals, so too is it haraam to feed them with haraam food. The ignorant deviate does not understand that both types of poison, be it physical or spiritual poison, are haraam for all people and animals. A Muslim may not intentionally cause harm to any of Allah's creatures.

**Q. Here in the U.S.A. there are many organizations supposedly protecting the environment and wildlife such as endangered species. Are these causes valid in Islam?**

A. There is scope in the Shariah for protecting wildlife and environment. However, this does not mean that all the organizations claiming to be involved in this activity should be supported. All their methods will not necessarily conform to the Shariah which prescribes limits for everything.

**Q. Is it permissible for a husband to look at the face of his wife after she has died? I heard that death terminates the Nikah.**

A. The Nikah does end with death. However, it is permissible for the husband to look at the face of his deceased wife. It is not permissible for him to touch any bared part of her body.

**Q. If one's wudhu breaks while following the Imaam, what should be done?**

A. Discontinue the Salaat. Go to re-new wudhu. Do not speak with anyone nor do anything unnecessarily. After wudhu, if the jamaa't is still in progress, then join the jamaa't. Repeat the rukun (part of the Salaat) in which the wudhu had broken. If you are able to perform the missed raka't/s and still be with the Imaam, then do so without reciting qiraa't. If you realize that you will not be able to catch up with the Imaam if you perform your missed raka't/s, then follow the Imaam. After the Imaam has ended the Salaat, perform the raka'ts which you had missed.

If after having made wudhu, the jamaa't has ended, then stand anywhere and complete the Salaat. This type of musalli is known as *Laahiq*.

**Q. Will the Salaat of a woman be**

**valid if she recites the qiraa't audibly?**

A. Her Salaat is not valid.

## HUNTING

Hunting for sport is not permissible. Rasulullah (sallallahu alayhi wasalam) said: "Do not make a target of anything in which there is Rooh (soul/life)." He also said: "On the Day of Qiyaamah, the bird which was killed for sport will complain against its killer, and say: 'O my Rabb! This person killed me for sport. He did not kill me for any benefit.' " Nabi Isaa (alayhis salaam) had cursed a hunter. Hunting and fishing for sport and passing the time are not permissible. They are among the major sins. Allah Ta'ala did not create *insaan* to waste his time in futility and to commit *zulm* on creation. The life of animals may be taken only with valid Shar'i justification.

**Q. After making one Salaam, one's wudhu breaks. Is the Salaat valid?**

A. Yes, the Salaat is valid. It is not necessary to repeat it.

**Q. When the Imaam recited an aayat in which is mentioned 'Muhammad', a musalli recited 'Sallallahu alayhi wasallam'. What is the position of his Salaat?**

A. His Salaat broke. It is not permissible for a musalli to make any exclamation of this nature in response to the recitation of the Imaam. Even if the musalli says: *Jall-e-Jalaalahu* or *Azza Wa Jal*, etc. when he hears the Imaam reciting the Name of Allah Ta'ala, then too, his Salaat will become invalid.

\*\*\*\*\*

## SALAAT AND LOUDSPEAKERS?

**Q. Is it permissible to use loudspeakers for Salaat?**

A. Due to the ignorance of the masses and the *inaad* (enmity), *jahaalat* (ignorance), and *nafsaaniyat* (submission to base desire) of even the Ulama, it is best that we present the *Fatawa* of the Akaabireen whom even the non-entities accept as Seniors.

\* Hadhrat Mufti Mahmudul Hasan Gangohi (rahmatullah alayh) said: "Loud speakers should not be used in Salaat. The Imaam Sahib should put a stop to it." (*Fataawa Mahmudiyyah*, Vol.2, page 128)

\* In *Fataawa Raheemiyyah*, Vol. 1, page 209, it is said: "Whether the voice transmitted by the loudspeaker is the original voice or an artificial representation of the original voice (such as an echo), there is difference of opinion among the experts (the technologists). (There is no longer any difference of opinion of the experts on this issue. Besides the consensus of the experts, it is just common sense that the voice which reaches a kilometre away is not the original or actual voice. The voice is 'rebuilt' after its 'capture', then

transmitted. The sound which reaches the ears of the audience, is the sound of the reproduced voice of the speaker. It is never the original voice—*The Majlis*)

If it is the reproduced voice, then the *Iqtida* will not be valid by following the voice.....Even if it is not a reproduction (but is the original voice), then too there is no permission for the utilization of a loudspeaker in Salaat because it is in conflict with the simplicity which is the characteristic of Islamic acts of ibaadat. Hadhrat Shah Waliyullah (rahmatullah alayh) said that encumbrances and pretence in ibaadat are among the factors which alter the Deen. This was the malady in which the priests of the Yahood and Nasaara were involved.

In addition, a loudspeaker interferes with the *khushoo* of Salaat. There is more corruption than benefit in using a loudspeaker for Salaat, hence the Shariah does not permit it. Furthermore, there is no need for a loudspeaker in Salaat because the validity and perfection of the Salaat are not dependent on hearing the recitation of the Imaam. An arrangement could be made for relaying the Takbeeraat-e-Intiqaal by means of appointing (human) Mukhabbireen (proclaimers).

It is also improper to use a loudspeaker for the khutbah..."

\* In an elaborate Fatwa of a number of pages, Hakimul Ummat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) stated the impermissibility of using a loudspeaker for Salaat. (*Imdaadul Fataawa*, Vol. 1, from page 581 to 600)

\* Extract from a lengthy fatwa of Hadhrat Husain Ahmad Madani (rahmatullah alayh): "The Salaat of all those who perform their Salaat on the basis of this instrument is faasid (invalid)...It is therefore necessary to refrain from using it. All the arguments which have been presented for permissibility or preferability of the loudspeaker, from the Fiqhi angle, does not carry the weight of a grain of wheat (in other words, all such arguments are devoid of substance)." *Imdaadul Fataawa*, Vol.1, page 598

There is consensus of all our senior Ulama on the prohibition of using loudspeakers for Salaat and Khutbah.

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**Q. If one enters one's home knowing that there is no one present, should Salaam still be made?**

A. It is Mustahab to make Salaam even if there is no one present. The Malaikah who happen to be present respond to the Salaam. On such occasions, one should say: "*As-Salaamu alaina wa ala ibaadil laahis saaliheen.*" (*Salaam on us and on the pious servants of Allah.*)

**Q. Is it true that jinn can physically harm people?**

A. There are many verses in the Qur'aan Majeed which confirm the evil effects and harms of the shayaateen. The shayaateen are evil jinn. The jinn had killed the Sahaabi Hadhrat Sa'd Bin Ubaadah



# Questions and Answers

THE MAJLIS Q & A  
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(radhiyallahu anhu). Rasulullah (sallallahu alayhi wasallam) said: *"When the night sets in (i.e. after sunset) then protect your children (keep them indoors), for verily, the shayaateen spread out (in droves) at this time. After an hour of the night has passed then release them. Lock the doors (of the house) reciting Bismillaah, for verily the shaitaan cannot open a locked door (on which Allah's Name was recited)."*

**Q. Who has a prior right over children — the mother or the father?**

**A.** In acts of service and assistance, the mother has a prior right. With regard to obedience, respect and honour, the father's right is prior.

**Q. A marriage was arranged by letter. The husband and wife are in different countries. Before they could meet, the husband died. Does this wife inherit in his estate?**

**A.** Yes, she inherits one eighth of his estate.

**Q. The estate of the deceased has not yet been finalized. One of the heirs wishes to sell his share to the other heirs. He will opt out of the distribution. Is this permissible?**

**A.** It is permissible. However, it is necessary to ensure that the cash amount given to him as part of the compromise settlement should be more than his share of the cash in the mayyit's estate. It should not be less than his share of the cash.

**Q. The deceased had made wasiyyat that Fidyah be paid for his Qadha Salaat, but he did not specify how much or how many Salaat. How should this wasiyyat be fulfilled?**

**A.** The heirs should ascertain by means of reflection, and estimate the number of Salaat which the deceased did not perform. After much reflection the number of Qadha Salaat should be fixed and Fidyah should be paid. The amount should not exceed one third the value of the deceased's assets. If it exceeds one third the value, it will be incumbent to utilize only one third. However, if the adult heirs wish to pay the amount in excess of one third, they may do so out of their own shares, not out of the shares of any minor heir.

**Q. If a man during his lifetime distributes most of his assets to his children and wife, giving them the shares as stipulated in inheritance, could he bequeath the small balance of his estate to non-heirs?**

**A.** No, he may not do so. What he gives his wife and children during his lifetime is not inheritance. Such gifts do not affect the inheritance distribution after death. All the children and his wife will inherit their respective inheritance shares even in the 'small balance'. A wasiyyat (bequest) for non-heirs is valid in only one third the value of the assets which remain at the time of one's death.

**Q. According to the will of the deceased, his house is not to be sold as long as his wife is alive. It should be sold only after her death and the proceeds distributed to the heirs according to the Shariah. Is this**

**stipulation permissible?**

**A.** It is not permissible. If the heirs demand their shares and they want to sell the house, they cannot be prevented. An heir could buy the shares of the other heirs if he/she wishes. But, without the wholehearted consent of all the heirs, the deceased's wife has no right of preventing the sale of the house if all the heirs want to sell.

## ISTIQAAMAT

*Istiqaamat* or steadfastness on the Haqq (Truth) is an excellence bestowed to a man of Haqq by Allah Ta'ala. If it was not for Divine Aid, never would *Istiqaamat* be possible. While man should make the proper endeavour and adopt the proper methods for achieving an excellence, it is only with Allah's aid that the goal could be achieved. Reminding Rasulullah (sallallahu alayhi wasallam) of this reality, Allah Ta'ala states in the Qur'aan Ma-jeed: *"If it was not for Our granting you steadfastness, then most certainly you would have inclined towards them (the kuffaar) a bit."* Without Allah's aid, man cannot accomplish any excellence or goal.

**Q. Do any specific numbers, e.g. 19, 11, 7, etc. have any significance regarding any mysterious meanings of the Qur'aan?**

**A.** Numbers have no such significance. There is no relationship between numbers and Qur'aanic meanings.

**Q. Before consummating the marriage, the husband gave his wife three Talaqs. He said: 'I talaq you; I talaq you; I talaq you'. Now he regrets. Will it be permissible for another Nikah to be performed?**

**A.** If he had issued the three Talaq in the manner in which you have described, then only one Talaq came into effect. They may again have their Nikah performed. However, if the man says in a single statement: *'I give you three Talaqs'*, then in this case all three Talaqs come into effect. Nikah will then not be valid again. If this method is adopted even before consummation, all three Talaqs come into effect.

**Q. A man gave his wife one Talaq Baa-in. They want to reconcile. Is it permissible to have their Nikah performed during the woman's iddat?**

**A.** Since the Nikah will be with her ex-husband, it is permissible.

**Q. A man said to his wife: 'Everything is over between us. Get out and go to your parents'.**

**Immediately after this he said: 'Talaq for you.' What is the ruling?**

**A.** The first statements represent one Talaq Baa-in. The second statement ('Talaq for you.') is also one Talaq Baa-in. Thus he has given her two Talaq Baa-in. If they wish to recon-

cile, Nikah will have to be performed again.

**Q. Is the marriage of a Muslim woman valid with an Ahmadi?**

**A.** Marriage with an Ahmadi/Qadiani is not valid.

**Q. If a person is living alone on a farm or in the forest, should he still call out the Athaan?**

**A.** Even if he is alone in the forest he should recite Athaan and Iqaamah, and recite the Qiraa't audibly in Maghrib, Isha and Fajr. According to the Hadith the Jinn and Malaaiakah follow him in Salaat.

**Q. Some Madrasahs and other Deeni organizations employ fulltime fundraisers and collectors. The collectors are paid a percentage commission on the amount they raise. Some organizations pay the commission with Zakaat funds. Is this arrangement permissible?**

**A.** When a worker is employed, it is necessary to specify the wage and the service. Neither the wage nor the service should be ambiguous. In the type of contract mentioned in the question, both the wage and the service are ambiguous. The wage amount is unknown and its acquisition is suspended on a future uncertain event, namely, collection of funds. The arrangement between the organization and the collector is *faasid* – corrupt and invalid. It is not permissible to employ a fund-raiser on this basis. The wage should be fixed and the time (number of hours and days per week, for example) should be specified. For example, the collector should go about his fund-raising work a fixed number of hours daily as well as a fixed number of days per week. It is also haraam to pay the collector wages from the Zakaat funds.

## RASULULLAH'S NASEEHAT

Rasulullah (sallallahu alayhi wasallam) offered the following naseehat to Hadhrat Aishah (radhiyallahu anha): *"O Aishah! If you intend linking up with me (in Jannat), then content yourself with provisions like a traveller on horseback" (i.e. just sufficient for the journey); beware of the company of the wealthy; do not regard any garment as old (and unfit for use) as long as you have not patched (and worn) it"*

**Q. Zaid constructs a building consisting of two floors. The ground floor has some shops and the floor above is made into a Masjid. He retains ownership of the ground floor and uses the rental income for himself. What is the status of this type of Masjid?**

**A.** This 'masjid' is not a proper Masjid in terms of the Shariah. It is a private jamaat khaanah (musalla). He remains the owner of the top floor as well.

**Q. Is it permissible for a person to make waqf of his properties and stipulate that the income will be for him whilst he is alive, and thereafter for his children?**

**A.** This type of Waqf is valid and permissible. He should stipulate that in the event of his progeny becoming extinct, the Waqf will continue for the Fuqara and Masaakeen.

**Q. A widow with three minor children marries a man who is not a mahram of the children. In this case the Shariah cancels her right of custody. Among the relatives who could take custody of the minors are the maternal grandmother, paternal uncles and paternal grandfather. While the maternal grandmother is capable of looking after the minors in terms of secular law, she is Islamically speaking ignorant and of lewd morality. The wives of the paternal uncles are not keen that their husbands take custody. The only capable person among these relatives, from the Shariah point of view is the paternal grandfather. The maternal grandmother insists that it is her right. What is the ruling of the Shariah?**

**A.** In the circumstances, it is Waajib for the paternal grandfather to take custody of the children. It is not permissible to assign the children into the custody of the incapable maternal grandmother despite the fact that she is first in line of the custodians. Since the children's Imaan and Akhlaaq will adversely suffer in her custody, it is not permissible to hand the children to her.

**Q. Is it permissible to give one's Zakaat to one's father-in-law who has no income?**

**A.** It is permissible as long as he does not have the Zakaat nisaab amount.

**Q. Is it permissible for a woman to give her Zakaat to her grandparents?**

**A.** It is not permissible. The Zakaat will not be discharged.

**Q. May a person give his own Zakaat to his stepmother?**

**A.** Yes, it is permissible as long as she does not have the Zakaat nisaab amount.

**Q. A man who wishes to marry a divorcee insists that she gives custody of her two minor children to another relative. He is not prepared to take the responsibility of her two children. The lady requests some advice.**

**A.** If she understands the meaning of motherhood and the value of the Amaanat of her children which Allah Ta'ala bestowed to her, then she will banish the idea of marrying the man. While the callousness of the man could be understood, the attitude of a mother who is prepared to abandon her little children for the sake of a cowardly man is unacceptable. Rasulullah (sallallahu alayhi wasallam) said that a woman who declines marriage for the sake of caring for her minor children, will be close to him in Jannat. Our advice is that the woman

(Continued on page 12)



## MEDICAL INSURANCE IS HARAAM

**M**EDICAL INSURANCE, like all other classes of insurance, is haraam on the basis of two elements: *Qimaar* (gambling) and *Riba* (interest). Payment made for a future benefit suspended on an uncertain event is termed *Qimaar* in the Shariah.

### QIMAAR AND RIBA

All insurance operates on the basis of the element of *Qimaar*. The insured member pays regular monthly premiums expecting to gain medical benefits in the event of the calamity of sickness/hospitalization. No sickness, no medical benefit. If someone breaks his neck or is overtaken by such a calamity which hospitalizes him, then only is he granted medical benefit. The arrangement made for future benefit suspended on an uncertain future event in lieu of payment is known as *Qimaar* and is haraam.

*Qimaar* is the primary fundamental

constituent which renders medical insurance and all classes of insurance haraam. Besides *Qimaar*, insurance is inextricably interwoven with *riba*. The entanglement with *riba* is in several ways. As far as medical insurance is concerned, interest is paid on the savings in the member's MSA (medical savings account). When the medical insurance policy is terminated or cancelled, if there is a credit balance in the MSA, it is refunded. This amount in 100% of cases will always be far less than the amount paid in the form of premiums. This too is *riba*. Then, the medical insurance scheme invests all accumulated funds in a wide range of *riba* enterprises. There is no capitalist economical venture without *riba*.

Besides the elements of *Qimaar* and *Riba*, there are many *faasid* and *haraam* conditions which encumber the medical insurance scheme.

## THE CALLOUS CALLOUS PENALTIES WHICH THE MEDICAL INSURANCE IMPOSES ON INSURED MEMBERS REPUTATE THE CONTENTION THAT THIS HARAAM QIMAAR-RIBA INSURANCE IS THE MUCH TRUMPETED 'MEDICAL AID'. THE MEDICAL SCHEME APPLIES 'PREMIUM PENALTIES' ON AN APPLICANT OR ANY OF HIS DEPENDENTS WHO JOINS THE SCHEME LATE. AND, WHO IS A 'LATE JOINER'? THE MEDICAL SCHEMES ACT DESCRIBING A 'LATE JOINER' STATES:

"Late joiner" means an applicant or an adult dependent of an applicant who at the date of application for membership, is 35 years of age or older and has not been a member or a dependent of a member of any medical scheme for a period of two years immediately prior to applying for membership."

A person is penalized with increased premiums for not having joined a medical insurance scheme before the age of 35 years. The longer one had not been a member of some

medical scheme, the higher the penalty. The penalty varies between 5% and 75% of the monthly premium amount. If the normal monthly payment in a medical plan for an adult is R2000, and a 65 year old man who is truly in need of medical aid joins, he will have to pay R3,500 per month, instead of the R2,000 monthly premium which 'early joiners' pay.

The sadistic rationale for the exorbitant penalty added to the already exorbitant premium is the increased sickness risk in older people. This is the callous spectre deceptively dubbed 'medical aid'. There is not a semblance of 'aid' in this haraam *qimaar-riba* insurance system.

Molvis and sheikhs who promote the *ta-awun* ('aid') myth of medical insurance display scandalous ignorance regarding medical insurance schemes.

## THE MYTH OF 'AID'

**T**HE AUDACITY WITH which the callous purveyors of medical insurance portray this system as an 'aid' program, strains credulity. Callousness and imperviousness to the suffering of even the paying members are salient characteristics of medical insurance. The designation, 'aid', is a misnomer coined to deceive the ignorant.

Apart from this insurance system not being an 'aid' program, members do not receive medical benefits even for the equivalent of the value of the money they pay the medical insurance scheme. If people would only understand the virtue of employing their brains, they would be monetarily better off without joining any of these exploiting medical insurance schemes. The high monthly insurance premium of approximately R2000 for just one adult restricts medical insurance to only the affluent members of society. These members are not in need of the medical benefits which are less in value than the money they pay to the insurance.

False propaganda and misleading advertising dupe unwary and ignorant people into understanding that they gain substantially by joining a medical insurance scheme. The example of a medical plan given elsewhere in these pages, clearly illustrates the loss in monetary terms to a person who suffers the misfortune of being a member of this haraam *qimaar-riba* system.

This myth of 'aid' is promoted

nowadays by even some sheikhs, molvis and duktoors (i.e. 'scholars of religion who obtained their 'credentials' in Middle Eastern countries). Their research of medical insurance is scandalously defective. Like the dumb masses, they too swallow the 'aid' bait, and promote medical insurance as an 'aid' (*ta-awun*) programme. In so doing, these 'scholars' join the dumb masses. They condone, and promote haraam *qimaar-riba* products of those whose structures of economy are all raised on the foundations of *riba*.

The 'scholars' who promote these *riba-qimaar* wares do so because they have become afflicted with a satanic malady known as *Takhabbutush Shaitaan* which intellectually deranges a person. Describing the condition of those who legitimize *riba*, Allah Ta'ala states in ayat 275 of Surah Baqarah: "They who devour *riba* do not stand except as one who has been driven to madness by the touch of *shaitaan* (*takhabbutush shaitaan*). That is because they say: 'Verily, trade is like *riba*'. However, Allah has made lawful trade and made haraam *riba*."

The modernist, liberal religious 'scholars', floundering in a quagmire of confusion, legitimize medical insurance without even having understood its nature and reality. They have heard the designation 'aid', hence they infer that medical insurance is a system of providing medical aid to the suffering poor

masses of society who find it difficult to make ends meet. Even the government has hopelessly failed in its duty of providing basic medical and hospital aid to the poor masses. These insurance schemes demand exorbitant monthly premiums which they swallow and digest for the gratification of their monetary lusts. Only the affluent are able to join. But even these affluent persons suffer from a dearth of intellect, hence they fail to understand the exploitation which they voluntarily invite and submit to.

How many from the poor masses can afford to pay R6,000 every month for insurance cover for themselves and their dependents? None at all. How many of those who have small businesses can afford such exorbitant monthly premiums? None at all. No one is reliant on medical insurance. Ignorant wealthy people who join these schemes dwell in the deception of 'medical aid'. If they apply their brains constructively, the vast majority will discover how medical insurance cons them.

The worse façade of this racket is the condonation by molvis, sheikhs and duktoors who are shockingly ignorant of the nature, reality and exploitation of medical insurance. Worse than their ignorance, is their promotion of a *qimaar-riba* institution which they legitimize on the basis of their *jahaalat*, believing that the poor masses of humanity gain medical 'aid' from the medical insurance schemes. The 'aid' concept is a cruel myth propagated as medical 'aid' by sadists and people smitten with the mental disease of *Takhabbutush*

## THE WAITING-PERIOD PENALTY

**ANOTHER CRUEL PENALTY** which medical insurance imposes on its premium-paying members is a waiting period of up to 12 months. A waiting period is a period in which the member is not entitled to any medical benefits despite his/her regular and timeous payment of the monthly premiums. For new joiners, the waiting period is three months. If the insured person who has just joined suffers from a 'pre-existing sickness condition', then the unfortunate member has to wait up to 12 months before receiving any medical benefits despite paying the monthly premiums timeously.

The objective of the devourers of *riba* and indulgers in *qimaar* is nothing other than maximum monetary gain. They suffer from the disease of sadism and stone-heartedness, hence it is their policy to extract greater monetary gain from the suffering of people. The greater the suffering, the higher the fees/premiums and the greater the 'penalties'. You are penalized for your sickness. The more your suffering, the higher the penalty. But, they describe such callous haraam insurance as 'aid' and even molvis and sheikhs have been duped by this callous drive.

*Shaitaan* (mental derangement caused by the touch of *shaitaan*).

**Q. Is Zakaat payable on the money which is paid to a medical insurance scheme?**

**A.** A medical insurance company/scheme divides the insured person's premiums into two categories. Up to 25% of the premiums is held in a savings account for the insured person (the member who pays). The savings account is called MSA (medical savings account). The MSA differs from a conventional savings account in a bank in that one has control over the money in one's savings account in the bank. The money could be withdrawn at any

## ZAKAAT ON PREMIUMS

time and in any amounts. Regarding the money in the MSA, the insured person has no control. He is not allowed to withdraw cash from his money in the MSA.

The money in the MSA is used only for paying the medical expenses of the insured member. If at the time of terminating his membership, there happens to be a credit balance in the MSA, then the member is refunded in cash. So while he has no control over his money

in the MSA during the subsistence of the medical insurance contract, he nevertheless is its owner, and temporary suspension of his control is by voluntary agreement with the medical insurance scheme.

Since the money remains in his ownership, Zakaat is Waajib. Those who have already fallen in the trap of these haraam schemes, should annually ascertain their credit balance in the MSA and pay Zakaat on it.

As far as the other 75% (the lion's share) of the premiums is concerned, the ownership of the insured person is extinguished. This 75% no longer remains his property. Ownership is transferred to the medical scheme by virtue of the mutual contract between the medical insurance scheme and the insured person. No portion of this 75% is ever refunded to the member. There is therefore no Zakaat on the 75% of the money he has lost.



**I**N TERMS OF the Shariah, the medical insurance contract, like all other insurance, is haraam, null and void. It is therefore, not permissible to acquire insurance of any class whatsoever. Although the insured person loses 75% of the money he pays to a medical scheme, in reality he remains the owner thereof. The following are some of the questions which laymen and doctors pose to us with regard to medical insurance:

- Is it permissible for the doctor to prescribe a certain medicine for which the medical scheme will not pay, but he bills it as another medicine for which the scheme will pay?
- Is it permissible for a pharmacist to invoice for medicine when he has supplied nappies, toiletries or AMC pots to the insured member? The medical scheme does not pay for these items, hence these items are debited under the names of medicines for which the scheme pays.
- A patient has utilized all the money in his MSA. He does not have R6,000 to pay into his MSA for the resumption of medical benefits. Once the MSA funds are depleted, the patient will derive medical benefits only the following year when his MSA has been resusci-

## THE FUNDS IN THE MEDICAL SCHEME

tated with funds. Is it permissible for the doctor to continue his services and to charge it for the next year, as if it is a service rendered in the new year?

- Many patients come to us requesting that their parents or relatives be seen on their medical aids as they do not have cash to pay, and they are in real need of medical care. If they give us the permission to use their medical aid funds in this manner, may a doctor see the relative and send the claim on behalf of the patient to the medical aid scheme?
- A patient consults us twice in the same day, and both times the consultation is time-consuming. Medical schemes pay only for one consultation on a day. Is this regarded as one consultation or two? And may one then charge the other consultation to another day?
- If a patient runs out of funds during the course of the year (i.e. he has depleted his MSA), but he needs treatment. May his medical claim be sent in the new year when he has funds? The patient continues to pay premiums

throughout the year even when his funds (in the MSA) run out.

If the main member has no funds, may the claim be sent on the name of his dependent?

There are similar other queries pertaining to practices which all appear overtly deceptive and dishonest. What is the Shariah's ruling in this regard as applicable to doctors and patients?

What the doctors and patients do is their own business. While such practices are contraventions of the law, our concern is to merely indicate the position in terms of the Hereafter. Are these practices sinful according to the Shariah? The Shar'i position will be better understood once the classification of the funds in the scheme is understood.

According to the Shariah, 100% of the premiums which a member pays belong to him. He remains the owner of all the funds he has paid to the insurance company. In reality, a member never runs out of funds. Only his MSA can become depleted. But 75% of his premiums are stashed away elsewhere in the coffers of the medical scheme or

in the pockets of the bosses who operate the scheme. According to the Shariah, a member is permitted to reclaim/retrieve from the medical scheme all the money he has paid.

Just as it is permissible to retrieve one's money from a robber by any means, so too is it permissible to retrieve one's money from the medical scheme by any way. While 'just any way' may be contravention of the secular law, in terms of the Shariah one will not be sinful. While we are not advocating contraventions of even the secular law, we nevertheless, have to state the true position in terms of the Shariah and the Akhirah. To retrieve one's funds from a robber or a medical scheme or any other insurance scheme into which one has become entangled, is not sinful. Thus all the practices enumerated above are not sinful according to the Shariah. 100% of all funds in an insurance entity of any kind, belong to the premium payers, and it is their inalienable Shar'i right to retrieve their Haqq. And those who have voluntarily, of their own free will, mired themselves in haraam medical insurance, are guilty of indulgence in a *Kabeerah* (Major) sin.

## THE MARINES OF BUSH

\* "I'm 32 and I am a trained psychopathic murderer. The only things I can do are to sell youths the idea of joining the marines and kill. I am not able to keep a job. For me civilians are despicable people, mentally retarded and weak persons, a flock of sheep. I am their sheepdog. I am a predator....."

\* "The United States only has two ways of using the marines, to undertake humanitarian missions and to kill. Over the 12 years I was with them, I never took part in humanitarian missions."

\* "My platoon was ordered to go to the places formerly controlled by the Iraqi army and we saw thousands of ammunitions in boxes bearing the US label. They were there since the US had supported the Saddam government against Iran. I saw some boxes with the US flag on them and I even saw American tanks. My marines - I was a sergeant with E-6 category, a staff sergeant, which is a higher rank and I had 45 marines under my command - would ask me why there were US ammunitions in Iraq. They couldn't understand it. CIA reports said that the Salmon Pac was a terrorist camp and that we would find chemical and biological weapons there, but we found nothing. In that moment I began to think that our real mission in Iraq was focussed on oil."

\* "I was a psycho pathetic murderer because I was trained to kill. I was not born with that mentality. It was the Marines that trained me to be a gangster in the interest of US corporations, a criminal..... I was a psychopath because we were trained to shoot first and ask later, as an insane person would act, not a professional soldier that is to face another soldier. If we had to kill women and children, we would do it, therefore, we were not soldiers. We were mercenaries."

\* "Our first mission in Iraq was not aimed at offering humanitarian assistance, as the media said, but to secure oil fields in Bassora. In the city of Karbala, we used our artillery during 24 hours. It was the first city we attacked. I thought we were there to give the population food and medical assistance. Negative. We kept on advancing towards the oil fields."

(Testimony of Jimmy, an ex-marine -- Information Clearing House)

## DISGUIISING THE MSG POISON

CONSCIOUS OF THE harmful MSG poison in their products, manufacturers conceal and disguise this ingredient with a number of different chemical names. The following is a list of the deceptive names for the MSG poison: Monosodium Glutamate, hydrolyzed

## "WANTED HARD-WORKING WOMEN"

(Extracts from a Brother's letter to SANHA - the so-called 'halaal authority')

"The Ulema and Directors of S.A.N.H.A.

RE: YOUR ADVERT IN MAL-LINSON RD. MUSJID REQUIRING HARD WORKING FEMALES AS BAKERY SUPERVISORS - MUST HAVE GOOD COMMUNICATION SKILLS, ETC.

..... I am very perplexed at the so-called "Islamic Status" of Sanha..... Iblees has definitely succeeded in ambushing Sanha. How can Sanha violate the Shariah by wanting to employ females? Sanha says that they must have 'good communication skills'. Who will they have to communicate with? With all the ghair mahram Muslim and kuffaar males? Don't the Ulema at Sanha know of Allah Rabbul Izzat's command in Surah Ahzaab: 'And stay glued to your homes'?"

COMMENT: 'Communicating skills'

for the females are in fact zina skills - skills to lure males into the money racket. Women play a vital role in the immoral western cult of advertising and luring male clients. When Musjid notice boards are utilized for brazenly soliciting women to exhibit themselves in acts of zina; when Musjid trustees permit such vile advertisements in the Musjid; when ulama or so-called ulama not only maintain silence, but actively promote the enactment of the introductory measures of zina, then we know that Qiyaamah is just around the corner.

Viewing the absolutely decadent condition of the ulama of this age, there can be no doubt that Rasulullah's prediction is in the process of materialization:

"Soon there will dawn an age when... the worst of mankind under the canopy of the sky will be their ulama. From them will emanate fitnah and the fitnah will rebound on them." (Hadith)

vegetable protein, hydrolyzed protein, hydrolyzed plant protein, plant protein extract, sodium caseinate, calcium caseinate, yeast extract, textured protein (including TVP), corn oil autolyzed yeast, hydrolyzed oat flour.

The following are food additives that generally contain MSG: malt

extract, stock, seasoning, malt flavouring, flavouring, spices bouillon, natural flavours/flavouring broth. The following food additives may contain the MSG poison: carrageenan, enzymes, soy protein concentrate, soy protein isolate, whey protein concentrate. (MSG: Nicotine for Food by Dr. Ralph Wilson)



the placental barrier is not fully formed in the first month of fetal development. The chemicals the mother eats can go directly to the developing child. The glutamate stimulates rapid growth in the brain, creating ADHD symptoms..... Women are being exposed to a major toxin that can cause

irreparable damage to their child even before they discover they are pregnant."

"MSG has been hidden in food ingredient lists as hydrolyzed vegetable protein, autolyzed yeast extract, soy protein isolate, and many other names. Every year the amount of this substance hidden in foods rises astronomically. Just because the name MSG does not appear on

(Continued on page 8)

## THE MSG POISON

**M**OST PROCESSED FOODS contain the MSG poison. Research has established the danger to health posed by MSG (monosodium glutamate). "As little as two tablespoons of it (MSG) has been shown to cause epileptic convulsions and death in animals such as dogs. MSG is a highly reactive amino acid. It

is used by scientists in studies to purposely cause death to areas of the brain and it is fed to rodents to make a strain of obese and pre-diabetic subjects. MSG is classified as a neurotoxin: too much of it introduced to the brain can cause rapid cell death. It is this kind of destruction that John Erib states is the cause of ADHD and Autism.

"When a woman becomes pregnant,



## MSG POISON – THE RULING

One of the factors of *hurmat* (prohibition) according to the Shariah is *Dharar* (Harm). Poison is *haraam* on account of the harm. Sand is *haraam* for eating despite its purity. Numerous pure substances are *haraam* for eating although they are *taahir* (pure). Since the poisonous effects of the chemical MSG has been authoritatively confirmed, it will not be permissible to consume so-called foods containing this poison.

## “GARLANDING SWINES”

RASULULLAH (sallallahu alayhi wasallam) said:

“The one who imparts *Ilm* to a person who is not fit for it, is like one who garlands swines with diamonds, pearls and gold.”

These are the words of Rasulullah (sallallahu alayhi wasallam). Two sets of persons are severely castigated in this Hadith: Asaatizah (Deeni Teachers) and Talaba (students). An Ustaadh who imparts *Ilm*, i.e. higher *Ilm*, to persons who lack the ability and attributes for bearing this sacred *Amaanat*, is compared to a person who garlands pigs with necklaces of diamonds, pearls and gold. The student with corrupt motives is likened to a swine, and the Ustaadh to a man who garlands the swine with a priceless necklace.

### AMAANAT

The Muhtamim and Asaatizah of a Madrasah have a great, delicate and sacred *amaanat* to fulfil. Their mission is not to ensure that the Madrasah boasts of a huge student roll. It is the incumbent obligation of the Muhtamim and Asaatizah to strive to produce Ulama in the meaning of the Qur’aan. Allah Ta’ala states: “*Verily, of the servants of Allah, only the Ulama fear*

(Continued from page 1)

### CANCELLED

Zaid with his dependents remained members of the medical insurance for 10 years. Thereafter, due to financial problems he could no longer afford the exorbitant monthly premium of R6000. His membership was therefore cancelled. During this ten-year period neither Zaid nor any of his dependents was hospitalized, hence there was no payout of medical benefits. The effect of the cancellation is as follows: There was a combined balance of R30,000 in the MSAs. This R30,000 was refunded to him. However, the amount of R648,000, i.e. 75% of the premiums, for the ten years, is lost.

Over the ten years, Zaid and his family acquired R80,000 worth of prescribed minimum medical benefits. Thus, he has effectively lost R548,000 (R648,000 – R80,000).

By no stretch of intelligent imagination could this exploitation be termed medical aid. If Zaid had opened a savings account in a conventional bank and deposited the R6,000 monthly premiums rather into his bank account without having become hooked to the *haraam* medical insurance, he would

Him.”

In this era, the emphasis is on *zaahiriyat* (external and superficial accomplishments) such as ability to speak and write Arabic and ability to speak in public. The *Baatin* (spiritual dimension) of the Deen and *Ilm* has been totally forgotten or ignored. There is no emphasis in the Madaaris on *Islaah of the Nafs* (moral reformation). Hence, by far and large, the products who emerge from the portals of the Madaaris are grossly deficient in *Ilm* and totally bereft of *Akhlaaq-e-Hameedah*. They lack understanding of the elevated rank of *Ilm*. They, therefore, hanker after the scraps of paper which kuffaar universities dole out as ‘certificates of qualification’.

### ILM-E-DEEN

It is the bounden duty of the Muhtamim and Asaatizah to impress the superiority and elevated status of *Ilm-e-Deen*, and the gross inferiority of the

# MEDICAL INSURANCE – THE WORST INSURANCE RACKET

have had in excess of a half million rands after ten years.

### THE 75% SCAM

The medical insurance capitalist know just too well, that even if a member should be hospitalized, the expenses would generally be far less than the 75% which is appropriated, and in the majority of cases there is no hospitalization. Hence, a major medical scheme accumulates hundreds of millions of rands annually. The minimum number of members which a medical scheme should have according to the Law is 6000, The 75% of the monthly premiums of 6000 members is a sum in excess of R100 million. This consists of only the 75% which the company has appropriated for itself. A relatively small percentage of this huge amount is utilized for hospitalization cases.

The R100 million is only for 6000 members and for one year. The accumulated funds are invested in interest-

paying ventures.

In reality most members of medical insurance schemes pay medical expenses with their own money far in excess to the premiums they are paying. Most members lose whatever they have paid in view of the 75% of their premiums swallowed by the medical insurance group. The experts have therefore coined an adage regarding medical insurance. They say: “*What you don’t use, you lose.*” And most people lose whatever they have paid in the form of premiums. This is not medical aid. It is spiritual AIDS, exploitation, extortion and usurpation. It is a massive racket flourishing on the basis of deception. Indoctrination has deranged the thinking process of those who join these medical scheme rackets. It does not behove Muslims to join these *qimaar* and *riba* ventures of exploitation.

(See pages 6 and 7)

type of university education which the ‘asses’ (*this is the Qur’aanic epithet for these molvis*) and the ‘swines’ (*this is the Hadith’s epithet*) pursue after they have completed their stint at Madrasah. It is imperative to inculcate in the Talaba an aversion for the scrap ‘knowledge’ which the *fussaaq* and *fujjaar* impart. Just as Imaam Abu Hanifah (rahmatullah alayh) would create an aversion for the *mansab of qadha* (judicial posts), so too should an aversion for kuffaar education be embedded in the hearts of the students.

### DERANGED

Those Madrasah products who so despicably seek to augment their Madrasah-knowledge with the *haraam* ‘islamic courses’ offered by kuffaar secular institutions are spiritually and mentally deranged. They have lost their Imaani bearings and are incapable of differentiating between Haqq and Baatil. No naseehat will benefit them.

In the words of the Qur’aan Majeed, they are worse than the dumb animals. It is therefore of imperative importance, that the authorities at Madaaris, see and understand the threat to the Deen which these deviates and slaves of the nafs are posing. It is the Waajib obligation of the Asaatizah in the Madaaris to address this evil development among their students.

If these slaves of western culture refuse to heed admonition, their Asaatizah should openly sever all relationship with them. At the same time it is Waajib to endeavour that the present crop of students still in the Madaaris gain a proper understanding of the value and lofty status of Deeni *Ilm* so that they do not follow the ‘asses’ to bring disrepute to the Deen and humiliation on themselves by subordinating their *Ilm of Nubuwwat – Ilm-e-Wahi* – to the carion of this *dunya*.

## WARNING TO THOSE WHO PURSUE KNOWLEDGE

RASULULLAH (SALLALLAHU ALAYHI WASALLAM) said:

\* “He who acquires such knowledge with which the Pleasure of Allah is sought, but he pursues it for a worldly motive, he shall not smell of the fragrance of Jannat on the Day of Qiyaamah.”

\* “Verily, the worst of evil is the evil of the Ulama, and the best of goodness is the goodness of the Ulama.”

\* “Verily, this *Ilm* is Deen, therefore, look from whom you acquire your Deen.”

Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said: It is mentioned in the Hadith that on the Day of Qiyaamah, there will be seen a man whose entrails will be lying on the ground and he will be circum-ambulating it. People will ask him for the reason for this punishment. He will say that he had not practised in accor-

dance with his knowledge? Of what benefit is such knowledge.

If in the assembly of the Ulama even one is of evil practice, its effect extends to the entire assembly. Observing the corrupt practice of the Aalim, the masses become audacious in emulating such practice. In addition people become disillusioned with all the Ulama.

The Ulama nowadays deem textual knowledge to be adequate. They do not consider *amal* necessary. But the goal of *Ilm* is *Amal* (to practise in accordance with knowledge). Their moral and spiritual condition is not reformed nor are they concerned about their reformation. Two characteristics in them are abhorrent. Allah Ta’ala has a great aversion for this. One: *Tama’* or the greed for wealth. Two: *Hubb-e-Jah* or the love for fame. These two evils have ruined the Ulama.

## MEDICAL INSURANCE

Our forthcoming new publication on Medical Insurance.,

### THE HALLUCINATION of THE MUDHILLEEN,

discusses and refutes the baseless contention and arguments which some deviate molvis, sheikhs and duk-tors have proffered for the imagined permissibility of *haraam* medical insurance.

The Mudarriseen (Madrasah teachers) are obsessed with salaries. Therefore it is seen that principals have no reliance on the mudarriseen. If they are offered an increased wage elsewhere, they will immediately abandon their post to take up the new post in another Madrasah..... This is flagrantly selling the Deen. This confirms that the motive is only monetary.

The second malady in the Ulama is the love for fame. Thus, they have become segmented into parties (different

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## THE MSG POISON

(Continued from page 7)

the label does not mean that the food does not contain the excitotoxin glutamate.”

“John Erb, author of the book, *The Slow Poisoning of America*, believes that MSG is the food industry’s equivalent of Nicotene. When ingested by human test subjects MSG directly affects the pancreas, stimulating it to triple its standard output of insulin.....The pancreas becomes so out of control that the body starts producing killer T-cells to shut it down.”

“Is it any wonder why diabetes, obesity and lethargy in our children are at an all time high? Junk foods, processed foods, even school foods are laced with large amounts of glutamates. Too much glutamate in the brain over excites the neurons until they die. Many people who suffer from chronic headaches and migraines can trace their trigger to eating too much MSG.”

(Reproduced from Global Intelligence Review)



# THE FINAL MIGRATION

**T**HE MOMENTOUS POLITICAL upheavals in countries in Africa, such as the genocide in Kenya, and the spiralling crime rate in South Africa, have instilled an inordinate fear in many Muslims who are exploring avenues of emigrating to other lands.

It is, or should be, the belief of Muslims that every occurrence in the universe, be it the rustle of a leaf in the breeze, is the effect of Allah's Wisdom, Decree and direct intervention.

Confirming this truth, the Qur'aan Majeed states: *"And, not a leaf falls from a tree, but He is aware of it..."* Innumerable Qur'aanic verses and Ahaadith emphasise the absolute and total control of Allah Azza Wa Jal over every atom and every speck of His creation. There are no fortuitous occurrences in the universe. Events by 'accident' is a doctrine of atheism.

## DIVINE DECREE

The crime, anarchy and strife which are rocking many lands are the effects of the evil, corruption and transgression of people. When Allah Ta'ala decrees His *Athaab* (punishment) for a community or an individual, there is no escape. The *Athaab* will pursue its target wherever he/she might try to flee. Migration is therefore not the solution. The solution is *Inaabat Ilallaah* – to turn remorsefully and with repentance to Allah Ta'ala – to morally reform ourselves and to strive for spiritual elevation. Allah Ta'ala then changes the conditions of fear and anarchy.

The narrowness of the world in this era provides no place of safety and refuge. The constriction created by the political and moral corruption of nations poses a greater trial for those Muslims who seek a haven for ordering their lives in accordance with the Sunnah. For them there is absolutely no place to turn other than Allah Azza Wa Jal.

For the affluent ones who suffer from the paranoia of fear, there may ostensibly be some countries where they could flee on the 'strength' of their wealth which is welcome to the authorities. But they should understand that neither wealth nor any government will

be able to save them if they have been divinely earmarked for *Athaab*.

## THE ULTIMATE MIGRATION

Earthly migration may be a temporary refuge. Such refuge will be short-lived. Those who wish to migrate should understand that life on earth is a transitory affair – extremely short. They have a few brief years at most, to spend on earth. For this brief sojourn, elaborate preparations are made in total forgetfulness of the final departure from this earthly realm. Reminding us about our worldly intoxication, the Qur'aan Majeed says: *"You erect palaces as if you will be living forever (on earth)."*

The ultimate and the most important migration from which there is no escape, is the migration which will commence with Maut – the migration into the Aakhirah, beginning with *Aalm-e-Barzakh* (the Abode of the Grave). What preparations are being made for this incumbent Migration which everyone will be forced to undertake? Rasulallah (sallallahu alayhi wasallam) said that the most intelligent person is he who makes preparations for this inevitable Migration into the Aakhirah.

More than our concern for the worldly upheavals, we should be concerned and fearful of the upheavals which will be initiated from the moment of Maut. Those who are fearful of worldly upheavals are focussing on preparations for migrating from the country. What arrangements are they making for the ultimate Migration from this *Dunya*? Wherever they may be, the ultimate Migration is inescapable. But no one makes preparations for that Migration. The attitude of indifference conveys that belief in the Aakhirah is a mere verbal profession. This belief has not been understood nor is it entrenched in the heart. Thus, while preparations for worldly migration are accorded great importance, there is no preparation for the Final Migration out of this world. Our mechanical performance of the ritual acts of ibaadat is the sum total of our relationship with Allah Ta'ala. It does not indicate any preparation for the last journey when we shall have to emigrate from this earth.

## ZINA GUSHES FORTH

**Z**INA WITH THE eyes is a destructive spiritual poison. When a person treacherously utilizes the bounty of the eyes to commit zina, the amount of the resultant spiritual poison fills and darkens the heart. The excess of this poison gushes forth from the eyes. Some Auliya of Allah Ta'ala are able to discern with their physical eyes the gushing forth of zina from eyes which have been polluted with the effects of evil lustful gazes.

Once a man after having stared lust-

fully at a female came to visit Hadhrat Uthmaan (radhiyallahu anhu). While Hadhrat Uthmaan (radhiyallahu anhu) did not admonish him directly, he said in general: *"What has happened to people? I see zina dripping from their eyes."*

The molvis sitting in the haraam venue with a haraam crowd pursuing a haraam stupid so-called 'islamic course' should remember when they cast their eyes furtively with glances of moral turpitude, Allah Ta'ala is well aware of the surreptitious looks and the Recording Malaikah are taking note.

## JOKES AND LAUGHTER

**A**BDUL AZEEZ Bin Abi Rawaad (radhiyallahu anhu) narrates: "Jokes and laughter became frequent among the Sahaabah of Nabi (sallallahu alayhi wasallam). Therefore, Allah Ta'ala revealed: *"Has the time not arrived for the hearts of the Mu'mineen to submit to the Thikr of Allah and to the Truth which has been revealed? They should not become like those who were given the Kitaab before. Then a long time lapsed and their hearts hardened. Numerous of them are flagrant transgressors."*

Hadhrat Aishah (radhiyallahu anha) narrates that once when Rasulallah (sallallahu alayhi wasallam) entered the Musjid he found some Sahaabah laughing. His mubaarak face reddened with anger. Removing his shawl from his face, he said: *"Are you laughing while your Rabb has not affirmed that you are forgiven? Regarding your laughter, Allah Ta'ala has revealed the aayat (mentioned above)."*

The Sahaabah, full of remorse,

asked: "O Rasulallah! What is the compensation for our laughter?" Rasulallah (sallallahu alayhi wasallam) said: *"Cry as much as you had laughed."*

Once Hadhrat Umar Bin Abdul Azeez (rahmatullah alayh) said to a group of people: "Make incumbent on you the fear of Allah, The One Who has no partner. Beware of joking, for verily, it causes revulsion and breeds enmity. Sit with the Qur'aan. Recite and discuss it."

Rasulallah (sallallahu alayhi wasallam) said: "Laughter kills the heart." These narrations do not prohibit smiling and always maintaining a cheerful face when meeting people. Laughter and unedifying jokes create hardness in the heart and forgetfulness of Allah Ta'ala. In contrast, a cheerful and a smiling face is a virtue commanded by Rasulallah (sallallahu alayhi wasallam). He said: *"You can never suffice with your wealth for people. Therefore be sufficient for them with a cheerful face and a good character."*

## THE WORLD

**HADHRAT ALAA BIN ZIYAAD** Adawi (rahmatullah alayh) said: "I saw in a dream an old woman with one eye. Even her second eye was becoming blind. She was adorned with fine apparel and jewels. I asked: 'Who are you?' She said: 'I am the world.' I said: 'I seek Allah's protection from your evil.' She said: 'If you desire that Allah save you from my evil, then abhor wealth.'"

## WARNING TO THOSE WHO PURSUE KNOWLEDGE

### PHILANDERING

With reckless audacity and interpretations akin to kufr, these molvis justify their total violation of Hijaab in order to converse with female participants and to gratify their inordinate immoral proclivities with their eyes and tongues. Blinded by their carnal instincts they fail to understand their entanglement in the snare of Iblees. Rasulallah (sallallahu alayhi wasallam) said: *"The gaze (at females) is an arrow from the arrows of Iblees."* Commenting on this poisonous arrow of Iblees, Hadhrat Maulana Ashraf Ali Thaani (rahmatullah alayh) said:

"By gazing (at a woman) the fire of passion is ignited in the heart..... Addiction in this act can lead to even Maut with kufr. Ibnul Qayyim narrated that a man who was smitten by immoral love which was initiated by his lustful

gazes, finally died with the words: "O my beloved your love is more desirable to me than the love of Khaaliq (Allah, The Creator)." Take lesson from this fearful episode. He ruined his life as well as his Imaan."

Molvis who justify with 'deeni' arguments their interaction with females, and seek gratification for the philanderous pandering of the bestial nafs should understand that they are hovering on the brink of kufr, for they seek to legitimize what Allah Ta'ala has made haraam. Commenting on this attitude of kufr, Hadhrat Thaani (rahmatullah alayh) said: *"They regard this evil gazing so insignificant as if it is halaal. Regarding sin to be halaal is kufr..... This is such a sin from which even old people do not abstain."* Thus, the flagrant indulgence in zina of the eyes, tongue and heart at these haraam co-ed sessions where stupid 'islamic courses' are conducted is tantamount to kufr.



(Continued from page 8)

groups). Everyone forms his own separate party.

Alas! Nowadays some supposedly pious people who are known as Ulama do not prefer the Knowledge of the Deen for their offspring. It is clear to me that this type of person must be lamenting having become an Aalim. Such persons regret not having pursued secular studies. Indeed this condition is extremely dangerous (for Imaan). This attitude illustrates a flagrant disrespect for the Ilm of the Deen. May Allah Ta'ala have mercy on the condition of such people." *(This is precisely the condition of those molvis who humiliate themselves by participation in the stupid 'islamic courses' offered by kuffaar secular institutions. Their Imaan is shaky and in jeopardy. They display flagrant contempt for the Ilm of Nubuwwat – The Majlis)*

### TALBEES

An attraction for these ulama-e-soo' attending the courses of *jahaalat* is the female bait. Shaitaan succeeds in en-

snaring them under Deeni guise with the females with whom these miscreant molvis become infatuated. These molvis should seek admonition from the snare of *Talbees Iblees* in which the Raahib Barseesah was trapped. He became the victim of the trap which shaitaan had prepared around a woman. With pious and Deeni rationalizing (just as these molvis do), Iblees succeeded in ruining the morals and destroying the Imaan of Barseesah. The trap ultimately led to Barseesah prostrating to Iblees. He departed from this world as a *kaafir*. Iblees had approached Barseesah, not with kufr, not with the bait of wealth or fame, but with the snare of a female. All molvis, without exception, who womanize with the females at these courses of *jahl*, are following in the footsteps of Barseesah.



**T**ASHABBUH BIL KUFFAAR (emulating and imitating the kuffaar) is haraam even for children. The motivation underlying such *Tashabbuh* is love and preference for kufr. It is a subtle love which lurks in the very inner recesses of the heart. Even the person in whom lurks this malady of kufr fails to detect it. However, the sin of the *Tashabbuh* of children settles on the parents. Even seemingly pious and Deeni conscious people are extremely careless and even indifferent regarding the prohibition of *Tashabbuh* in relation to children. While the parents may not emulate the dress styles of the kuffaar, they unhesitatingly adopt all the latest, lewd and immoral dress styles for their children, especially for the girls.

#### CHILDHOOD

Parents justify kuffaar garments for their children with the argument of childhood. But childhood is not a licence for haraam and immodesty. Since the children are not bound by the laws of the Shariah, the parents believe that they could dress them in just any manner and adopt any kuffaar fashion for them. This is a grave error. Children have to observe the Deen and be taught to conduct themselves as Muslims. Haraam food is haraam for adults as well as for children. Stealing, swearing, and all acts of evil are haraam for children just as they are haraam for the parents. The only difference is that the sin of children, if committed with the approval of parents devolves on the parents.

Just as kuffaar dress styles are haraam for adults, so too are they haraam for children. This sin settles on the parents who acquire such

haraam dress outfits for the children. Even parents who profess to be practising Muslims, dress their little girls with tight-fitting tops and jeans or with any other kind of lewd kuffaar garments. Besides the *kabeerah* sin they are guilty of, the parents ruin the morals of their children with such evil dress.

When the love for kuffaar dress styles and shameless garments of semi-nudity is instilled in

children in the phase of their life which is the occasion for developing their Islamic character and outlook, there will be no true love for the simple and modest garments of the Sunnah. Children, girls in particular, who are addicted to lewd kuffaar dress styles, will later feel awkward and claustrophobic when they have to change into Islamic dress style. It will be a difficult imposition on them. They will complain of stuffiness, etc. They will not view the modest Islamic style as an institution of ibaadat. It will be an imposition from outside. While the face may be concealed with a niqaab, the eyes and the heart will rove lewdly and surreptitiously from behind the mask of deception which the niqaab will be for girls who were accustomed to immodest western dress styles.

#### KUFR

Apart from the evil effects of immodest kuffaar dress styles, there is a graver dimension which is not discernable to most people. It is the attitude of *kufr* which lurks in the heart of the parents – parents who believe

themselves to be pious and practising Muslims. Parents who acquire kuffaar immodest dress for their little girls should honestly do some soul searching. They will then detect the serpent of kufr curled up in some recess of their hearts. What motivates a Muslim mother to adorn and demonize her little girls with immodest kuffaar dress? Why do non-

Muslim parents not adorn their kids with Islamic dress? The Muslim mother purchases expensive tight-fitting pants/jeans and tops for her little girls. She selects such lewd dress which appears ‘beautiful’ to her. Every mother loves to adorn her little children with beautiful garments.

This leads to the conclusion that the Muslim mother who selects immodest haraam kuffaar dress fashion for her little daughters, has seen beauty in a style of the kuffaar. Secondly, she gives preference to the immodest haraam style over the simple, modest Islamic style. She casts aside the Islamic style and selects the haraam kuffaar style. Then she dresses her little daughters like prostitutes. This love for a kaafir style and the preference for it are hidden attitudes of kufr. The justification presented to legitimize the evil dress for children is an explicit act of kufr which negates Imaan.

Many ‘Muslim’ parents while thinking that they are pious Muslims have eliminated their Imaan with attitudes of kufr. Little do they realize that they are no longer Muslim. At

the time of Maut, they will be rudely and violently shaken and shocked when they see the manifestation of their hidden kufr sealing their tongues and closing their hearts to the Kalimah Shahaadat. While children’s dress may appear as an insignificant item for most people, it has far reaching consequences. The motive underlying the adoption of immodesty and the desire to adorn little girls as if they are prostitutes, is abhorrent kufr. Nothing but kufr constrains a Muslim mother to select a kufr style of dress for her daughters. It can never be the love of Allah and the Rasool that would ever motivate a Muslim mother to dress her daughters in the style of a prostitute – tight-fitting tops and jeans. What resemblance with Islam do the styles of prostitutes have? Yet the mother who performs Salaat and who believes herself to be a pious woman, prefers for her little daughters the styles of prostitutes, rather than the simple, modest dress ordered by the Qur’aan and Sunnah. There is a need for soul searching.

The hidden attitude which constrains preference for the fashions of the kuffaar is a sort of *nifaaq* (hypocrisy). Hadhrat Abu Darda’ (radhiyallahu anhu) said: “Beware of the piety of *nifaaq*.” Someone asked: “O Aba Darda! What is the piety of *nifaaq*?” Hadhrat Abu Darda’ (radhiyallahu anhu) replied: “It is that you see the (external) body displaying piety while the heart is bereft of piety.” This is the state of parents who prefer kuffaar immodest dress for their children.



#### SLAPPING THE FACE

ONCE THE SAHAABI, Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) slapped his slave in the face. Immediately realizing the notoriety of the misdeed, he began shedding tears profusely, and he said to the slave: “Take your revenge and slap me in the face.” The slave responded: ‘O my Master! Never shall I take revenge by slapping you.’ Hadhrat Abdullah Bin Salaam (radhiyallahu anhu) said: “Allah will forgive all sins, but the sin of slapping in the face.”

This should be adequate admonition for parents and ustaadhs.

#### FORGETTING THE QUR’AAN

“The rewards of my Ummah were shown to me, even the reward of a man who removed a particle (of dirt) from the Musjid. The sins of my Ummah were shown to me. I did not find any sin greater than the sin of a man forgetting a Surah or an aayat of the Qur’aan which had been bestowed to him.”

Muttaqi as long as he does not take a reckoning of himself, and as long as he does not know the source of his food, drink and clothes.”

#### DEPRIVING HEIRS

**RASULULLAH** (sallallahu alayhi wasallam) said: “Whoever deprives an heir of his inheritance, Allah will deprive him of his inheritance of Jannat.”

#### THE BEST CHARACTER

**RASULULLAH** (sallallahu alayhi wasallam) said: “Should I not inform you of the best character of the people of the world and the Aakhirah? (The person with the best character) is he who forgives the one who had oppressed him; he gives to him who has deprived him; he observes kindness to a family member who has severed ties with him.”

#### A WISEMAN AND AN IGNORAMUS

**HADHRAT HASAN BASRI** (rahmatullah alayh) said: The tongue of a Wiseman is behind his heart. When he wishes to say something, he refers to his heart. If it is beneficial, he will state it, and if it is futile, he will refrain from it. The heart of a jaa-hil is at the end of his tongue. It does not refer to his heart. He says whatever comes to his tongue.

## MEDICINAL WONDERS OF BANANAS



**T**HE EXPERTS say: Compared to an apple, a banana has four times the protein, twice the carbohydrate, three times the phosphorus, five times the vitamin A and iron, and twice the other vitamins and minerals. It is also rich in potassium. Bananas are a cure for many illnesses.

**Anaemia:** High in iron, bananas can stimulate the production of haemoglobin in the blood.

**Blood Pressure:** The banana is rich in potassium, yet low in salt. It is perfect to beat blood pressure.

**Constipation:** High in fibre, bananas can help restore normal bowel action, helping to overcome the problem without resorting to laxatives.

**Heartburn:** Bananas have a natural antacid effect in the body. It is a soothing relief.

**Mosquito Bites:** Rub the affected area with the inside of a banana peel.

**Nerves:** Bananas are high in vitamin B that helps calm the nervous system.

**Ulcers:** Bananas are beneficial against intestinal disorders. It neutralizes over-acidity and reduces irritation by coating the lining of the stomach.

**Strokes:** According to research in ‘The New England Journal of Medicine’, eating bananas as part of a regular diet can cut the risk of strokes by as much as 40%.

**Stress:** Potassium is a vital mineral, which helps normalise the heartbeat, sends oxygen to the brain and regulates your body’s water balance. When we are stressed, our metabolic rate rises, thereby reducing our potassium levels. These can be re-balanced with bananas.

Source: P. Shongwe –  
(finetuneyou.com/Bananas)

**R**ASULULLAH (sallallahu alayhi wasallam) said: “A Mu’min will not attain the rank of the Muttaqeen as long as he does not abstain from permissible things for fear of in-

## TAQWA

volvement in impermissible things.” Hadhrat Maimoon (radhiyallahu anhu) said: “A man will not become a



# FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

*"Verily, Fir'oun exalted himself (with arrogance and oppression) in the land (Egypt), and he classified its population into different groups (high and low classes).*

*He had suppressed one group (Bani Israaeel) of the population, slaughtering their sons and leaving their daughters alive. Verily, he was among the anarchists."*  
(Surah Qasas, aayat 4)

**F**IR'OUN, THE PHAROAH of Egypt, the self-proclaimed 'almighty god', was forewarned by his astrologers and magicians that a boy would be born in Bani Israaeel, who would eliminate his kingdom. The astrologers had predicted the exact moment of a certain night when a lady from Bani Israaeel would conceive the boy. Despite the most elaborate measures instituted by the Pharoah to prevent this conception, by the Qudrat and Decree of Allah Azza Wa Jal, Hadhrat Musa (alayhis salaam) was conceived in the womb of his mother that very night and at the precise moment predicted by the astrologers. And this momentous episode took place right in the palace of Fir'oun.

The next morning, the astrologers and magicians informed Fir'oun that all his measures to prevent the conception of the child had failed and that the event had already occurred as they had predicted. Despite his rage, his fear was overwhelming. He assembled his advisors and officers to plan the next move for eliminating the threat which faced him. It was decided that every boy born to the women of Bani Israaeel henceforth would be put to death.

Fir'oun enlisted the services of thousands of midwives who were called in from all parts of the land. A midwife was appointed to every household of Bani Israaeel, and soldiers were permanently stationed in all areas where Bani Israaeel resided. As soon as a boy was born, the midwife wrote her

report. Soldiers were called in to take away the baby who was then slaughtered. The aforementioned aayat of the Qur'aan Shareef refers to this brutality of Fir'oun. 90,000 male infants were slaughtered in Fir'oun's plan of horror to thwart the Decree of Allah Ta'ala. Not a single male infant of Bani Israaeel was spared.

Nine months after conception, the wife of Imraan gave birth to the baby boy who was destined to bring the downfall of Fir'oun. Hadhrat Musa (alayhis salaam) was born and as the midwife appointed by Fir'oun took the infant in her hands she was overwhelmed by love for this beautiful baby. She had never set eyes on such a beautiful infant before. She told the baby's mother not to be worried and scared. She would inform the soldiers that a dead girl was born and buried by her.

When the midwife left, she informed the guards outside that she had buried the dead girl baby. After the midwife left, the guards entered the house to confirm her report. When Hadhrat Musa's sister saw the soldiers entering the house, fear drove her into a state of panic. She rushed to her mother's room, grabbed the infant and blindly, not knowing what she was doing, cast him into the kitchen stove which was at that time blazing with fire.

After searching the place and questioning Nabi Musa's mother, the soldiers were satisfied and left. By Allah's fadhl, it never occurred to the soldiers to seek the 'grave' where the 'dead baby girl' was allegedly buried. The mother asked her daughter: 'Where did you conceal your brother?' She replied: 'O my mother, I panicked and cast the baby into the blazing oven.' The mother almost lost her senses. She rushed to the fire. When mother and daughter reached the oven, the fire was blazing. Both wailed and cried profusely. While they were grieving, they

heard from inside the oven the pleasant gurgling sound of a baby. In sheer elation, the mother reciting *Bismillaahir Rahmaanir Raheem* thrust her hand into the fire and retrieved her baby. Hadhrat Musa (alayhis salaam) was unscathed. The fire had no effect on him. The baby was full of smiles.

Now commenced the dangerous task of caring for her infant in utmost secrecy. She knew that the danger was ever present. The slaughter of babies meanwhile continued unabated. Day by day Hadhrat Musa's mother became more fearful and apprehensive. She always feared that her secret would be somehow revealed. Then Allah Ta'ala inspired her with the assurance:

*"And We revealed to the mother of Musa: 'Suckle him. When you are overwhelmed by fear for his safety, then cast him into the river. Fear not! Grieve not! Verily, We shall return him to you, and We shall make him among the Messengers."*

(Surah Qassas, Aayat 7)

This inspiration brought peace and tranquillity to Nabi Musa's mother. Meanwhile the brutality of Fir'oun increased. A systematic search of the homes of Bani Israaeel was underway and Hadhrat Musa's mother now feared detection and the slaughter of her baby. She asked a carpenter to make a small wooden box for her. The carpenter immediately made the box and handed it to Imraan, the father of Nabi Musa (alayhis salaam). Imraan, trusting the carpenter, told him that the box was for concealing his baby from Fir'oun. The baby would be concealed in the box and sent to a safe place.

When the carpenter left Imraan, he set off straight to the palace to inform Fir'oun of his discovery. He knew that he would be munificently rewarded by Fir'oun for this revelation. On reaching the palace, he was ushered into the presence of Fir'oun.

(To be continued, Insha'Allah)

## ALLAH'S PUNISHMENT - A FEARFUL EPISODE

*"And Musa selected 70 persons from his people for the promised meeting with Us. (Surah Al-A'raaf, Aayat 155)*

**A**FTER THE EPISODE of worshipping the golden calf, Allah Ta'ala had ordered Nabi Musa (alayhis salaam) to bring with him 70 selected members of Bani Israeel to Mount Tur where they would be further admonished. Hadhrat Musa (alayhis salaam) chose seventy of the seniors who were leaders and the intellegentsia of Bani Israaeel. Many of them doubted Nabi Musa's claim of speaking with Allah Ta'ala.

When they arrived at the appointed place near to Mount Tur, they saw a dazzling white cloud. The cloud descended to where Hadhrat Musa (alayhis salaam) was standing while the seventy men looked on in amazement.. After a short while they saw the cloud

enveloping Nabi Musa. He disappeared within the cloud. The entire group fell into Sajdah. While they lay prostrate in Sajdah, they heard Allah Ta'ala speaking to Hadhrat Musa (alayhis salaam). They heard numerous advices being imparted to Nabi Musa (alayhis salaam). The effect of the Divine Speech elevated the seventy men to a lofty state of spiritual ecstasy.

When finally they emerged from their trance-like experience they discovered that the cloud had disappeared and the Divine Conversation had terminated. Musa (alayhis salaam) was standing by them. He said to them: 'O leaders of my people! Have you seen? Have you heard the Speech of my Rabb?'

The people of Bani Israaeel were proverbial for their obstinacy and rebellion. They responded: "Yes, we heard

the speech, but we did not see the speaker. We shall believe only when you show us the speaker." The Divine Response for this perversion was a mighty quake, thunder and a bolt of lightning which reduced all seventy to ashes.

Seeing what had happened to the seventy leaders and thinking of the repercussions when Bani Israaeel sees him returning without their leaders, Nabi Musa (alayhis salaam) fervently supplicated to Allah Ta'ala to forgive them and restore them to life. Allah Ta'ala restored them to life. As they came to life, they were reciting the Kalimah.

## LAUGHTER!

"LAUGHTER in the Musjid will be darkness in the grave."

"LAUGHTER which angers Allah, is the laughter when a man speaks drivell and falsehood to entertain people."

## KILLING! KILLING!

**R**ASULULLAH (sallallahu alayhi wasallam) said: "The Hour will not come to pass except when *harj* prevails in abundance." The Sahaabah asked: "O Rasulallah! What is harj?" Rasulallah (sallallahu alayhi wasallam) said: "Killing! Killing!" The Sahaabah said: "More than the killing of today?" Rasulallah (sallallahu alayhi wasallam) said: "(I am not referring to) your fighting with the kuffaar. But (I mean that) a man will kill his neighbour, his brother and his cousin." The Sahaabah asked: "During that time shall we (Muslims) have our intelligence?" Rasulallah (sallallahu alayhi wasallam) said: "Intelligence will be snatched away from most people during that era."

There can be no doubt that we are presently in the era portrayed in this Hadith.

## THE BEARER OF THE QUR'AAN

**H**ADHRAT ABDULLAH Ibn Mas'ood (radhiyallahu anhu) said:

"The Bearer of the Qur'aan should be recognized by his night when people are asleep; by his day when people are eating; by his grief when people are enjoying themselves; by his crying when people are laughing; by his silence when people are speaking; by his reflection when people are swaggering in deception. The Bearer of the Qur'aan should be one who is always crying and full of grief. He should be tolerant, wise and silent."

The Bearer of the Qur'aan is the Aalim of the Haqq about whom the Qur'aan Majeed says: *"Verily, only the Ulama of Allah's servants fear Allah."*

Every man of knowledge who reflects on the attributes of the Ulama mentioned by Hadhrat Abdullah Ibn Mas'ood (radhiyallahu anhu) will be able to understand the level of corruption in which he is mired.

## AN EPISODE FROM THE BATTLES OF THE SAHAABAH

**DURING THE KHILAAFAT** of Hadhrat Umar (radhiyallahu anhu), the army of the Sahaabah was on its onward march conquering Shaam and Egypt. Hadhrat Abdullah Bin Ghassaan (radhiyallahu anhu), the Commander of the army sent ahead a group of 100 Sahaabah under the command of Sahl Bin Asaaf (radhiyallahu anhu). Whilst on their mission, this group was suddenly attacked by 500 horsemen of the enemy. A fierce battle ensued. By the decree of Allah Ta'ala, 30 Sahaabah were martyred and 27 were taken captive, including the commander, Sahl Bin Asaaf (radhiyallahu anhu). The remainder retreated to the main army.

The 27 captives were sent to the king, Shahryaaz who ordered them all to be beheaded. In the presence of the king, the captive Sahaabah were martyred. However, the general of the

(Continued on page 12)



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

should refuse the man.

**Q. This year, I had not made Qur'baani although it was Waajib. How do I compensate?**

**A.** Give as Sadqah the price of an animal or if you wish, purchase an animal. The meat in this case has to be incumbently distributed to only the Fuqara and Masaakeen. In addition, you have to repent for the sin.

**Q. After more than 40 years a man repaid the loan which he had acquired from his friend. But the friend has long ago died. The money has been repaid to his grandchildren. Do they have to pay Zakaat on the money for the past 40 plus years?**

**A.** Zakaat will be incumbent only after they receive the money. There is no Zakaat for the past 40 plus years.

**Q. An Aalim contends that Rasulullah (sallallahu alayhi wasallam) did not die. He was merely transferred from this world to another world. Please comment.**

**A.** Rasulullah (sallallahu alayhi wasallam) had died a physical death just as all mortals die. Rasulullah (sallallahu alayhi wasallam) was a human being, and all states and attributes applicable to human beings relate to our Nabi (sallallahu alayhi wasallam) as well.

**Q. I heard a story that when the Sahaabah were about to remove the clothing from the body of Rasulullah (sallallahu alayhi wasallam) to give ghusl, they heard a voice prohibiting them from doing so. Is this true?**

**A.** Rasulullah's garments were not removed at the time when ghusl was given to him. A Voice had Commanded that ghusl be given without removing the garments of Rasulullah (sallallahu alayhi wasallam).

**Q. In one Durood there appear the following words: 'Nahnu ibaadu Muhammadin...' (We are the slaves of Muhammad). Is it permissible to recite this Durood?**

**A.** It is not permissible. The word 'ibaad' in the context of dua refers to worshippers of Allah Ta'ala. It is shirk to recite this durood.

**Q. I have been offered a position of employment as a salesman for a furniture business. They also sell televisions. What is the viewpoint of the Shariah on this issue?**

**A.** It is not permissible to promote and sell televisions.

**Q. A boy and a girl had relations out of wedlock. The girl conceived, and they got married. The child was born premature not long after the Nikah. What is the status of the child?**

**A.** If the child was born before six months from the date of the Nikah, it will be illegitimate. The child will then not inherit in the estate of his/her biological father. The child will inherit only in the mother's estate. If the child is born six months or more after the date of the Nikah, it will be legitimate.

**Q. Can a person who has not performed his own Hajj undertake Hajj Badl for his deceased parent?**

**A.** Although it is not advisable to send such a person, the Hajj Badl will be valid.

**Q. What is the status of the Athaan for the daily Salaat – Fardh, Waajib or Sunnat?**

**A.** Athaan is Sunnatul Muakkadah which is akin to Waajib in practice.

**Q. Is Salaat without Athaan valid?**

**A.** While the Salaat is valid, it is sinful to abandon Athaan.

**Q. Is Sunnat Salaat valid before the Athaan?**

**A.** Sunnat Salaat before the Athaan is valid provided that the time for the Salaat has already set in.

**Q. If for a valid reason a man performs Salaat at home, should he also recite the Iqaamah?**

**A.** Yes, he should also recite Iqaamah.

**Q. Is there a time interval between Tahajjud Salaat and Fajr Salaat? When does Tahajjud time end?**

**A.** There is no interval. Tahajjud ends at Subh Saadiq, and Fajr begins immediately.

**Q. While performing Hajj, the husband died. A Maulana said that her iddat begins when she returns home. Is this correct?**

**A.** Iddat commenced the moment her husband died. The Maulana Sahib has erred.

**Q. Our Imaam has been declared a murtad. Can we read our Salaat behind him? What is the position of our past Salaat performed behind him?**

**A.** The worst among the kuffaar is a murtad. If your Imaam had committed an act of kufr which expelled him from the fold of Islam, then obviously Salaat behind him will not be valid. It is the incumbent obligation of the trustees of the Musjid to terminate his services. Musallis who are aware of his *irtidaad*, should not perform Salaat behind him. All Salaat performed behind him from the time his *irtidaad* was confirmed have to be repeated. Salaat prior to his *irtidaad* is valid.

**Q. Someone said that it is Sunnat to wear a black turban on Friday.**

**A.** Wearing a black turban is permissible at all times. It is not Sunnat to wear a black turban on Friday.



## THE VISITOR OF THE SICK

Rasulullah (sallallahu alayhi wasallam) said

\* "The one who visits the sick, swims in mercy. When he sits by the sick, mercy cascades on him. The perfection of visiting the sick is that you gently place your hand on his cheek, and ask: 'How are you?' "

\* "The visitor of the sick walks in an orchard of Jannat until he returns."

## AN EPISODE FROM THE BATTLES OF THE SAHAABAH

(Continued from page 11)

king's army was attracted by the extreme handsomeness of Hadhrat Sahl Bin Asaaf. He pleaded with the king to spare him. The king assigned Hadhrat Sahl into the captivity of the general.

When the general brought Hadhrat Sahl to his house, his daughter asked: 'Who is this man?' The general explained that as a result of his intercession, the king had spared him. He said: "He is now our prisoner. We shall keep him in our orchard." One day the general's daughter heard Hadhrat Sahl reciting the following ayat of the Qur'aan Majeed: "*Muhammad is the Rasool of Allah. Those with him are stern against the kuffaar and merciful among themselves. You will see them making ruku and sajdah searching the grace and pleasure of Allah.*"

The general's daughter said: "Muhammad is your prophet. But who are 'those with him'? The Sahaabi said: "It refers to Rasulullah's companion, Abu Bakr Siddique. '*Most stern against the kuffaar*' refers to the one who has sent us here, namely, Umar Bin Khattaab. '*Merciful amongst themselves*', refers to Uthmaan Bin Affaan,

the son-in-law of Rasulullah (sallallahu alayhi wasallam). "*those in ruku and sajdah*" refers to Rasulullah's cousin, Hadhrat Ali."

The girl said: "This is indeed a wonderful speech. I have decided to accept Islam. I shall endeavour that you link up with the army of Islam."

One night while her father was sleeping, she took a thousand dinars (gold coins) from his money. She unlocked the chains of Hadhrat Sahl and brought two horses. They had journeyed only six miles when in front of them their appeared 20 horsemen. They were clad in beautiful green raiments. As they neared, Sahl Bin Asaaf (radhiyallahu anhu) recognized that they were his martyred companions. He asked in amazement: 'You are Shuhada. What are you doing here?' They said: "Don't you know that the Shuhada are alive? Tonight is the 15<sup>th</sup> Night of Sha'baan. Allah Ta'ala has sent us to visit the Grave of Rasulullah (sallallahu alayhi wasallam)." Sahl said: 'I shall accompany you.' They said: "No, you cannot accompany us. However, Allah Ta'ala has prepared wonderful palaces for this girl." When the girl heard this, she let out a very loud scream and died on the spot. The Shuhada disappeared. Hadhrat Sahl buried the girl. Then he set off and linked up with the main army.

## ZULM

"There are three kinds of zulm (oppression). Zulm which Allah does not forgive. Zulm which Allah forgives, Zulm which Allah does not leave (unpunished). The zulm which Allah does not forgive is shirk. The zulm which Allah forgives, is the zulm (of sins) between people and Allah which they inflict on themselves. The zulm which Allah does not leave unpunished is the oppression of people on people." (Hadith)

## MAJLIS ON THE WEB

(www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlis Ulama of South Africa, we do believe that it contains nothing other than our material.

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*"Pride and arrogance are the attributes of the owners of camels; peace and dignity are the attributes of the owners of sheep." -- Hadith*

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## THE POSITION OF SAHUC

'services' are unwanted mirages, and the vast majority do not benefit from the figments of 'service' *Sahuc* offer in lieu of the haraam charges.

Furthermore, if it be conceded that *Sahuc* does in reality provide very beneficial service, then too, it is not permitted to levy fees on the Hujjaaj according to the Shariah. The employers of *Sahuc* have to pay their underlings wages or alternatively, *Sahuc* should operate a charitable service and call for voluntary donations. If people really benefit from any service, they will be too happy to contribute. However, under the existing circumstances it is haraam for *Sahuc* to levy fees which are akin to the haraam taxes which the Saudi Arabian government clamps onto the Hujjaaj. The entire Hajj ibaadat has been terribly commercialized and demoralized.

## KUFFAAR VITUPERATION HOW SHOULD MUSLIMS REACT?

**A BROTHER FROM Australia writes:** "One of the most famous and revered of all European writers named Dante 1265 – 1321, author of 'The Divine Comedy'. In his work, Dante has severely slandered and insulted Rasulullah (sallallahu alayhi wasallam) and Hadhrat Ali (radhiyallahu anhu). What should be our response? And what should be the appropriate Muslim response to the repeated publication of the insulting cartoons?" --- (End of question)

Allah Ta'ala states in the Qur'aan: "Verily hatred (for Muslims and Islam) has gushed forth from their mouths (the mouths of the kuffaar). But what their breasts conceal is worse. Verily, We have explained for you the signs, if indeed you understand."

Attacks on Islam and against the Ummah in various forms and guises are nothing new. The hatred which kuffaar writers and cartoonists display in their writings for Islam are old hat. The attitude of the Muslims in this age of our total humiliation and impotency should be Sabr and Dua. The best reaction to the insults which these filthy and vile kuffaar hurl at Islam and the holy Personages of Islam is silence. Allah Ta'ala describing the noble attitude of the Mu'mineen in the Qur'aan, says:

"And, when they hear the drivel (of the kuffaar), they (the Mu'mineen) say: 'For us are our deeds, and for you are your deeds. Peace on you. We do not follow the ignoramuses.'"

Thus, the ruling for ordinary Muslims is to react with patience and silence, and to pretend that they are not even aware of the abuse, villainy and vituperation which the kuffaar are flinging at our Deen. Let them rant, rave and bark with their vilification like insane canines. Their spiritual insanity is the product of the kufr which Shaitaan has entrenched in their stercoraceous hearts. There is therefore no surprise whatsoever when they give vent to their abstruse conduct in the name of their satanic principle of 'freedom of speech'.

The 'freedom of speech' notion which the villainous kuffaar, moral, spiritual and physical barbarians, are peddling to deceptively beguile the ignorant masses is a canard which the enemies of Islam currently use to justify their calumnious vituperations and depictions of Islam – all integral constituents of a long term conspiracy to strangle and eliminate Islam and its Ummah. But, these *juhhaal* have failed to understand that their long term conspiratorial schemes will not run the anticipated course, for Allah Ta'ala declares most emphatically in His Glorious Kalaam:

**O**NE OF THE greatest conspiracies of this century to undermine and destroy Islam is the *Inter-Faith Dialogue* scheme and trap which has already ensnared many molvis and sheikhs all over the world. Instead of honouring their Office of *Waraathat-e-Nubuwwah* (being the representatives of the Nabi) by engaging in Da'wat, Tableegh, and Amr Bil Ma'roof, Nahy Anil Munkar, the 'scholars' masquerading as ulama have become cogs in the conspiratorial machinery of the kuffaar. Instead of Calling others to the Deen, the molvis and sheikhs entrapped in the Inter-Faith shaitani web of futile and destructive 'dialogue', have in reality abandoned their mission of Da'wat and Tableegh. They themselves have become the victims of listening to and digesting the kufr and baatil which the kuffaar inter-faithers din into their ears at the hybrid and baatil sessions of joint 'tableegh' – propagation of all religions of baatil together with a smattering of watered down Islam from the same platform.

Instead of forceful and explicit presentation of the Haqq of Tauheed, the inter-faith 'scholars' are constrained to compromise with baatil with their silence and tolerance of the doctrines of kufr and shirk. The Qur'aan commands Tableegh of Tauheed in unambiguous terms. This command envisages straight talk – informing the kuffaar of their error and the fallacy of their doctrines. While Islam tolerates human beings of different religious persuasions and while coexistence with them on friendly terms are part of Islam's moral code, Islam shows no tolerance whatsoever for their doctrines of shirk and kufr.

There is not the slightest iota of compromise on doctrinal issues. And, it is Waajib for the Muballigh to inform his audience of the *butlaan* (falsehood) of their corrupt beliefs. It is Waajib for the Muballigh to inform his audience that salvation is inextricably interwoven with Islam, and that whoever departs from this world without Imaan is destined for everlasting perdition in the Fire of Jahannum.

Commanding proclamation of the unadulterated Truth of Tauheed, the Qur'aan Majeed says:

"Say: 'O People! If you are in any doubt regarding my Deen, then (know) that I do not worship the (false gods) which you worship besides Allah. But, I worship Allah, He Who gives death to you, and I have been commanded to be among the Mu'mineen. And, that I direct your attention to the Straight Deen (of Islam). (Therefore) do not be among the Mushrikeen. Do not worship besides Allah such (false gods) which can neither benefit nor harm you. If then you do so, then verily you are among the transgressors.'" (Surah Yoonus, Aayaat 104 – 106)

Participation in Inter-Faith Dialogue is haraam. Participation in this conspiracy is to aid the evil process of digging at the foundations of Islam.

## INTERNET MONEY- MAKING SCHEMES

**T**HE INTERNET ABOUNDS with money-making schemes. In one such scheme which is currently gaining popularity, a membership fee of \$200 is paid. In lieu of the fee, there are two kinds of benefits. (1) Discounts at hotels, airline tickets, trading stores, etc. (2) Winning prizes of up to \$20,000.

The member is encouraged to enlist at least two new members. With every new member recruited, the prize amount increases.

This scheme, like almost every other similar scheme, is haraam. There are two elements of prohibition. Riba and Qimaar. The amount which will be won will certainly be more or less than the \$200 paid for the membership fee. This is the element of Riba (interest).

The prize is the consequence of the payment of the \$200. As such the element of *Qimaar* or *Maisar* (gambling) is introduced. Thus, on the basis of Riba and Qimaar, this money-making scheme is haraam.

In all these internet schemes, usually these two elements of *hurma* (prohibition) are found. The very fact that no material commodity is being purchased or received in lieu of the \$200 should be adequate for the understanding of every Muslim who has some concern regarding halaal and haraam matters. Even plain membership fees with nothing offered in exchange, are also haraam. Membership fees are classified as *Riba*.

"They (the kuffaar) conspire to extinguish with their mouths the Light of Allah (Islam) while Allah will per-

fect His Noor even though the kaafiroon abhor it."

(Continued on page 7)



# Questions and Answers

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**Q. What is the status of a Muslim who participates in an act of worship in a church or he sits reverentially as if he is participating in the service?**

**A.** He commits kufr. He loses his Imaan. He has to repent – make taubah, and if he is married, he has to renew his Nikah after renewing his Imaan. May Allah Ta'ala save us all from the calamity of kufr and irtidaad. There is no greater misfortune than irtidaad.

**Q. An internet site pays to click on to advertisements. For each click it pays, for example, 15 cents. One invests by buying referrals, for example 25 referrals for \$15. This means there will be 25 referrals who will be clicking on advertisements for me. The website which I join will pay me for every click of the referrals. However, there is no guarantee that all the referrals will click. Some or even all could be inactive. Is it permissible to earn money in this way?**

**A.** According to the Shariah, this is not a valid sale. The purchase of 'referrals' is not a valid sale. 'Referrals' are not tangible commodity (*maal*). There is therefore no sale. By stretching imagination, it could be said that you have hired a worker for \$15 to execute a specific task, which in this case is to invite 25 'referrals'. It is like sending a worker to invite some people to attend a specific function. So far, it appears above board. However, the next stage nullifies the contract. The website which you had joined being in the capacity of a hired worker in relation to the 'referrals' for which you (the employer) pays \$15, is required to pay you for each person it was paid to invite to your function. For every 'referral' who 'clicks on', your worker is required to pay you. This payment by the worker (the website company) is a condition of the deal. Thus, this deal is not permissible. Whether it is viewed from the angle of *Bay'* (sale contract) or *Ijaarah* (hiring contract), the deal is *baatil* and *haraam*. Setting aside the farfetched interpretations in the pursuit of permissibility, this deal is *qi-maar* (gambling), hence *haraam*.

**Q. Is it permissible to modify my eyebrows for the sake of my husband?**

**A.** It is *haraam* even for the sake of your husband. Plucking and trimming the eyebrows is not permissible. The husband should not demand *haraam* adornment from his wife nor may the wife obey the *haraam* dictates of her husband.

**Q. My friend works for a money-lending company. He is not involved in promotion nor in any of the *riba* programmes of the company. He just prepares documentation and does an administration job. Is this job permissible?**

**A.** This job is *haraam*. He aids in the promotion of *riba* even if he is not directly involved. A money-lending business is primarily a *riba* venture, hence working for it in any capacity is

*haraam*.

**Q. Both the husband and the wife are white-skinned. But the baby born to them is dark. Is this a valid ground for suspicion?**

**A.** No, it is not a valid ground for suspicion. It is *haraam* to raise any suspicion or to form any *haraam* conclusion on this basis. It is possible for the baby to be dark while the parents are fair. This happens when there was an ancestor of dark complexion. Someone in either the mother's or father's ancestry was of dark colour, hence this baby is also dark in colour. This contention is not a product of our imagination. It is the explanation which Rasulullah (sallallahu alayhi wasallam) had offered.

**Q. Is it permissible to make a copy of a gambling form on one's photocopier for a customer?**

**A.** It is not permissible. It will be an act of *I'aanat alal Ma'siyyat* (aiding in sin).

**Q. Is it Sunnat during the Iqaamah to put one's finger close to the right ear?**

**A.** It is not Sunnat. The hands should be held at the sides during the Iqaamah.

**Q. Is it permissible for Shaafis to perform only one raka't Witr instead of three?**

**A.** It is permissible.

## DA'WAT NOT INTERFAITH

The Qur'aan Majeed commands *Da'wat* – calling non-Muslims to Islam. There is no scope in Islam for 'dialogue' which compromises the uncompromising stance of *Tauheed* of Islam. Allah Ta'ala, giving the Mu'mineen a lesson in the methodology of *Da'wat*, commands:

*"Say: O People of the Book! Come towards the Kalimah which is identical between us and you, and (that Kalimah is) that we worship none but Allah, and that we do not associate anything with Allah, nor should we take some as gods besides Allah." If then they turn away (ignoring this Da'wat), then say (to them): 'Be witness that verily we are Muslimoon.' ....."* *O People of the Book! Why do you commit kufr with the aayaat of Allah whilst indeed you are witnesses. O People of the Book! Why do you confuse the Truth (of Tauheed) with baatil (falsehood) and you conceal the Haqq whilst you are aware?"*

(*Surah Aal-e-Imraan*)

**Q. A bayaan is taking place in the Musjid. If one enters, should one sit in the bayaan or first perform Tahyatul Musjid?**

**A.** It is necessary to first perform Tahyatul Musjid. It is not permissible to forgo Tahyatul Musjid for the sake of immediately participating in the bayaan (lecture). The Haqq (right) of the Musjid is that the musalli performs Tahyatul Musjid which is Sunnat whereas the bayaan is not Sunnat.

**Q. Buddhists wish to purchase a**

**plot of land from me for erecting a temple. Is it permissible to sell to them?**

**A.** It is not permissible. It would be aiding in *shirk*. There is no worse sin than *shirk* and idolatry. *Shirk* is most abhorrent to Allah Ta'ala. Islam came to eradicate idolatry, not to aid and promote it.

## THE STATUS OF PIETY

After Hadhrat Sufyaan Thauri's death, someone saw him in a dream, and asked: "How did you find the fear and loneliness of the grave?" Hadhrat Sufyaan Thauri said: "Allah Ta'ala had made my grave like a lush garden of Jannat." Another person in a dream saw the Rooh (Soul) of Hadhrat Sufyaan Thauri fluttering from one tree to another in Jannat. He asked: "Hadhrat, why was this lofty rank bestowed to you?" Hadhrat Sufyaan replied: "On account of piety".

**Q. Is it permissible for a woman to make patterns of pictures on her hands and arms with henna? This has become a fashion.**

**A.** While it is good for females to use henna to colour their hands, the patterns are not permissible.

**Q. In Malaysia many parents do not shave the hair of their babies on the seventh day. They cut only a few hairs in front. Is this sufficient?**

**A.** No, it is not sufficient. It is sinful to abandon the Sunnah and substitute it with a custom of one's desire. This practice of cutting a few hairs in front and abandoning the Sunnah is *bid'ah*.

**Q. Is it permissible to use interest money to erect a brick wall around a Vocational Training Centre which was funded by an Islamic Development Bank?**

**A.** Interest money may not be used for this purpose. We also do not know what is the meaning of a 'vocational training centre'. Perhaps you could enlighten us.

**Q. A non-Muslim girl became pregnant by a Muslim boy. The girl is now 8 months pregnant. They want to get married. The girl is willing to embrace Islam. Will it be permissible for the boy to get married to her once she becomes a Muslim and while she is pregnant?**

**A.** If she embraces Islam then it will be permissible for the boy to get married to her even while she is pregnant. However, they should understand that the child will be illegitimate notwithstanding their marriage. This boy, the biological father, will not be the legal father according to the Shariah. The illegitimate child does not inherit in the estate of his/her biological father. But it is permissible to make a bequest for the child. The bequest should not exceed one third the value of the assets of the person making the bequest.

**Q. I am unmarried, therefore cannot satisfy my sexual desires. Is it permissible to imagine that I am having an affair with a girl to sat-**

**isfy my desire?**

**A.** Such immoral fantasizing is *zina* of the mind and heart which is *haraam*. The Ahaadith of Rasulullah (sallallahu alayhi wasallam) prohibit all categories of *zina* – *zina* of the eyes, of the ears, of the hands, of the feet, of the mind and heart. All these forms of *zina* are the introductory steps for the ultimate act of fornication/adultery. Furthermore, the Islamic concept of moral purity is extremely lofty, and is an imperative requisite for spiritual elevation. You are a young man – a young Muslim man who is supposed to be a true Mujaahid against the carnal dictates of the bestial *nafs*. You should not degenerate into the dregs of moral depravity by polluting your soul with the moral filth which you have proposed. As far as moral purity is concerned, the Mu'min holds his head high – so high that he allows not the slightest moral pollution to contaminate his *rooh*. The reward of such lofty moral purity practised by a youth of Imaan is a special place of honour in the Shade of the Divine Arsh (Throne) on the Day of Qiyaamah when all mankind and jinnkind will be buffeted in the horrors of that momentous occasion when one day of that era will be the equivalent of 50,000 years according to the Qur'aan Shareef. A young Muslim man is not supposed to conduct himself like a supine dog bonded to the carnal instincts, seeking just any corrupt way and avenue for sexual gratification. In so doing, he sinks lower than even a dog. After all, a dog lacks the treasure of *Aql* by means of which the inordinate dictates of the *nafs* are apprehended and neutralized. Brother, when the *nafs* endeavours to assert its carnality over your intelligence, then contemplate on Maut and the Qabr, and lapse into Thikrullah. The spell of depravity will then dissipate, Insha'Allah, because the Qur'aan Majeed states: *"When evil from shaitaan assaults you, then seek the protection of Allah (i.e. recite Ta-awwuth). Verily, He is The Hearer, The Knower. Verily, those who fear Allah (have Taqwa), when a group of the shaitaan attacks them, they lapse into Thikr. Then (suddenly) they see (the reality as the haze of nafsaniyat dissipates)."*

**Q. In Vol.17 No 12, The Majlis answering a question, said: "The I'tikaaf breaks even if one mistakenly comes out of the Musjid. Qadha of one day should be kept." I have learnt from the kitaab, Qudoori that if the mu'takif comes out of his mu'takaf mistakenly for one hour, then according to Imaam A'zam (Abu Hanifah – rahmatullah alayh), the I'tikaaf becomes faasid. But according to Saahibain (Imaam Abu Yusuf and Imaam Muhammad (rahmatullah alayhima) it will not be faasid until half a day. Please comment.**

**A.** A kitaab such as *Qudoori* and all kutub of Fiqh have to be incumbently studied under the supervision of a qualified Aalim. The term '*saa'ah*



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which you have understood to mean 'one hour', means 'momentarily' or even one minute. It does not mean one hour. The official position of the Hanafi Math-hab is on the version of Imaam Abu Hanifah (rahmatullah alayh), namely, the I'tikaaf is rendered *faasid* by even a moment outside the Musjid.

**Q. When one takes a shower, gargles the mouth and applies water into the nose, will it still be necessary to take a full wudhu after the shower?**

A. The ghusl is valid. It is not necessary to take wudhu after ghusl.

**Q. If I'tikaaf is observed in Madinah, is there any special ibaadat to perform?**

A. All acts of ibaadat are special and highly meritorious. The Shariah does not prescribe any specific acts of ibaadat during I'tikaaf in Madinah.

**Q. What is the Shariat's ruling regarding flour that contains L-Cystein of human hair?**

A. It is haraam to consume products made of such flour.

**Q. When coming out of the house, with which leg should we emerge?**

A. With the right leg. Also, enter with the right leg while reciting Bismillaah.

**Q. A Molvi claims that there is no substance to the narration which states that Qiyaamah will be on a Friday on 10<sup>th</sup> Muharram. Please comment.**

A. Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) in Be-heshti Zewer, and Hadhrat Mufti Ki-faayatullah (rahmatullah alayh) in Ta'leemul Islam, and other Ulama as well have contended that Qiyaamah will be on the 10<sup>th</sup> Muharram which will be on a Friday. And Allah knows best. If the molvi sahib is linked to the Ahl-e-Deoband, ask him to explain the contentions of these two illustrious Akaabir Ulama.

**Q. All our children go to afternoon Madrasah from 2 o'clock until 5 pm. The Maulana who is the principal is very strict. He does not give any child one day off or early leave for any reason whatsoever. But now he allows his granddaughter to leave one hour earlier every day because her mother complained that the hours are too long. This is a privilege which has been granted exclusively to his granddaughter. What about all the other children who also get tired? It is so unfair! What does Islam say on this issue of favouritism?**

A. There is no violation of any Shar'i mas'alah in the Maulana's alleged favouritism. We cannot comment on the action or 'favouritism' of the Maulana Sahib. We are unaware of his reasons for this 'favouritism'. Assuming that the 'privilege' is truly the effect of 'favouritism', it does not infringe on the rights of any other Madrasah pupils nor on the rights of the parents. In fact, if the 'privilege' is the effect of 'favouritism', then the Maulana is harming his own granddaughter, not the other children. At most it could be argued that the Maulana has

departed from his general rule. But in so doing, no one's right is being violated. He is fulfilling the rights of all the other pupils by retaining them for the full Madrasah time. During this time the children are engaged in one of the greatest acts of ibaadat, namely, the acquisition of Ilm-e-Wahi. So in which way does his 'favouritism' for his granddaughter harm any of the other children? Sister, if each child had to be given R100 daily for staying three hours in the Madrasah, and the one who acquires the 'privilege' of leaving one hour earlier will be getting only R10, we are sure that the complaint of 'favouritism' will not be levelled. But, most people compute benefit only in terms of material and monetary gain. The immense benefits and treasures which are piling up for the children and their parents as rewards for their attendance and longer attendance, are not appreciated and understood by parents. If it was the other way around, then your complaint would have had merit. In other words, if the Maulana Sahib had allowed all the other pupils to leave at 4 pm, and then devote the extra hour to only the ta'leem of his granddaughter, then a hue and cry against the Maulana would have been justified. But, not under the present circumstances. As long as no one's rights are being violated, the Maulana's 'favouritism' towards his granddaughter is a personal matter which has no Shar'i implications in relation to others.

## SANHA DEFENDS ITS 'HALAAL' PORK

A concerned brother explains that Sanha is defending the 'halaal' pork spice of the company which it (Sanha) has certified to be 'halaal and tayyib'. The basis of its defence is that the pork is 'synthetic' hence its is halaal.

Our brief response to this desperate muck gorged out by Sanha in its insane craving to protect its financial revenue cascading into its coffers and pockets via its haraam certificate fees and riba surcharges and royalties extravagated from fearful manufacturers and suppliers, is that **all pig/swine products, be it so-called 'synthetic' pork spices, are HARAAM.** Muslims who are concerned with the damage which haraam and mushtabah foods cause to their Imaan should necessarily abstain from all meat products and their derivatives sponsored as 'halaal' by Sanha.

Insha'Allah, we shall publish a detailed explanation on the vice of 'halaal' certification.

While Sanha has sunk into the dregs of disgust with its defence of the 'halaal' pork spice manufactured by the company which it has certified, this 'halalization' is merely the first step in the process of ultimate legitimization and 'halalization' of swine meat or more emphatically *varkvleis*.

**Q. Recently a Jamaa't came to the Musjid. After the Fardh Namaaz, even before the Imaam could make dua, a member of the Jamaa't got up to make a speech. Is this proper?**

A. No, it is highly improper. The person should have waited until after the dua, then make only an announcement to inform that a bayaan will be taking place after the balance of the Salaat. It is not permissible to disturb and disrupt the Masnoon acts of ibaadat with speeches. If this practice becomes entrenched, then it will become a bid'ah.

**Q. Why are our Imaams allowing the Musjid to be lined with chairs like in churches?**

A. While we too have an aversion for chairs, the times have vastly changed. A decade or two ago, the Musajjid were conspicuously without chairs. However, commensurate with moral and spiritual corruption, we observe physical weaknesses have also set in. Many people in this age genuinely are unable to sit on the ground to perform Salaat due to severe illness. In such circumstances, it is inappropriate to prohibit them from sitting on chairs. However, the chairs should not be arranged in a row. They should be scattered to avoid resemblance with church practice.

**Q. Some people are in the habit of urinating in the bathroom. Is it permissible to make wudhu in such a bathroom?**

A. The malady of wasaawis (shaitani thoughts) and forgetfulness develop from urinating in the bathroom. The bathroom is not a place for *najaasat*. Wudhu should not be made in such an impure place. This evil habit should be abandoned.

**Q. Does viewing immoral films on television break wudhu?**

A. Although wudhu does not break, it is a major sin to watch television. It is Mustahab to renew wudhu after a sin has been committed.

**Q. Does breast-feeding break wudhu?**

A. No, it does not break wudhu.

**Q. If a person while performing Salaat hears the Athaan and in response to the Muath-thin's Takbeer, he says: 'Allaahu Akbar, Allaahu Akbar', does it affect his Salaat?**

A. Yes, it does. It breaks his Salaat.

**Q. If one takes a shower, rinses the mouth and puts water in the nose, should one make a Masnoon wudhu at the end of the ghusl?**

A. It will not be permissible to make wudhu at the end of ghusl. The ghusl incorporates wudhu as well. Only if one has performed at least two raka'ts Salaat, will it be permissible to take a fresh wudhu.

**Q. I did substantial renovations to the inside of the property which I am hiring. I painted the walls, tiled the place and repaired the ceilings, etc. Am I entitled to deduct the amount from the rent I am paying?**

A. If you effected the renovations without an agreement of payment with the owner, then you may not deduct anything from the rent. If the landlord

had not agreed to pay you when you undertook the renovations, then you may not make demands of payment to him.

## DEFERRED MEHR

Frequently a dispute develops at the time when the husband has to pay the mehr (dowry) which was deferred, i.e. not paid in cash at the time of the Nikah. The Mehr was arranged to be Mehr-e-Faatimi, but it was not paid in cash nor did the wife see any need to claim it from her husband. However, in the event of divorce or any other adverse development, when the wife or ex-wife claims her mehr, a dispute develops.

The man invariably argues that the amount he has to pay is the value of Mehr-e-Faatimi on the date of the marriage while the woman claims the current value. To obviate such disputes, the issue of deferred Mehr should not be left ambiguous. When the Mehr is not paid in cash, the stipulation should be Mehr-e-Faatimi in the form of silver. Whenever it is paid in the future, it should be the value of 1.75 kilograms of silver. The price of the metal is constantly rising. If the husband pays the Mehr ten years after the Nikah, he will then have to pay the prevailing price of 1.75 kg of silver.

**Q. When my husband was still alive, he said that the house belongs to me. The heirs say that it is not my property despite my husband having given the house to me. According to the Shariah does the house belong to me?**

A. If your husband had only said that the house belongs to you or he is giving the house to you, then the mere statement does not make you the owner. A gift is final and valid only if complete possession is assigned to the donee. To make the gift of the house valid, it was necessary for your husband to have removed all his assets from the house. He was supposed to have physically removed all his belongings out of the house, and hand over the building to you. Since he did not do so, the house is the estate of your deceased husband, and all the heirs inherit their respective shares.

**Q. Is it permissible to perform Tahajjud Salaat in Jamaa't?**

A. It is not permissible. Tahajjud should be performed individually, not in Jamaa't form.

**Q. I arrived at the Musjid after the completion of the Jumua Khutbah. Is my Jumua Salaat valid?**

A. Your Jumua Salaat is valid. If the delay was due to lethargy or carelessness, then you are guilty of a grave sin for having missed the Khutbah.

**Q. During my recent Hajj I saw a man with a blue coloured ihram. Is this permissible?**

A. The Sunnat is to don white colour. However, Ihraam will be valid even if the ihram sheets are of another colour.

**Q. What are the specific acts of ibaadat to be observed at Muzdali-**



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fah?

A. It is Sunnatul Muakkadah to remain in Muzdalifah until Subh Saadiq. Maghrib and Isha Salaat have to be combined during Isha time. It is a night of ibaadat. There is no specific ibaadat prescribed for this night.

**Q. According to the Hanafi Math-hab Jumuah Salaat is not valid in a small village whereas it is valid according to the Shaafi' Math-hab if the number of resident musallis is 40 or more. If a Hanafi happens to be present, should he join the Jumuah?**

A. It is not permissible for the Hanafi to join in such a Jumuah. He will have to perform Zuhr Salaat in a place where Jumuah is not valid according to the Hanafi Math-hab.

**Q. A person joins the Jumuah Salaat just before the Imaam commenced the Salaam. Should he perform Zuhr or Jumuah?**

A. He should perform two raka'ts Jumuah.

**Q. After ghusal and kafan of the mayyit, some najaasat emerged from the body. What is the state of the ghusal?**

A. The ghusal remains valid. The ghusal should not be repeated. It will suffice to cleanse only the part affected by the impurity.

**Q. Is there any truth in the claim that the dead body becomes heavier due to sins? If a mayyit is very heavy, some people believe that it is on account of the abundance of sins.**

A. This claim is baseless. Only Allah Ta'ala knows the state of the mayyit. It is not permissible to form such scandalous conclusions about the mayyit.

**Q. Is it permissible to perform Janaazah Salaat for a person who had committed suicide?**

A. Although suicide is exceptionally evil and among the gravest sins, Janaazah Salaat is incumbent for even such a mayyit.

**Q. Is it permissible to perform Janaazah Salaat of a prostitute?**

A. Janaazah Salaat for even a prostitute is compulsory.

**Q. It was discovered that the Imaam who performed the Janaazah Salaat was without wudhu. This came to light only after the mayyit was buried. What should be done?**

A. Janaazah Salaat should be performed at the grave of the mayyit within three days of the burial.

**Q. I am a student of the Orient Islamic School. We perform our Zuhr Salaat in the hall which belongs to the school. However, the hall is also hired out to Hindu people for ceremonies and festivals. Idols and prayers of shirk feature at these functions. What is the position of our Salaat performed in such a hall?**

A. Although the Salaat is valid, it is not permissible to perform Salaat in such an evil hall where shirk, kufr and najaasat feature. A hall in which idolatry is perpetrated is not fitting for Salaat. This school cannot be an Islamic institution if it hires the hall for

such abhorrent practices. The students should not perform their Zuhr Salaat in the hall which is contaminated with the *rijs* of shirk and kufr. If there is no other *taahir* venue, they should perform their Salaat in the open. The trustees, if they are Muslims, should hang their heads in shame. They are guilty of treason against Allah Ta'ala.

**Q. I am a grade 11 pupil at Orient Islamic School in Durban. Recently we have been requested to donate blood to meet the high demand. I was sceptical, hence I approached an Aalim of my school and sought his advice. The Aalim quoted verse 173 of Surah Baqarah and explained that this verse is generally misinterpreted by Ulama. According to him, it is permissible to donate blood. What is the ruling of the Shariah?**

A. Verse No. 173 of Surah Baqarah has no relationship with 'donating' or not 'donating' human organs or blood. The verse concerns the issue of meat. The Maulana Saheb in having presented this aayat only displayed his gross ignorance of the arguments on which the prohibition is based. He has displayed shocking ignorance. It is not permissible to 'donate' blood.

## PROVIDE AN ADDRESS

**Q. A young mother of one child developed serious kidney, bladder and vaginal ailments. As such, she is unable to fulfil her husband's conjugal rights. Please advise on the following issues:**

*A. We prefer not to deal in The Majlis with the issues you have mentioned. Please provide an address. You may retain your anonymity. A detailed response will, Insha'Allah, be forwarded by letter if you provide an address. Meanwhile for practical purposes, the answers to your three questions in the order you have posed, are briefly as follows:*

- (1) No, the practice is haraam.
- (2) Yes, it is permissible.
- (3) No, ghusl is not Waajib for her.

**Q. Is there any difference in the Fajr time for Hanafis and Shaafis?**

A. Fajr time for Hanafis and Shaafis is the same. The time according to both Math-habs is from Subh Saadiq until sunrise. The only difference is that according to the Shaafi Math-hab, it is Mustahab to perform Fajr as soon as the time commences while according to the Hanafi Math-hab, the Mustahab time is when it becomes a bit light.

**Q. I came across a publication of your's entitled 'Imaam Mahdi (alayhis salaam)'. The caption, 'Imaam Mahdi (Alayhis Salaam)' is propagated by the Shiahs since they believe he is sinless. It is highly recommended that we the Ahlus Sunnah Wal Jama'ah refrain from using these terms coined by the Shiahs to indirectly propagate their baseless ideologies like referring to Hazrat Mahdi with the title 'Alayhis Salaam'.**

A. Brother, the dua, 'Alayhis Salaam' (May the Peace of Allah be on him) has not been acquired from the Shiahs. This coin is used by even our Akaabir Ulama. Our Akaabir Ulama, all invoke this Dua when they refer to Imaam Mahdi. We are merely following a practice which has become ingrained in us as a consequence of our association with our Senior Ulama. When mentioning the name of Hadhrat Mahdi (alayhis salaam) we cannot say: 'rahmatullah alayh' for example nor 'radhiyallahu anhu' since these duas are restricted to the deceased personalities of Islam. Furthermore, the Shiahs too say, 'Allah Ta'ala'. It does not follow that we should discard the invocation, 'Ta'ala' merely because Shiahs are using it. It is difficult for us to say just 'Hazrat Mahdi' without adding the customary dua which all the Akaabireen have been using down the centuries. If there is another invocation which could be substituted for 'alayhis salaam' in relation to Hadhrat Mahdi (alayhis salaam), kindly proffer it. It will be given due consideration. While the title 'Imaam' could be dispensed in favour of 'Hadhrat', what do you suggest 'alayhis salaam' be substituted with?

**Q. It is extremely disturbing to find that you mention Ibn Taimiyya as 'Sheikhul Islam'. He ought to be called 'Sheikhul Mujassimah'. He is the pioneer of the Aqeedah of Tajsim, likewise his student, Ibn Qayyim Al Jauziyyah. This is the same Aqeedah that is being propagated by the Salafis of Saudi Arabia. I refer to two important books in this regard: (1) Fataawa Ibnu Taimia fil Meezaan, and (2) Al-Kaashif as Sagheer fi Aqaaid Ibn Taimia. I hereby exhort you to erase and scratch out the words 'Sheikhul Islam' from Ibn Taimia's name with immediate effect. May Allah guide us and accept our humble efforts in protecting the Aqeedah of the Ahlus Sunnah wal Jama'ah against all heretic sects, and the Mujassima in particular.**

A. Aameen! The title of 'Shaikhul Islam' applied to Ibn Taimiyyah appears in just one of our publications if we recall correctly, or at most in two. These booklets were published about 30 years ago. Since some of our Akaabir Ulama addressed Ibn Taimiyya with the title of 'Shaikhul Islam', we had no hesitation in using this title, and if it was not for our subsequent awareness that the Salafis regard him as their Imaam, we would have continued addressing him with this title. Even Hadhrat Maulana Ashraf Ali Thaani (rahmatullah alayh) does not refer to Ibn Taimiyya in a derogatory manner. We had never researched any of Ibn Taimiyya's kitaabs. Whatever we have heard about him is second-hand or hearsay. None of our Asaatizah had ever deprecated him. On the contrary, many of our Akaabireen cite Ibn Taimiyyah in substantiation of certain issues. If Ibn Taimiyyah really held the belief of 'tajsim' (i.e. Allah

Ta'ala is physical body confined to physical dimension), then obviously such a belief is kufr. But, we are reluctant to research any books on this issue in relation to Ibn Taimiyyah. Since we have observed a general silence among our Akaabireen in this regard, we prefer to follow their Tareeqah and save ourselves the unenviable and difficult task of proclaiming Ibn Taimiyyah to be an expounder of kufr. We do not see the need for this. Yes, we do criticize any of his views which are in conflict with the Ahlus Sunnah, when these come to the fore. But we are unaware if he was a mujassimi, and it is best that we remain unaware in this regard. To the best of our knowledge there is no flagrant propagation by the Salafis of the aqeedah of tajsim. They do present interpretations which are dubious to save themselves from being dubbed mujassimis. In our opinion, it is best to give them the benefit of doubt, and not to pursue them to the limit of extrapolating kufr from their ambiguous propagations. Regarding your instruction to discontinue the use of the title 'with immediate effect', we have already complied decades ago.

**Q. Is it permissible for a man to marry his wife's sister a few days after the death of his wife?**

A. It is permissible. However, if a man divorces his wife, then he may not marry her sister during the iddat of his divorced wife.

**Q. A man married his step-mother-in-law, i.e. his wife's step-mother. Is the marriage valid?**

A. The marriage is valid. His wife's step-mother is not his mother-in-law.

**Q. Does a woman who was divorced before consummation of her marriage have to observe iddat?**

A. If Talaaq was given before consummation, then there is no iddat for such a woman.

**Q. Can a man marry his father's sister-in-law (i.e. his step-mother's sister)?**

A. Marriage with her is permissible.

**Q. A man divorced his wife before consummation of the marriage. Is it permissible for him to marry her mother?**

A. Marriage with his mother-in-law is not valid even if the marriage with her daughter was not consummated.

**Q. Athaan was given a few minutes before Subh Saadiq. The Fajr Salaat was however performed after Subh Saadiq. Is the Salaat valid?**

A. The Salaat is valid although the Athaan before time is not valid.

**Q. If Athaan is called before its actual time, should the Athaan be repeated?**

A. If by 'actual time' is meant before the entry of the time for Salaat, then the Athaan should be repeated.

**Q. Is it permissible for a beardless person to recite the Athaan and Iqaamah?**

A. Such a person is a faasiq. It is not permissible to allow a faasiq to recite the Athaan and Iqaamah if someone else is present.

**Q. Is it permissible for a person to**



# Questions and Answers

THE MAJLIS Q & A  
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**recite the Athaan for the same Salaat in two different Musjids?**

**A.** It is Makrooh – not permissible. Every Musjid should have its own appointed Muath-thin.

**Q. After the Imaam completed the Salaat, it transpired that only three raka'ts instead of four were made. When this Salaat is repeated, should Iqaamat also be repeated?**

**A.** If there is no delay before the Salaat is repeated, then the Iqaamat should not be repeated. Iqaamat will be repeated only if there was an inordinate delay – a delay of a few minutes.

**Q. I am in a dilemma regarding Asr and Maghrib Salaat. I live in a Shaafi' locality. Asr is always performed very early, when it is still Zuhr time for Hanafis. Similarly, Isha' is performed before disappearance of Ufuq Abyadh (the whitish glow in the western horizon). What should I do? Should I permanently absent myself from the Musjid for Asr and Isha'?**

**A.** No, you should not permanently absent yourself from the Musjid. Join the Jamaa't with the intention of Nafl, and perform your Asr and Isha' alone.

**Q. We are several Muslim prisoners living together with non-Muslims in a cell. They disturb us in our Salaat with their television, radio and music. Should we force them to end their disturbances when we perform Salaat?**

**A.** No, you should not resort to force and violence. In prison you have no freedom. You will only complicate the matter, adversely affect your parole chances and the hatred and violence among the prisoners will only increase. If they refuse to respect your Salaat, then ignore them. Perform your Salaat even while they are engaging in their haraam satanic racket. The distraction will not affect your Salaat. You will, Insha'Allah, gain full reward for your Salaat regardless of the distractions and disruption of concentration.

**Q. In my hometown there are no Muslims. I have embraced Islam in prison. I know that I shall experience serious problems at home. The community will be malicious towards me. They regard all Muslims as 'terrorists'. What advice can you offer me for this situation?**

**A.** Undoubtedly, the test for your Imaan will be after your release from prison. Your first opponents, as you do understand, will be your own people and family. The environment of your hometown is certainly un-Islamic and not conducive for an Islamic life. You will experience serious problems in every facet of your life in your hometown. In the circumstances, *Hijrat* (Migration) is obligatory on you. It will be compulsory to settle elsewhere where you will be able to practise Islam freely. Our advice is that you should move to another town, obtain employment and live where you will be free to practise the Deen.

**Q. W. Deen Muhammad (Wallace,**

**the son of Elijah) no longer subscribes to the teachings of Fard Muhammad. He has also testified that his father (Elijah Muhammad) was not a Rasool or Nabi. He sponsors a publication, *Muslim Journal*'. Is he and his jamaa't still considered to be deviates?**

**A.** Your comments are scanty information. On the basis of what you have said, a ruling revoking the Fatwa of Kufr cannot be issued. You could send us a couple of the recent issues of his journal. It first has to be ascertained if Wallace subscribes to the *Aqaaid* (Beliefs) of the Ahlus Sunnah Wal Jama'ah before a new fatwa could be issued. It is not sufficient to say that Fard was not god incarnate and Elijah was not a Rasool. Besides these two fundamental doctrines of kufr, there are other beliefs of kufr as well to which Wallace subscribed. For example, his 'spiritual' concept of a heaven in the Hereafter, which negates the physical Jannat taught by the Qur'aan and Hadith.

**Q. Should the Salaat be repeated after a three raka't Salaat was ended with two raka'ts. What should be done in case of such an error?**

**A.** Three raka'ts apply to only the Maghrib Fardh and the Witr. After making the Salaam at the end of two raka'ts, one should say, 'Allahu Akbar', rise, perform one more raka't and make Sajdah Sahw. One may do so as long as one did not speak or turn away from the Qiblah or do anything which normally breaks Salaat. However, if one had committed any such act, then the Salaat should be repeated.

**Q. In a certain locality women gather to read what they call 'Khaja Khatam' and 'Bismillah Khatam'. They actively invite women to participate. What are these khatams and their benefits? Are these valid practices in the Shariah?**

**A.** These deviate women have been lured into shaitaan's snare by some misguided spiritual quack who himself is unable to distinguish between right and left, night and day. These practices are bid'ah which have been adorned by shaitaan who presents bid'ah as ibaadat. There are no benefits in bid'ah (evil innovation).

**Q. Is it permissible to perform Jumuah Salaat in Mina during the days of Hajj? This year there was a difference of opinion between two senior Ulama. One camp performed Jumuah while the other camp performed Zuhr. What is the view of the Shariah?**

**A.** During the Hajj season Jumuah is permissible in Mina. However, only the Ruler or his appointed representative may lead the Jumuah. Those who perform Jumuah in the tents are in error. In Mina during the Hajj season, Jumuah is valid only if the Imaam has been authorized by the king. Those who had performed Jumuah in their tents should make qadha of Zuhr Salaat.

**Q. Is it necessary to have purdah for the wife of one's maternal uncle?**

**A.** If she is a woman with whom marriage was permissible, then purdah for her is Waajib.

**Q. Is marriage permissible with the widow of one's paternal uncle?**

**A.** Nikah with her is permissible.

**Q. What should be the reaction of a woman if a ghair mahram makes Salaam to her?**

**A.** It is not permissible for her to respond to his salaam nor should she initiate Salaam.

**Q. If the intention is marriage, will it be permissible to speak to the girl at the time of viewing her?**

**A.** While it will be permissible to see her, speaking to her is not permissible.

**Q. A boy has proposed marriage to a pious girl. The parents have asked me for a reference on this boy. I am aware of this boy. He has an immoral character. He indulges in zina and other evils. Is it permissible for me to inform the girl's parents of the true state of the boy?**

**A.** Yes, it is incumbent to inform them so that their daughter does not fall in a heartbreaking trap. It is the duty of parents to regard the girls of others as their own daughters. If parents are aware of the rotten character of their sons, they should not propose for pious girls. Immoral boys are not of the standard of pious girls. They have to marry women of their own kind. Just as parents do not want their own daughters to be married to evil louts, so too should their attitude be towards the daughters of others. It is permissible, in fact a meritorious act, to save others from harm and being ensnared in misery. Therefore, to speak the truth in such situations is necessary even though it may appear superficially as 'gheebat'.

## THE QABR

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "He who always remembers the Qabr will find it to be from among the gardens of Jannat, and he who forgets the Qabr, will find it to be one of the terrors of Jahannum."

**Q. How does one compensate for having committed back-biting?**

**A.** If the person about whom gheebat was made is aware, then it is essential to go to him/her, apologize and seek pardon. If he/she is unaware, make dua on his/her behalf. In both cases, Taubah (repentance) is necessary.

**Q. Someone said that it is not permissible to sleep with the legs stretching towards the Qiblah. Is this correct?**

**A.** Yes, it is not permissible. It is disrespectful.

**Q. Which kurtah style is the Sunnat? Some say that the long Arab kurtah is the Sunnat while others say that the kurtah of the Indo-Pak Ulama is the Sunnat style?**

**A.** This uncertainty is the confused idea of those molvis who do not understand the Ahaadith which they

have supposedly learnt in the Madaaris. If they should look at the Ahaadith on this issue carefully, they will understand that the kurtah of Rasulullah (sallallahu alayhi wasallam) was midway between the knees and the ankles. Added to this is the *Ta'aamul* (Practice) of our Akaabireen who were all staunch upholders of the Sunnah. The kurtah of our Akaabireen Ulama and Sulaha is closest to the Sunnah style. The long, maxi modern Arab kurtah which sweeps the muck in the streets is haraam. Wearing the garment below the ankles is haraam.

**Q. What is the Shariah's viewpoint on the custom of sending Eid cards?**

**A.** Eid cards are not permissible. It is a futile, wasteful custom in emulation of the non-Muslim practice of Christmas cards. It is haraam to waste money, and it is haraam to emulate the practices and customs of non-Muslims.

**Q. A person changes his/her Math-hab for the sake of marriage. Is this permissible?**

**A.** Changing one's Math-hab for the sake of marriage or for any other worldly reason is haraam. The Fuqaha have said that there is the danger of dying in kufr if one abandons one's Math-hab for worldly reasons.

**Q. I have been unfairly dismissed by my employer. There was no valid reason for my dismissal. Is it permissible for me to resort to the relevant governmental department to be reinstated?**

**A.** It is haraam. The concept of 'unfair' dismissal is not acceptable in the Shariah. Any party of the work contract, whether employer or employee, has the right to cancel the contract, and no one is under obligation to furnish any reason for cancelling the contract. It is a major sin to enlist the oppressive services of the government to force the employer to reinstate you. If the employer has dismissed you, the work contract is cancelled. It will be an act of zulm to be reinstated against the wishes of the employer. A Muslim is supposed to know that only Allah Ta'ala provides Rizq. Your sustenance is elsewhere. Seek it, and do not seek in in haraam ways.

**Q. A substantial amount of my savings consists of government pension. Is it permissible to use this money to pay for my Hajj ticket?**

**A.** Government pension is permissible. The money may be used for Hajj purposes.

**Q. Last year Hajj was Fardh on me, but SAHUC rejected my application. I have used up a large amount for some other purpose and it does not appear that in the near future I shall be able to accumulate sufficient for the Hajj journey. What is the Shariah's ruling?**

**A.** Hajj remains Fardh on you despite the haraam block which SAHUC put into your path to prevent you from executing your Fardh ibaadat. You should make a wasiyyat, i.e. include a directive in your will, that your heirs should arrange for Hajj to be per-

(Continued on page 12)



## THE MISSING 'TEEN'

ONCE AN *A'RAABI* (Arab village-dweller) came to an orchard where the owner was relaxing under a tree. The owner was a miser. In front of him was a dish full of delicious figs. As the *A'raabi* approached, the miser quickly covered the figs with a cloth. The *A'raabi* had observed the action of the miser and had understood the purpose for concealing the figs. When the *A'raabi* requested some charity, the miser asked: 'What is your profession?' *A'raabi*: 'I am a *Qaari*'. The miser asked him to recite. The *A'raabi* recited: "*Waz-zaitooni wa toori seeneena*". The miser interjected that he was reciting incorrectly, and that he should begin again. The *A'raabi* again recited: "*Was-zaitooni.....*". The miser blurted out that the Surah commences with *Wat-Teen*, not with *Waz-Zaitoon*. The *A'raabi* pointed out that the missing 'Teen' was under the cloth. The miser was much embarrassed. (Teen means fig.)

## 99 POINTS OF KUFR

ACCORDING TO IMAAM Abu Hanifah (rahmatullah alayh) if there are 99 points of kufr and one point of Imaan, a man should not be branded a kaafir. This statement has been misunderstood by even molvis. This statement does not apply to *Sareeh* (explicit) acts and statements of kufr. The meaning of Imaam Abu Hanifah's statement is not the acceptance of 99 beliefs of kufr. It never means that a kaafir or a person who has 99 beliefs of kufr and one belief of Imaan should be proclaimed a Mu'min.

Consider the following example: A man subscribes to the following beliefs:

1. He believes in the Christian doctrine of trinity.
2. He believes in the Hindu doctrine of reincarnation.
3. He believes that Hajj is no longer Fardh.
4. He believes that Zakaat is outdated and modern taxation is a better substitute.
5. He believes that Muhammad (sallallahu alayhi wasallam) was a Nabi, but there will be Prophets after him.
6. He believes that Mirza Gulam Ahmad of Qadian was a Nabi.
7. He believes that all religions, even Buddhism and Hinduism in their present idolatrous forms are true paths leading to Allah Ta'ala.
8. He believes that the present bible and Jewish scripture are the true Injeel and Tauraah revealed to Nabi Isaa (alayhis salaam) and Nabi Musa (alayhis salaam).
9. He does not believe in Resurrection and Qiyaamah.
10. He performs the five daily Fardh Salaat facing the Qiblah.

Is this man a Muslim? This person is a notorious kaafir. His 1% of 'Imaan' (performing the five Fardh Salaat) will not save him from the everlasting perdition of Jahannum. No one will accept this person to be a

## "IT IS NOT IN THE QUR'AAN"

SOME IGNORAMUSES WHEN arguing to negate a confirmed tenet of the Shariah, surface with the retort: "*It is not in the Qur'aan!*". At the juncture when this argument is presented, it should be realized that the best response for such mental density and total ignorance is to adopt the following Qur'aanic advice: "*And when the jaahlooon (ignoramus) address them (the Mu'mineen), they say: 'Peace'.*" In other words, the intelligent Mu'min honourably terminates the discussion and does not degenerate to the level of ignorance of his adversary.

In the context of academic and rational debate and discussion, the aforementioned retort perhaps is the lowest ebb of ignorance. A man who is equipped with even a basic understanding of the Shariah – he need not be an Aalim – understands the ludicrousness of this argument which exposes the total *jahaalat* (ignorance) of the one presenting this stupidity.

Firstly, the invalidity of this argument is conspicuously manifest because the Ahlus Sunnah Wal Jama'ah (the Followers of the Four Math-habs) do not claim that Islam with its Divine Shariah is confined to the Qur'aan Majeed. It never was the contention of any authority of the Shariah, that everything of Islam is to be found in the Qur'aan in detailed form. It is not contended that the Qur'aan is the only Source of the Shariah. This retort would be appropriate only if directed to deviates who claim that every iota of the Islamic Shariah is found in the Qur'aan. But we are not concerned with such deviates. There may be a deviate sect known as *Ahlul Qur'aan*, who may proffer the preposterous principle that whatever is not in the Qur'aan is not Islam. But there never existed such a legal quibble in the jurisprudence of the Shariah.

The absence of a specific rule, teaching, custom, practice, etc. from the Qur'aan is not grounds for invalidity or spuriousness of such a tenet. Morons for example argue that since the incumbency of the beard is not stated in the Qur'aan, keeping a beard is not *Waajib* (obligatory). Morons of this calibre who operate within the extremely restrictive confines of their ignorance and lack of knowledge of the Shariah are too dense in the mind to understand that

the performance of the five daily Fardh Salaat too is not found in the Qur'aan. The number of Fardh, Sunnat, Witr and Nafl raka'ats, the methodology of Salaat such as the particular method of Qiyaam, Ruku', Sajdah, Qiraa't, folding the hands, Qa'dah, Tashahhud, Durood, Dua, Salaam and the myriad of specific masaail related to Salaat are not to be found anywhere in the Qur'aan.

In fact, the term '*salaat*' literally means to supplicate, to bestow blessings, to praise, tasbeeh (to glorify), mercy, etc. It does not mean the specific and peculiar style of Islamic prayer which we perform five times a day. Similarly, Zakaat and the innumerable rules regulating this fundamental institution of Islam are not to be found anywhere in the Qur'aan.

The Qur'aan merely commands: "*Establish Salaah and give Zakaah*". If the stupid 'principle', '*it is not in the Qur'aan*', has to be applied, 95% of the Shariah will have to be expunged. The Qur'aan is the Divine Scripture of Guidance in which reference is made to some tenets of Islam, and on the basis of which the Aimmah-e-Mujtahideen (the highest category of Jurists of Islam) have evolved the immutable *Usool* (Principles) of the Islamic Shariah.

The greater part of the Shariah comprises of the teachings of Rasulullah (sallallahu alayhi wasallam) which are encapsulated in his verbal pronouncements and practical demonstrations. Further, a great part of Islam is based on Qur'aanic and Hadith principles evolved by the Aimmah-e-Mujtahideen. Thus, the argument: '*It is not in the Qur'aan*', is the dictum of morons who are academically bankrupt, and who are absolutely bereft of the slightest vestige of congeniality with knowledge. The Sources of Islam are *Kitaabullah* (The Qur'aan), the *Sunnah* (the verbal and practical expressions of Rasulullah – sallallahu alayhi wasallam), *Ijma'* (the Consensus of the Authorities of Islam), and *Qiyaas* (the Shariah's process of Analogical Reasoning).

So, when any crank or moron flings the argument, '*It is not in the Qur'aan*', your only response should be: "*Our Islam is not confined to the Qur'aan. Peace on you. We do not engage the Jaahileen in discussion.*"

Muslim solely on the basis of performing Salaat.

If a person subscribes to 99% of Islam but has in him just 1% of *Sareeh Kufr*, he will be branded a kaafir. Thus, despite believing in all the fundamentals of Islam and accepting all the practices of the Deen, a man who does not believe in the Finality of the Nubuwwat of Rasulullah (sallallahu alayhi wasallam), or he does not believe in Qiyaamah, or he does not believe in the five daily Salaat, then not-

withstanding his 99% of 'Islam', he will be proclaimed a kaafir.

The misunderstood statement of Imaam Abu Hanifah (rahmatullah alayh) applies to an ambiguous statement uttered by a Muslim. If out of 100 possibilities of the statement being kufr, there is just one valid possibility of this statement not being kufr, then he will be given the benefit of doubt and he will not be labelled a kaafir. Most people have misunderstood this statement.

"Verily, when Allah loves a servant, he prevents him from the world just as one of you would prevent his sick one from water (which harms the sick person)."

"*Imaan is not external adornment and hopes. Imaan is what is entrenched in the heart and affirmed with amal (practical deeds).*"

Hasan Basri

## RASULULLAH'S NASEEHAT

"Honour the chastity of the women of others, then the chastity of your women will be honoured. Honour your fathers, then your sons will honour you. He who does not accept the apology of a brother Muslim, will not come near me at the Haudh (in Qiyaamah)."

## QAABIL – THE FIRST REBEL

ALL THE OFFSPRING of Nabi Aadam (alayhis salaam), except Qaabil, were obedient and followed the Shariah of Nabi Aadam (alayhis salaam). Qaabil was the first person on earth who initiated anarchy. He murdered his own brother, Haabil. In conflict with the Shariah, Qaabil wanted to marry his twin sister who was supposed to get married to Haabil. This was permissible in the Shariah of Nabi Aadam (alayhis salaam).

When the evil desire to commit haraam overwhelmed him, Qaabil murdered his brother. Then he fled into the mountains and for some time lived among the jinn. After he murdered his brother, Allah Ta'ala ordained that whenever a person is murdered, the sin thereof would be debited to the account of Qaabil. In this manner, Qaabil will receive the accumulated sins of all those who commit murder until the Day of Qiyaamah. The offspring of Qaabil too were rebellious and spreaders of anarchy.

The same rule applies to all initiators of evil. The accumulated sins of all subsequent perpetrators will be loaded on the one who had initiated it.

## A WISEMAN, A WEALTHY MAN, AN INTELLIGENT MAN, A SAINT AND A MISER

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: "I asked more than a hundred Ulama: 'Who is a wiseman, a wealthy man, a saint and a miser?' " All of them had responded similarly. A wiseman is he who does not befriend the world. A wealthy man is he who is contented with predestined fate. An intelligent man is he who is not deceived by the world. A saint is he who does not search for more. A miser is he who honours wealth more than human beings.



## HADHRAT UMAR – HIS LAST MOMENTS

WHEN AMEERUL MU'MINEEN, Hadhrat Umar (radhiyallahu anhu) understood that the time for his departure from this worldly abode had arrived, he said to his son, Abdullah (radhiyallahu anhu): "O my son, go to Ummul Mu'mineen Aishah (radhiyallahu anha). Convey my Salaam to her. Beware! Do not say: 'Ameerul Mu'mineen' because now I am no longer the Ameerul Mu'mineen. Say to her: 'Umar requests that space (for his burial) be given in your room alongside his two noble companions.'"

Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) delivered his father's message to Hadhrat Aishah (radhiyallahu anha) who responded: "It was my wish to reserve this place for myself. However, I shall prefer him over myself."

When Abdullah Ibn Umar returned, Hadhrat Umar (radhiyallahu anhu) instructed the people to place him in a sitting position. He was supported in this position. He then asked his son: "What have you brought?" Abdullah said: "Your wish has been granted." Hadhrat Umar said: "Alhamdulillah! This was my greatest wish." Then he instructed his son: "When my Janaazah reaches the room of Hadhrat Aishah (radhiyallahu anha), then again convey my Salaams to her, and say: 'Umar

seeks permission (to be buried here).'" If she grants permission, then bury me there otherwise bury me among the poor."

In his very last moments, Hadhrat Umar (radhiyallahu anhu) began to cry. Fear of Allah Ta'ala overwhelmed him. Hadhrat Ibn Abbaas (radhiyallahu anhu) said: "O Ameerul Mu'mineen! Glad tidings are for you. When Rasulallah (sallallahu alayhi wasallam) departed from this world, he was pleased with you. When Hadhrat Abu Bakr Siddique (radhiyallahu anhu) departed, he too was pleased with you. Now when you are departing from the world, all Muslims are pleased with you." Hadhrat Umar (radhiyallahu anhu) replied: "I take oath by Allah! You want to cast me into deception. I fear so much the abode ahead of me that if I had owned the treasures of the east and west, I would give it to ransom myself, and it would be an extremely cheap bargain."

Just before his soul departed, he said to his son: "My son, place my head on the ground." When his instruction was complied with, he supplicated: "O Allah! Cover me with your Forgiveness..." After his dua for Maghfirah, he finally departed from this earthly abode.

## THE HARMS OF CAFFEINE

"Not only is coffee addictive, but it worsens mental performance.... Caffeine blocks the receptors for a brain chemical called adenosine, whose function is to stop the release of the motivating neurotransmitters dopamine and adrenalin.

The more coffee you consume, the more your body and brain become insensitive to its own natural stimulants, dopamine and adrenalin. You then need more stimulants to feel normal, and keep pushing the body to produce more dopamine and adrenalin. The net result is adrenal exhaustion – an inability to produce these important chemicals of motivation and communication. Apathy, depression, exhaustion and an inability to cope set in.

Coffee isn't the only source of caffeine. There's as much in a cup of strong tea as in a cup of regular coffee.....If you want to be in tip-top mental health, stay away from stimulants. This is doubly important for those with mental health problems because too much caffeine can, in some, produce symptoms that lead to a diagnosis of schizophrenia or mani.

Tea also contains tannin, which interferes with the absorption of essential

## SPIRITUAL BENEFITS FROM THE GRAVE

In *Balaaghul Mubeen*, Hadhrat Shah Waliyullah Dahlawi (rahmatullah alayh) states:

"The practice of deriving spiritual benefit from the inmates of the grave is a bid'ah which some grave-worshipping faqeers had originated. This practice did not exist during the eras of Rasulallah (sallallahu alayhi wasallam), the Sahaabah, Taabieen and Tab-e-Taabieen. In fact, it did not exist right until the age of Hadhrat Sultaanul Mashaaikh."

minerals such as iron and zinc. Chocolate bars are usually full of sugar..... Cola and 'energy' drinks contain anything from 46 to 80 gm of caffeine per can, which is as much as there is in a cup of coffee. In addition, these drinks are high in sugar and colourings and their net stimulant effect can be considerable. Check the ingredients list and stay away from drinks containing caffeine and chemical additives or colourings."

(Patrick Holford's  
NEW OPTIMUM  
NUTRITION  
BIBLE)



## WHEN THEY ARE YOUR ENEMIES

Allah Ta'ala says in the Qur'aan Ma-jeed: "From among your wives and children are your enemies. Therefore, beware of them." In another verse, Allah Ta'ala says: "O People of Imaan! Do not allow your wealth and your children to divert you from the Thikr of Allah."

Hadhrat Abu Sulaimaan Daaraani (rahmatullah alayh) and Hadhrat Ibn Abil Hawaari (rahmatullah alayh) narrated that some Auliya were discussing the advantages and disadvantages of marriage. Finally they concluded that a man should get married because this is the Sunnah of Rasulallah (sallallahu alayhi wasallam). However, one should ensure that the wife and children do not divert one from the Path of the Deen. If the family becomes an impediment for the remembrance of Allah Ta'ala and obedience to Rasulallah (sallallahu alayhi wasallam), then the wife and children will be the medium for one's destruction.

## THE VALUE OF THE GUEST

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: "Of all things, I love most a guest. Only Allah Ta'ala knows the reward for hospitality shown to the guest."

## THREE BOUNTIES AND THREE CALAMITIES

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: "There are three bounties in poverty: An unencumbered heart (a heart which is not burdened by worry); Peace and serenity; a light reckoning (in the Aakhirah). On the contrary, there are three calamities of wealth: a heart overwhelmed with worries of the world; lack of peace and tranquillity; a difficult reckoning (in the Aakhirah)."

## THE EFFECT OF MUSHTABAH/HARAAM FOOD

ONCE A GROUP of Sayyids visited Hadhrat Ahmad Harb (rahmatullah alayh). He received the guests with great honour. While Hadhrat Ahmad Harb was entertaining his guests, his son passed by with some friends near to the guests in a very shameful manner. He was playing a guitar and singing. Hadhrat Ahmad Harb was extremely embarrassed by the behaviour of his son. He said to the guests: "Overlook the disrespectful conduct of this child. My neighbour was the friend of the king. The king

had sent some food to my neighbour. On his insistence, I also ate of the food. That food was mushtabah. My son was conceived that very night."

Haraam and Mushtabah (Doubtful) food has far reaching consequences on the morality of the consumer. Hadhrat Abdullah Ibn Mubaarak (rahmatullah alayh) said that abstention from one mushtabah dirham (a silver coin) is superior to contributing 600,000 dirhams to charity. A person who is careless of the food he ingests shall not attain the ranks of piety.

## ASSOCIATION WITH THE POOR

ONCE RASULULLAH (sallallahu alayhi wasallam) said to Hadhrat Aishah (radhiyallahu anha): "O Aishah! If you desire to live with me in Jannat, then associate with the poor and refrain from the company

of the wealthy."

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) narrated that a Nabi once supplicated to Allah Ta'ala: 'O Allah! How shall I know that you are pleased with me?' Allah

Ta'ala revealed to him: 'The sign of My Pleasure is the pleasure of the Fuqara and Masaakeen. If they are pleased, then understand that I too am pleased with you, and if they are displeased with you, then remember that I too am displeased with you.'

## KUFFAAR VITUPERATION HOW SHOULD MUSLIMS REACT?

(Continued from page 1)

With regard to the governments of Muslim countries, we cannot expect any positive reaction from them. Although they are under Shar'i obligation to react and institute practical measures to terminate the evil calumnies, insults and abuse which the kuffaar timeously and regularly churn out against Islam, nothing can be expected of them because all of them without any exception, are *Murtaddeen*. They are kuffaar – Munaafiqeen – in Muslim guises rul-

ing the lands of Islam by surrogacy on behalf of their western masters in a more advanced form of colonialism, more destructive than the naked brute-force colonialism of yesteryear. They, (the Muslim governments) are worse than the actual kuffaar who target Islam and Rasulallah (sallallahu alayhi wasallam) with their vituperation.

The delirious and deleterious reactions and rioting which Muslims had displayed and perpetrated last year, long after the actual publication of the

insulting cartoons, were not appropriate responses of Imaan and intelligence. The fury which a segment of the Ummah's ignorant and immoral masses had displayed was the product of a well-planned kuffaar political conspiracy which had gone awry for both Muslims and the conspirators. The Divine Hand had thrown the conspiracy out of gear. The intended objective of the kuffaar conspirators utilizing the services of some Muslim governmental surrogate agents to churn up the ire of the rabble, was not achieved. And that objective, no matter how paradoxical it may sound and appear, was to establish the *raison d'être* for attacking Iran.



## YOUR BIGGEST ENEMY

*"Your biggest enemy is your nafs which resides within your two sides. The command is only (the command of) Allah."*

Hadith

## RIDHA' OF ALLAH

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said: "I obtained the attribute of *Ridha'* of Allah (i.e. to be pleased with Allah Ta'ala at all times) whether in adversity or prosperity, health or sickness; happiness or grief, safety or fear) in four things:

- To be unconcerned about sustenance (rizq)
- Ikhlās (sincerity) in everything
- To regard Shaitaan and the desires of the nafs as enemies
- To accumulate provisions for the Akhirah."

## CONSCIENCE – THE NATURAL GUIDE OF THE MU'MIN

RASULULLAH (sallallahu alayhi wasallam) said: "*Sin is that which agitates your nafs (conscience), and you dislike people becoming aware of it.*"

The intrinsic capacity of the conscience agitating in human beings in general, whether Muslim or non-Muslim, is a natural guide for steering man along the path of rectitude. This capacity has been eliminated almost in entirety in non-Muslims due to the aberration of kufr. As far as the people of Imaan are concerned, this inherent capacity which enables the Mu'min to distinguish between Haqq and Baatil, vice and virtue, right and wrong, is alive and functioning in different degrees of efficacy. Those who have adopted a kuffaar lifestyle of immorality in total forgetfulness of the purpose of life and the reality of the Akhirah, suffer very little pangs of conscience when they indulge in haraam and baatil – in fīsq and fujoor.

Muslims who have not smothered into extinction their intrinsic conscience with sin and transgression, will always be guided by the intrinsic spiritual guidance of their conscience. When the *Baatin* (the soul) is constantly polished with Thikrullaah and obedience, the Mu'min's conscience is alive, diligent and vibrant. Whenever anything is in conflict with the Shariah, the conscience of the Mu'min immediately recoils, becomes agitated and sends up warning signals. Thus a person says: 'It bothers my conscience'. This internal agitation is a wonderful bestowal of Allah Ta'ala. By means of this inner warning light which glows when con-

MAAM GHAZAALI (rahmatullah alayh) depicting the villainy of the money-traders (money changers, money lenders and banks), said that assuming there had to be some kind of trade in Jahannum, it would be the trade of the money-traders. This description is an apt depiction of the so-called 'Islamic' banks of this era.

Whilst these neo-capitalist 'Islamic' banks have dubbed themselves 'Islamic', their very lifeblood and breathing are *Riba*. *Riba* pulsates in every fibre of these banks and in the veins of the men who operate these banks of *riba*. They are men who are afflicted with the mental disease which the Qur'aan describes as *Takhabbutush Shaitaan* (mental derangement caused by shaitaan's touch on the brains of man). Explaining this mental derangement, the Qur'aan Majeed states: "*Those who devour riba, do not stand except as one who has been driven to insanity by the touch of shaitaan. That is because they (the bankers) say: 'Verily, trade is like riba'. But Allah has made halaal trade and He has made riba haraam.*" (Baqarah, Aayat 275)

### ISLAMIC?

Their arrogation of the term 'Islamic' to portray themselves as holy Muslims of Islamic conscience, is a massive fraud perpetrated to beguile the ignorant and unwary masses. They have succeeded in hoodwinking unwary Muslims in search of loans and products with Islamic-sounding nomenclature for which they have acquired the rubber-stamp approval of hired mercenary scholars (miserable molvis and sheikhs) who are trading the Aayaat of Allah Ta'ala for a despicable worldly price. In the process of perpetrating their activities of sanctioning the haraam *riba* products of the haraam neo-capitalist 'Islamic' banks, these vile scholars and slaves of money have brought themselves within the full scope and glare of the Hadith in which Rasulullah (sallallahu alayhi wasallam) describes them as '*swines garlanded with gold and silver*'. These mercenary molvis and sheikhs are among the vilest scum which inhabits the earth. This is the comment of Rasulullah (sallallahu alayhi wasallam) who said:

*"Soon will there dawn an age when the worst of mankind under the canopy of the sky will be their ulama. From them (these ulama-e-soo') will emerge fitnah, and the fitnah will*

fronted by *haraam*, *mushtabah* and *baatil*, the Mu'min is able to save himself from the calamity of transgression and Allah's Displeasure.

If the conscience has been kept alive and radiant, then even if a Mu'min is unaware of the *mas'alah*, whether an act is permissible or not or whether it is doubtful or futile or worthy of abstention or participation, he will be rightly guided by his conscience even if he does not submit the act for rumination. The agitation of the conscience is an automatic reflex action. The Rooh (Soul) is a lofty spiritual substance of the highest worth. If it has not been

# "ISLAMIC BANKS" – BANKS OF RIBA

*rebound on them."*

### VAMPIRES

Their *riba* products are labelled most deceptively with Islamic-sounding terms such as *Mushaaraka*, *Mudhaaraba*, *Muraabaha*, and most audaciously, even as *Qardh-e-Hasanah* (Beautifull Loan). They are vampires which suck and exploit Muslims who have suffered the calamity of entanglement with their haraam *riba* products.

All these haraam 'Islamic' banks, all over the world, are of the same brand, and all the 'scholars' sitting on the stupid 'shariah boards' of these neo-capitalist banks, are hirelings and mercenaries who miserably sell the Qur'aan and its Shariah for dollars. The hired scholars are paid tens of thousands of dollars for churning out corrupt and *baatil fatwas* of *jawaaz* (verdicts of kosher). The authors of a recent article, 'Financial Fatwas' state: "*The top Islamic scholars (sic) make as much as \$1 million a year determining whether offerings comply with Shariah.*" These so-called scholars are downright stupid as far as the Shariah is concerned. With their smattering of textual knowledge they mutilate, distort and destroy the Shariah to produce their verdicts of permissibility solely for gratifying their dollar-lust.

All the major kuffaar banks of the world have a variety of haraam 'Islamic' products sanctioned as *halaal* by the mercenary scholars sitting on the stupid 'shariah' boards which banks have formed specifically for manufacturing verdicts of permissibility. Banks never pay tens of thousands of dollars to stupid 'scholars' for fatwas of prohibition. They pay handsomely for 'fatwas of *jawaaz*'. The rationale of kuffaar and semi-kuffaar 'Islamic' banks for establishing 'shariah' boards is nothing other than a machine for fabricating fatwas of *jawaaz* for just any *riba* product. The job of the hired mercenaries operating in the guise of 'ulama' is to dig out obscurities from just any Math-hab to assemble patchwork corrupt fatwas of permissibility to enable the *riba*-devourers to market their *riba* products in Muslim countries and in Muslim communities.

There is no difference of any kind between the kuffaar banks and these

so-called 'Islamic' banks. All banks of whatever hue and persuasion are structured on the primary basis of *Riba*. But the Muslim capitalist entrepreneurs with the aid of their hired 'scholars' of corruption who apply their rubber stamps of approval for the sake of the haraam boodle, have failed to take notice of the ultimatum of War which Allah Ta'ala has issued to them. The Qur'aan Majeed, issuing this ultimatum, says: "*And if you do not desist (from plying your riba trade), then take notice of war from Allah and His Rasool.*" (Baqarah, Aayat 279)

There is nothing Islamic about these banks. All their products are haraam. Abstention from dealing with them is Waajib. If circumstances constrain dealing with a bank, the lesser of the evils is to deal with non-Muslim banks. Dealing in *riba* with a Muslim is worse than dealing in *riba* with a non-Muslim.

Muslims have become so thoroughly impervious to the poisons of *riba* and haraam food, that they no longer feel any restraints or agitation of conscience when dealing with and devouring haraam. It is essential for our moral and spiritual well-being and safety and success of our Akhirah to understand the imperative need to abstain from *riba*. Rasulullah (sallallahu alayhi wasallam) said that *riba* is a conglomeration of more than 70 major sins, the lightest of which is like fornicating with one's own mother. This is the type of spiritual filth and carrion which the hired mercenary ulama-e-soo' of the 'shariah boards' of the neo-capitalist 'Islamic' banks rubber stamp with their corrupt and *baatil fatwas* of permissibility for the acquisition of the haraam dollars which the banks pay for their evil fabrications.

Whether the product is a so-called *mushaaraka* or *mudhaaraba* or *muraabaha* deal, the net result is worse than the undisguised interest transactions of the kuffaar banks. From the Shariah viewpoint, the contract is haraam. From the mundane perspective, the 'financial' charges (i.e. the disguised *riba*) is more than the undisguised interest which the non-Muslim banks charge.

darkened and corroded with spiritual pollution, it will necessarily agitate at something which is negatory of *roo-haaniyat* (spiritualism), or in conflict with the Shariah or futile and of no benefit.

Now when the conscience agitates and there is no spiritual guide or a true Aalim who could guide one, the agitation of the conscience will be a sufficient yardstick for gaining a fatwa. Hence, Rasulullah (sallallahu alayhi wasallam) said: "*Seek a fatwa from your heart.*" A healthy heart adorned with the attributes of Imaan will not fail to transmit the correct fatwa to save one

from indulgence in acts which are negatory of Allah's Pleasure. So if your conscience tells you that an act is haraam or *mushtabah*, and you are unable to obtain the advice of a true Aalim, then do not extinguish the light of guidance and the fatwa of your heart. If you have no nafsani agenda to pursue, the fatwa of your heart will always be correct.

### THE PORTALS OF JAHANNUM

Hadhrat Ubaadah Bin Saamit (radhiyallahu anhu) said: "Jahannum has seven portals. Three entrances are for the wealthy; three for women, and one for the poor."



**I**N ISLAM the essential requisites for transacting and contracting in bilateral dealings are *Aql* (sanity) and *Buloogh* (adulthood). The trade and commercial transactions of only sane adults are valid in Islam. The transactions of minors (under 15) and insane persons are not valid in the Shariah. Thus, if an insane person or a child sells any of his possessions, the sale will not be valid.

All *huqooq* (rights and obligations, responsibility and liability) of the transactions and contracts devolve squarely on the parties who transact or enter into a contract. The consequences of the transactions devolve fully and in entirety on the parties of the contract. Thus, a dead man or an animal or a stone or a child or an insane person cannot be made a party to a contract. Liability does not settle on these persons and on inanimate objects.

However, in the western capitalist system, there is an irrational, absurd and downright fictitious concept described 'a legal person' or a 'legal entity'. For better comprehension we shall refer to this conceptual legal 'person'/entity as a 'legal' donkey. This donkey has absolutely no real existence. It is a figment of the imagination of riba-drunk capitalists who have

# DONKEYS!

invented this fabrication for the sole purpose of attracting capital (money) from the masses at large.

In order to entice the masses to invest in a venture, there has to be a powerful incentive. That incentive is the hallucinated legal donkey which is a scrap of paper to which the capitalist system assigns rights, obligations and liability. In a partnership venture contracted with the legal donkey, the human partners (the investors/shareholders) are absolved of all liability. If the venture busts and goes bankrupt, the partners/shareholders who had derived the benefit which the legal donkey had offered, are not held liable for the debts. The creditors have to write off the debts as losses for the simple reason that the legal donkey in whom contractual capacity was invested by the capitalist order, is a figment of the imagination, hence no one can hold it liable or extract anything from the abstract donkey in the minds of the capitalists.

While Islam does not recognize the legal donkey forgery designed for absolution of the debts of the shareholders, there are some misguided 'scholars' – molvis and sheikhs and even secularists with a smattering of Islamic knowledge – who have been desperately struggling to give Islamic recognition to the fictitious donkey.

They are at pains to introduce this capitalist concept into the Shariah. In so doing, they betray the superficiality of their knowledge and the corrupt motives for the effort to give Shar'i legality to the legal donkey fiction.

These miscreant 'scholars' who seek Qur'aan and Hadith basis for the capitalist donkey fiction, are like the donkey –real physical donkey which Allah Ta'ala mentions in the following aayat:

*"The example of those upon whom the Tauraah was loaded, is like the donkey on which books have been loaded."* (Al-Jumuaah, aayat 5)

In this aayat, the Qur'aan Majeed compares the scholars of the Yahood to a donkey. The Tauraah (the Shariah of Nabi Musaa –alayhis salaam) was entrusted to the Ulama of the Yahood. Instead of implementing its commands, they tampered with it, mutilated its Ahkaam, distorted its meanings, and subjected it to baseless and false interpretation to gratify their worldly motives. Just as a donkey carrying a load of books is bereft of understanding and does not appreciate the treasure of Knowledge loaded on its back, so too are these scholars like donkeys. They neither appreciate nor correctly understand the Divine Shariah, hence they abortively labour to introduce donkey concepts into the

Fabric of Islam. In the process they resort to hallucination, imagination and false interpretation which evince mockery from even children who are on the verge of intelligent reasoning.

All molvis and sheikhs who have betrayed Islam and the Ummah by bartering away the Shariah from platforms such as the shariah boards of riba banks, and those who have destroyed Muslim inhibition to haraam by legalizing the meat products, even pork, of the kuffaar establishments, and those who seek to legitimize *qimaar* (gambling) ventures such as insurance, etc., are like the donkey on which books of knowledge are loaded. It is precisely for their donkey mentality that they panic when they are admonished and their wrongs are pointed out to them. They behave like wild donkeys when *naseehat* is offered. Describing such donkeys carrying books of knowledge, the Qur'aan Majeed states:

*"What is the matter with them – (what makes) them turn away in aversion from naseehat (admonition) as if they are wild donkeys fleeing from a lion?"*

Yes, this is their reaction when the Haqq stares them in the face. When the Haqq is flung at those who believe in the legal donkey fiction, then they display donkey mentality, and flee like wild donkeys from the lion (from the Haqq). Indeed they all are donkeys!

## THE ULAMA AND RIYA

**H**ADHRAT SUFYAAN Thauri (rahmatullah alayh) narrated that there are very few Ulama who despite having a large circle of students are free of *ujub* (vanity) and *riya* (show). Once Hadhrat Hasan Basri (rahmatullah alayh) passed by a large gathering in Musjidul Haraam where Hadhrat Taaus (rahmatullah alayh) was giving *dars* (lessons) of Hadith. Hadhrat Hasan went to Hadhrat Taaus and whispered to him: "If this state in which you are now, is pleasing to you, then get up and be-gone." Hadhrat Taaus (rahmatullah alayh) immediately stood up, discontinued the discourse and left the assembly.

This was the reaction of an Aalim of the Haqq. He was not annoyed when *naseehat* was offered nor did he care of any humiliation nor did he entertain the idea of being belittled. When Hadhrat Hasan proffered the admonition, Hadhrat Taaus momentarily reflected and discerned some vanity (self-esteem) in his nafs. He therefore adopted the advice and departed from the session of ta'leem of Hadith.

## CHOOSE YOUR ABODE

Once while giving a discourse (bayaan) in Samarqand, Hadhrat Shaqeeq Balkhi (rahmatullah alayh) in a mood of ecstasy proclaimed: "O People! If you are corpses, then go and inhabit the graveyard. If you are children, go the Maktab (Madrasah) and learn. If you are insane, go to the madhouse. If you are kaafir, go to some kufriistan (land of the unbelievers). If you are Muslims, then adopt the lifestyle of Islam."

**T**HIS *ILM* (Knowledge) of the Deen, is a celestial *Ilm* of utmost reverence. The fountain of *Ilm* is the Qur'aan. It is therefore called *Ilm-e-Wahi* (the Knowledge of Revelation). Disrespect to this *Ilm* shown by students have far reaching damaging consequences on their grasp and understanding of the inner and transcendental realities and subtleties of *Ilm-e-Deen*.

Once while Hadhrat A'mash (rahmatullah alayh) was imparting lessons in Hadith, a student laughed. Severely reprimanding the student, Hadhrat A'mash said: "*You are in the pursuit of Ilm, but you laugh!*" He forthwith expelled the student from the *dars*, and for the next two months he severed ties, refusing to speak to him.

## THE STATUS OF ILM

After Hadhrat Sufyaan Thauri (rahmatullah alayh) had discontinued his Hadith classes, the people clamoured much and desired to know the reason. He said: "By Allah! If I know that any of you desires to acquire *Ilm* only for the Sake of Allah Ta'ala, then I would go to his house to teach him. I would not encumber him with the inconvenience of coming to me."

Once someone asked Hadhrat Sufyaan Bin Uyainah (rahmatullah alayh): "Why do you not sit on the platform of Dars to teach us Hadith?" Hadhrat Uyainah replied: "I do not consider any of you to be qualified to acquire the knowledge of Hadith."

Hadhrat Sufyaan Ibn Uyainah (rahmatullah alayh) was giving practical expression to Rasulullah's warning: "*He who imparts Ilm to an unfit person is like one who garlands pigs with gold and silver.*"

Students of the Madaaris should reflect on these conditions of the true Ulama and their admonition. Scale yourself and your *a'maal* on the standard of their admonition, and daily reflect and do soul-searching to ascertain if any hue of *Ilm* is visible in your eyes, on your tongue, your deeds and thoughts.

## TAKHABBUTUSH SHAITAAN

**T**HE QUR'AAN MAJEED states: "*Those who devour riba, do not stand except as one who has been driven to insanity by the touch of shaitaan. That is because they say: 'Verily, trade is like riba'. But Allah has made trade halaal, and riba haraam.*"

The Qur'aan uses the term *takhabbut* to depict the mental derangement which the devourers of riba suffer. The *raison d'etre* (sabab/cause/reason) for the affliction of satanic mental derangement

is mentioned in this same aayat. The reason given is the legalization of riba, comparing it with lawful trade.

In terms of Islamic Reasoning, we understand that wherever this *illat* of legalizing haraam exists, the effect of *Takhabbutush Shaitaan* will afflict the criminal. This mental derangement is not confined to only legalization of riba. It will afflict all those who legalize any haraam act. Thus, the sheikh and the lawyer who have attempted to legalize medi-

cal insurance on the basis of their fallacious belief that medical insurance is medical aid for the distressed and the suffering, also are afflicted with this mental disease of *Takhabbutush Shaitaan*. The affliction has overtaken their brains because they claim that riba and *qimaar* (gambling), both constituting the fundamental basis of all insurance, are 'halaal'.

Similarly, the miscreant fellows from the self-appointed so-called 'halaal

authorities' suffer from the same disease of *Takhabbutush Shaitaan* because they have embarked on a conspiracy of declaring halaal all meat products processed by the kuffaar. They devour haraam carrion and induce other Muslims to devour this carrion. The mental disease of derangement has therefore also warped their brains. All spiritual faculties are blinded by the disease of *Takhabbutush Shaitaan*



This episode should be salutary *naseehat* for those who neglect Salaat, and for even those men of learning who have a lax attitude towards Salaat. Habitually coming late for Jamaa't Salaat, missing Takbeer-e-Ula, missing part of a raka't, missing one raka't, etc., are proportionally within the scope of the abomination and contemptibility conveyed by Hadhrat Jibraeel (alayhis salaam) to Nabi Musa (alayhis salaam). In this story is a grave *Ibrat* for all, especially for ulama who rush to the Musjid and just manage to get into the saff.



HADHRAT MUGHEERAH AND RUSTUM

RUSTUM, THE GOVERNOR of Armenia, was despatched by the Emperor of Persia with a huge army to eliminate the small army of the Sahaabah who had entered his (the Emperor's) domain, seemingly with hostile intentions. Although Rustum was a powerful and famed general, he had heard of the prowess and victories of the Sahaabah. He was therefore apprehensive and reluctant to initiate hostilities. He procrastinated along the journey from Madain, reaching Qadisiyya only after four months.

Hadhrat Sa'd Bin Abi Waqqaas (radhiyallahu anhu), the Commander of the Muslim army, wrote to Hadhrat Umar (radhiyallahu anhu) informing him of the state of the Persian army which consisted of 120,000. Hadhrat Umar (radhiyallahu anhu) sent detailed instructions for the battle. With reinforcements arriving from Madinah, the Muslim army numbered 30,000. Hadhrat Sa'd (radhiyallahu anhu) sent a deputation under Hadhrat Mugheerah Bin Shu'bah (radhiyallahu anhu) to invite the Persians to Islam. The following dialogue transpired between Hadhrat Mugheerah and Rustam, the Persian general.

**Rustum:** Why have you come here?

**Mugheerah:** We have come at the command of Allah Ta'ala to snatch from you your land.

**Rustum:** You are our neighbours. We had bestowed many favours on your

A PAGE FROM THE BATTLEFIELDS OF ISLAM

people. Go back. Trading relations will remain open between us.

**Mugheerah:** Our objective is not the world, but is the Hereafter. Allah sent a Rasool to us. The Rasool was informed by Allah that He would subjugate to the Sahaabah those who do not submit to His Deen. This is the true Deen.

**Rustum:** What is that Deen?

**Mugheerah:** To acknowledge the Kalimah of Tauheed is its foundation. Then to accept all the teachings of this Deen.

**Rustum:** This appears to be a very good Deen. Explain more.

**Mugheerah:** Extricating the servants (of Allah) from worshipping servants.

**Rustum:** This too is excellent.

**Mugheerah:** All mankind is one and brothers.

**Rustum:** If we accept Islam, will you go back?

**Mugheerah:** Yes. We shall then not conspire to fight against you.

Rustum consulted with his counselors who all were greatly annoyed and rejected the idea of accepting Islam. Rustum was constrained to comply with their wishes.

At their second meeting, the following dialogue took place:

**Rustum:** The example of you people coming here is like a fly which has seen some honey. It became entrapped in the honey and was unable to extricate itself. You too will become entrapped like

this. By the sun! I shall tomorrow slaughter you all.

**Mugheerah:** You will come to know tomorrow who will slaughter who.

**Rustum:** I shall give you some garments, and 1,000 gold coins and garments for your leader. Take it and go back to your land.

**Mugheerah:** I shall go back after I have humiliated you and extract Jizyah (a tax) from you and enslave you.

The Persians had initially shown no concern about the Sahaabah. The simplicity and shabby dress of the Sahaabah drew mockery from the Persians. They had grossly underestimated the determination of the Sahaabah. However, after they observed that the army of the Sahaabah had not withdrawn, the Persians again invited them for dialogue. Rustum, the famous Persian general, was in fact awed and very reluctant to go into battle against the Sahaabah. Hadhrat Mugheerah (radhiyallahu anhu) was again sent at the head of a deputation.

**Rustum:** Tell me, just why you people have come here.

**Mugheerah:** We were a degenerate and a fallen people. Allah Ta'ala sent a Nabi who guided us..... We have come with our families as well to settle here.

**Rustum:** Then, we shall slaughter you.

**Mugheerah:** If we are killed, we shall

enter Jannat. If you are killed, you will enter Jahannum, and we shall levy Jizyah on the living (of your people).

There was a tumultuous uproar in Rustum's camp with cries of: "We shall not make peace!"

**Mugheerah:** Should we initiate the battle or will you?

**Rustum:** We shall initiate it.

Hadhrat Mugheerah departed with his deputation. Rustum was in a state of trepidation. He had seen a dream which was very depressing and which did not augur well. He therefore was keen to avoid going to battle, but the chiefs of the army were in no mood for compromise or peace.

After a three day battle of intense ferocity, Rustum and many of the senior noblemen and army generals were killed. The Persian army was totally routed. 30,000 Persians were slain and 6,000 Muslims attained martyrdom. The fate of the Persian empire was sealed with the memorable victory at Qadisiyya.

**GOOD CHARACTER**

HADHRAT SUFYAAN THAURI (rahmatullah alayh) said: "A man's good character extinguishes the Wrath of Allah. Giving Sadqah with haraam wealth is like washing garments with blood."

(Continued from the previous issue)

WHEN THE CARPENTER learnt that the casket he had made was to conceal the baby (Hadhrat Musa-alayhis salaam), he set off to the palace of Fir'oun. In Fir'oun's presence, as much as the carpenter endeavoured to explain what he knew, he was unable to do so. Miraculously he became dumb and could not utter any intelligent word other than make incoherent and incomprehensible sounds. The carpenter's demeanour greatly annoyed and angered Fir'oun. Thinking that the carpenter was jesting, he ordered him to be whipped and expelled. After receiving a severe whipping, the carpenter was expelled.

On reaching his home, the carpenter resolved to inform Fir'oun of the hidden baby by means of a letter. As he set down to write his contemplated letter, he suddenly became blind. Overcome with panic, the carpenter understood that the baby for whom he had made the casket was in reality that very same infant about whom the astrologers had predicted would be the doom of Fir'oun. This baby would be the Nabi.

The carpenter sincerely repented. As he repented, Allah Ta'ala restored his vision. He immediately accepted the baby as the Nabi. He was the first person from among the Qibt (Fir'oun's nation) to accept Imaan.

Nabi Musa's mother examined the casket and blocked the slightest opening or crevice to prevent any water entering. After she had prepared the casket, she bathed her infant, dressed him up beautifully, hugged and kissed him lovingly and with tears in her eyes she assigned him to the casket. She closed and locked the lid. During the middle of the night, carrying the casket on her head, she set off for the River Nile as

FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

she was inspired by Allah Ta'ala.

At a certain spot on the banks of the river, she lowered the casket from her head. Suddenly she saw a huge poisonous serpent coiled up. The serpent spoke clearly in her language and said: 'If you assign the casket to the river, I shall swallow the baby.' Hadhrat Musa's mother was a very saintly and intelligent lady. She said: 'This appears to be shaitaan.' As she spoke, the serpent suddenly vanished. In fact, the serpent was shaitaan who had appeared to deceive Hadhrat Musa's mother. Taking the Name of Allah Ta'ala, Hadhrat Musa's mother assigned the casket to the waters of the Nile. With tears cascading down her cheeks her eyes followed the casket until finally it disappeared from her sight. Full of grief and with tears she returned home.

Meanwhile the casket sailed along the path decreed for it by Allah Ta'ala. Fir'oun had only one daughter. Who was stricken by the disease of leprosy. She was bedridden for many years. The astrologers had predicted to Fir'oun that in a certain year, on a certain day at a certain time in the morning, a living being will be acquired from the River Nile. If the saliva of that living being is applied just once to the ailing girl, she will immediately be cured of her affliction.

The momentous occasion had arrived and Fir'oun was waiting with great anxiety in expectation of retrieving some living object from the river. The astrologers could not predict what

type of living being it would be. Fir'oun had ordered thousands of his men to be on the watch along the banks of the river. Suddenly the people saw a wonderful sight. A huge tree with the casket caught in its branches was flowing forcefully against the current and was moving towards the palace of Fir'oun. Meanwhile, Fir'oun and his wife Hadhrat Aasiyah (rahmatullah alayh) were viewing the scene from above the palace balcony. They were also scanning the river in the hope of sighting the living being which the astrologers had predicted and whose saliva would instantaneously cure Fir'oun's ailing daughter.

Hadhrat Aasiyah (rahmatullah alayh) was from among the Bani Israaeel. She was the paternal aunt of Hadhrat Musa (alayhis salaam). The casket was now on top of the tree-trunk which had miraculously risen so high that it was in line with the window of the palace where Hadhrat Aasiyah was sitting. She thrust out her hands and carefully brought it inside the palace. The casket was immediately opened up. All the onlookers who were present instantaneously fell in love with the beautiful baby which their eyes beheld. Although Fir'oun too was overwhelmed with the beautiful baby, fear suddenly overtook him. He reflected: "Is this not perhaps the child predicted by the astrologers, who would destroy my land?" He voiced his apprehension to his wife, Aasiyah. Hadhrat Aasiyah however convinced him of the error of

his suspicions, and of the good fortune of the baby. She reminded him that this baby's saliva would cure his ailing daughter. How could he be the cause for destruction, she said to Fir'oun.

The hearts of people are in the control of Allah Ta'ala. Feeling convinced of the explanation of Hadhrat Aasiyah, the love of the baby became entrenched in Fir'oun's heart. Mentioning the speech of Hadhrat Aasiyah (rahmatullah alayh), the Qur'aan Ma-jeed says: "And the wife of Fir'oun said: 'He is the cooling of my eyes and your eyes. Do not kill him. Soon will he benefit us or we shall adopt him as our son.'"

Fir'oun lifting the baby in his hands said: 'O Aasiyah, I have no need for this child. If you wish, you may adopt him as your son. I have happily given him to you.' Hadhrat Aasiyah engrossed herself very diligently in nurturing Musa (alayhis salaam). The other ladies in the palace conferred with Hadhrat Aasiyah (rahmatullah alayh) regarding a name for the baby. Hadhrat Aasiyah said: 'I shall name him Musa because we have acquired him from the water and the tree.' In their language the word *Mu* meant timber, and *Sa* meant water.

Meanwhile, Hadhrat Musa's mother was overwhelmed with grief and was crying profusely. After she had reached home, she instructed her daughter to walk along the banks of the Nile to ascertain the fate of the casket.

(To be continued, Insha'Allah)



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

formed for you from one third of your estate. However, if at any time you again manage to accumulate sufficient funds, then it remains Fardh on you to proceed for Hajj. The *Kabeerah* (major) sin of preventing you from Hajj settles on the heads of the SAHUC clique. The officials of SAHUC come fully within the scope of the Qur'aanic aayat: "...*The La'nat of Allah is on the Zaalimeen. They are those who prevent (others) from the Thikr of Allah and they search for crookedness and they deny the Aakhirah.*" The following aayat also applies to SAHUC: "*And why should Allah not punish them while they are preventing (others) from Musjidul Haraam (from performing Tawaaf, Umrah, Hajj, etc.)? And, they are not His friends. Verily, His friends are the Muttaqoon, but most of them do not know.*" SAHUC should heed these grave warnings sounded by the Qur'aan Majeed for those who prevent people from going for Hajj. The very first requisite for qualification on the list should be the *Fardhiyat* of Hajj. If Hajj is Fardh on a person, he/she should be given first and prior preference.

**Q. SAHUC charges every Haaji a fee of a few hundred rands. What is the Shariah's position regarding this fee?**

**A.** The fee which SAHUC charges is haraam. It is extortion and usurpation. It will hang eternally around their necks like dead albatrosses.

**Q. Medical experts report that urine contains medicinal properties and is a cure for many diseases. Will it be permissible to use urine if it is proven to be a cure for disease?**

**A.** The minds and hearts of the kuffaar usually incline towards haraam and najaasat. Despite the creation of Allah Ta'ala being filled with millions and millions of wholesome substances of cure in the plant, stone and halaal animal kingdoms, the brains of kuffaar first swing into the direction of najaasat and haraam. Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala did not create cure for the Ummah in substances which have been made haraam. It is haraam to utilize such a *ghaleez* (extreme in filth) substance as urine and faeces for medicine.

**Q. What is the Shariah's ruling regarding recycled water? What if such water is pumped into the pipes which reach into the homes?**

**A.** Recycled water is *najis* (impure/napaak). It is not permissible to use such water for any purpose whatsoever, not even for washing a vehicle or for washing the pavement outside your house. If the recycled water is pumped into a large dam of natural

water, then the water of the dam remains pure as long as none of the properties of the water has changed in consequence of the recycled water. A dam is in the category of a river or a mass of flowing water which remains *taahir* (paak) irrespective of impurity becoming admixed. Flowing water will become impure as a consequence of admixture with impurities only if the impurities are so much that the colour or taste or flow of the water changes.

**Q. A particular internet money-making scheme has become quite popular. A sum of money is paid to become a member. The member has to enlist more members. It is like a pyramid scheme. The more members one is able to enlist, the higher will be the monetary prize one wins. In addition one is entitled to discounts at hotels, airlines, etc. Is this scheme permissible? A Maulana says that it is permissible.**

**A.** The poor Maulana does not know what he is speaking. The fact that he claims it to be permissible betrays his ignorance, and that he has no understanding of masaa-il and the principles of Fiqh. He is unable to distinguish between left and right, night and day, hence he blurted out the drivel of permissibility. This scheme is haraam. See explanation on page 1.

**Q. A liquor company wishes to do-**

**nate computers and printers to our vocational training centre. Is it permissible to accept the donations?**

**A.** It is not permissible.

**Q. If a baby is born on a Wednesday, then on which day should the Aqeeqah be made?**

**A.** It is Sunnat to make Aqeeqah on the seventh day. In this case the seventh day is Tuesday. The day before the day of birth is always the seventh day.

**Q. Is it Sunnat to apply saffron on the head of the baby on the seventh day after shaving the hair?**

**A.** It is not Sunnat. It is a baseless and a futile practice.

**Q. A hunter shoots an animal with a rifle, reciting Tasmiah at the time of pulling the trigger. If he reaches the animal while it is still alive, what is the requirement? If he reaches and finds the animal dead, what is the ruling?**

**A.** If he finds the animal alive, *Thabaha* (slaughtering) is incumbent. If the animal dies without *Thabaha* it will be haraam. If he finds the animal dead, it is haraam. A wild animal struck and killed with a bullet is haraam even if *Tasmiah* is recited at the time of pulling the trigger. The instrument has to be a sharp object such as an arrow or spear for the wild animal to be halaal.

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## NASEEHAT FOR THE TALABA

*COEXISTENCE BETWEEN the Noor of Ilm and evil glances is a rational impossibility. The pollution of a haraam gaze corrodes the baatin and repels the Noor of Ilm. This Noor does not settle in a Baatin which is soiled by moral pollutions. Among the worst of such pollution and most damaging for the acquisition of Noor-e-Ilm and Noor-e-Fahm, is the gaze at a namahram. Even mental pollution caused by carnal fantasizing repels the Noor of Ilm and even harms the*

*zaahiri dimension of Ilm.*

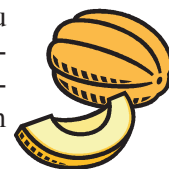
*The harm of evil glances is more destructive for the Huffaaz. The Qur'aan Majeed is pure Divine Noor. Haraam gazes and lustful contemplation corrupt and weaken the memory of the Haafiz. Evil gazes at ghair mahrams have led to even the disappearance of the entire Qur'aan from the polluted heart and memory of the Haafiz. Allah Ta'ala snatches away His glorious Kalaam from hearts soiled by moral pollution.*

## A JAIL IN JAHANNUM

*Al-Falaq* is the name of a jail in Jahannum. Jahannum itself seeks Allah's protection from the intensity of the heat of *Al-Falaq*. This prison, according to the Hadith is reserved for all oppressors and arrogant persons.

## BENEFITS OF MELON

The Ahaadith of Rasulullah (sallallahu alayhi wasallam) mention many health benefits of the fruit melon or musk melon.



SAFAR 1429  
MARCH 2008

ZAKAAT NISAAB R3,652  
MEHR-E-FATIMI R10,442

## A SHOW-OFF AND A THIEF

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "A durwaish (saint) who frequents wealthy persons is a man of *riya* (show), and a durwaish who associates with the rulers is a thief."

## MAJLIS ON THE INTERNET

(www.themajlis.net)  
Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.

## THE PIOUS FRIEND

HADHRAT MUHAMMAD Bin Yusuf (rahmatullah alayh) offered the following advice: "Spend on your pious friend. He is better for you than your heirs. He will make dua for you when you are in the grave under mounds of sand. When you emerge from your grave on the Day of Qiyaamah, then perhaps as a conse-

quence of his dua you will be without a single sin. On the other hand, heirs will merely distribute your wealth among them and will not feel indebted to you since they believe that whatever they are acquiring from your wealth is their right."

This is the standard reaction of heirs. Their concern is with only the

wealth of the deceased. After taking possession of his wealth, most heirs forget him and conduct their lives as if he (the deceased father, etc) had never existed. But a pious friend on whom favours were bestowed, will never forget his friend lying in the grave.







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*"Imaan is not mere hope. Imaan is  
word and deed."  
(Ubaid Bin Umair)*

## ALBARAKA BANK AND ITS COMPOUND INTEREST PRODUCTS

**"O People of Imaan! Do not devour  
riba compounded many times. Fear  
Allah so that you attain prosperity."  
(Aal-e-Imraan, aayat 120)**

Bushra Importers & Exporters, a Muslim-owned business in Johannesburg, approached Albaraka Bank for finance to purchase a fixed property. Albaraka Bank entered into an agreement which the latter describes as *Musharaka* (Partnership). Although Albaraka Bank describes the agreement between itself and Bushra as being a *Musharaka* deal, it is in reality a *Qardh* (loan) transaction. There is not a semblance of partnership in the practical deal. The so-called *Musharaka* Agreement states with clarity:

*"The Bank shall lend to the Client (i.e. Bushra) and the Client will borrow from the Bank the sum of ONE MILLION SEVEN HUNDRED AND SIXTY THOUSAND RAND (R1 760,000) to enable the Client to pay for and discharge the purchase price of the Property and obtain the registration of the transfer on the Property into the Client's name.*

*"The Client hereby authorises and empowers the Bank to pay the amount referred to in sub-clause 1.1 direct to the Vendor (i.e. Mr. Howard, the Seller of the property) or his nominee or agent and the conveyancers concerned respectively."*

The Purchase price of the property was R2,200,000 which the Bank paid directly to the Seller (Mr. Howard Neal) on the instructions of the Purchaser (Bushra Importers & Exporters). The purchase price was paid as follows: Bushra paid R440,000 and the Bank advanced him the loan of R1 760,000. Thus, the full purchase price of R2,200,000 was paid by the purchaser, Bushra. Albaraka Bank's role was only granting of the loan of R1,760,000 and acting as Bushra's agent for paying the purchase price to the Seller (Howard Neal). Beyond this simple act, the Bank had no other role.

However, the Bank is in existence to mint money, and the surest and 'best' manner in which to attain this objective is *Riba* and compounded *Riba*. Since the Bank purports to be an 'Islamic' bank, it is constrained to

camouflage its haraam, *faasid*, *baatil* *riba* transactions. For realization of this aim, the Bank and Bushra entered into a fictitious '*Musharaka*' (simulated partnership agreement) which is not worth the paper on which it is written.

Despite the claim that the deal was a partnership in which the Bank and Bushra jointly purchase the property, the factual position is that Bushra alone paid the full purchase price with its own finance plus the loan which Albaraka had advanced. Thus, Bushra is 100% owner of the property, and it (Bushra Importers) is indebted to Albaraka Bank for the loan of R1,760,000, and not a cent more. This is the position of the Shariah.

In a shockingly haraam stratagem, the Bank perpetrating skulduggery endeavours to legitimize its compound interest with the '*musharaka*' deception. In its '*musharaka*' agreement, the Bank states:

### **REPAYMENT OF THE LOAN**

*"The capital amount of the LOAN shall be repaid in ONE HUNDRED AND TWENTY (120) monthly instalments.)"*

In Islam a loan is a single homologous sum. Unlike in capitalism which compounds a loan with interest, a loan does not consist of a 'capital amount' plus any other amounts. The 'other' amount is obviously the interest. So while Albaraka Bank states in its deceptive *musharaka* agreement that the 'capital' amount of the loan, namely, R1,760,000, shall be paid in 120 monthly instalments, it is ominously silent about the monthly interest payments. It enumerates the interest payments in a separate schedule which must necessarily alarm and shock all sane Muslims who are aware of Islam's abhorrence of *riba*.

The following clause in the *musharaka* agreement, conspicuously exhibits the interest which the Bank abortively tries to conceal:

*"The capital amount of the LOAN to be repaid for the second (2<sup>nd</sup>) and subsequent twelve (12) – month periods of the LOAN (emphasis is the Bank's) will be determined by the Bank after negotiation with the Client and notified, in writing, to the Client at least thirty (30) days prior to the*

A BROTHER states: *"The Majlis, Vol.18 No.2 has alleged that the Saudi Arabian government had appointed SAHUC (The South African Haj and Umrah Council). Sahuc was not formed by Saudi Arabia. It was formed by a group of South Africans....."*

### **OUR COMMENT**

While ostensibly 'a group of South Africans' may have formed Sahuc, we believe that no one can dispute the fact that Saudi Arabia has accorded official status to this Islamically *person'a non grata* body which is abominable to almost every Muslim in South Africa. Perhaps initially Saudi Arabia was not an active participant in the formation of Sahuc. We say 'perhaps' because 'behind-the-scenes' activity or plain speaking, nefarious conspiracy, cannot be ruled out.

What really is the objective of the creation of this redundant, useless, and burdensome organization which generates nothing but inconvenience (*takleef*) for those who wish to proceed for Hajj/Umrah? The members of this evil body subsist on haraam fees extorted from the Muslim community. The fees it levies are haraam. In which way does it benefit the Hujjaaj? Are their any hujjaaj who have derived benefit from Sahuc or who have any accolades for it? Were Hajj and Umrah not easier and more comfortable prior to the birth of Sahuc? Will Hajj and Umrah not be easier and more comfortable if this dead albatross drifts away into oblivion?

## THE BANKS OF RIBA

The smokescreen of '*Shariah Compliance*' is not exclusive with Albaraka Bank. Every so-called Islamic bank in the world is a *Riba* bank of the capitalist order. The Islamic designations attached to the deals offered by these banks are all haraam *riba* products. In most cases these transactions are financially speaking worse than the *riba* products offered by the conventional non-Muslim capitalist banks. Mercenary muftis, sheikhs and molvis hired by the banks have perpetrated massive deception to ensnare the Ummah into

Commencement Date of the relevant twelve (12) month period."

In terms of the agreement, the loan was supposed to be repaid in 120 monthly instalments. Thus, the instalment is or should have been approximately R14,666 per month. But the

The belief that Saudi Arabia was not the prime mover of Sahuc in the shadows is rather naïve. The basic objective of Sahuc from the Saudi perspective is the scheme to fill the luxury hotels owned by the Saudi royal family – the hotels which are dwarfing the Ka'bah Shareef. Sahuc is a cog in the Saudi machinery to ensure that the Hujjaaj are directed to the blood-sucking hotels owned by members of the Saudi ruling family. Sahuc has absolutely no other function.

It is common cause that a body such as Sahuc cannot function without the blessing of the Saudi government, and the latter will not give its blessings to any person or organization unless he/it serves its (the Saudi government's) financial or propaganda interests. If the entire Muslim community of South Africa unanimously vetos Sahuc, and appoints a new Hajj organization which will not perform Sahuc's primary function, viz., channelling all the prospective pilgrims to the hotels of the Saudi princes, the new Hajj organization will not gain the recognition of the Saudi government.

Sahuc and all its counterparts in other countries are under obligation of the Saudi government to ensure that the hotels of *zulm* and extortion around the Haramain Shareefain are filled to capacity. There is no other function which Sahuc in particular, performs. It is therefore incorrect to aver that Sahuc was not created by the Saudi government.

the webs of *Riba* which are marketed as 'shariah-compliant'.

Not a single deal offered by these so-called 'Islamic' banks is compliant with the Shariah. In fact, the cliché, 'shariah-compliant' is a new expletive which is abhorrent to the Shariah. It is a term which signifies falsehood and deceit. Wherever they happen to operate, they are haraam *Riba* banks. It is not permissible to invest in these *Riba* banks. If circumstances constrain the operation of banking accounts, the lesser of the evils is the conventional non-Muslim bank.

baatil deceptive agreement employing chicanery speaks of 'negotiations with the client' at the expiry of every 'twelve month period'. The purpose for this is to negotiate new interest rates for each 12 month period. But  
(Continued on page 12)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. A Muslim working in a non-Muslim supermarket has to handle all sorts of haraam merchandise such as liquor, pork, televisions, musical instruments, etc. Is it permissible to work in such a supermarket?**

**A.** Working in such a supermarket is not permissible. It is haraam for Muslims to handle, sell or promote haraam merchandise.

**Q. Is it permissible to visit the Dead Sea region for the sole purpose of taking lesson from the punishment which had settled there?**

**A.** It is not permissible. Besides wasting money, time and effort, Rasulullah (sallallahu alayhi wasallam) prohibited visiting such places on which Allah's Wrath had descended. There are millions of things around you from which you could gain lessons.

**Q. A lady was divorced by her husband. They have an adopted daughter who is 10 years of age. The husband claims custody of the child. According to the Shariah does he have the right of custody?**

**A.** It is not permissible to give custody of the girl to her foster father. He has no right of custody over her. He is a ghair mahram for her.

**Q. Nowadays, in some weddings/walimas/functions, a small section is cordoned off/screened off for women in Purdah and for Maulanas and other 'purdah' men. However, the rest is a mixed gathering. Is it permissible to attend such a function?**

**A.** It is haraam to attend such a *mal-oon* (accursed) function. The outer-veer of a little 'purdah' is a mockery of the Deen. The moulanas who attend such haraam gatherings are the worst culprits and criminals. By their participation they actively condone and promote the haraam intermingling and zina exhibition. Their hypocritical retreat into some stupid 'purdah' cloisture at the immoral function does not mitigate their participation in the evil. They dwell in self-deception if they believe that they are observing Islam's code of Hijaab sitting in their silly cordoned off areas. The *la'nat* of Allah Ta'ala descends on such immoral gatherings.

**Q. Nowadays, we see notices about 'Tajweed/Qiraa't workshops' or 'Seerat workshops', etc. Using the term 'workshop' for Deeni programmes does not appear to be appropriate. Please comment.**

**A.** It is atrocious and emits an extremely foul stench of inferiority of the brains of those who organize these silly 'workshops'. Rasulullah (sallallahu alayhi wasallam) said that the time will come when Muslims will emulate and ape the kuffaar step by step, inch by inch, and even follow them right into a lizard's hole. We observe in this era this total aping of western civilization by even molvis and sheikhs. They are all spineless creatures afflicted with the disease of mental slavery.

**Q. At some weddings / waleemas where there is intermingling of**

**sexes, the organizers get someone to initiate the proceedings with a qiraa't or nazam or bayaan. Is this not showing disrespect for the Kalaam of Allah Ta'ala?**

**A.** Opening a haraam function with a recital of the Qur'aan is to pile darkness on darkness. It is to aggravate the sin of the haraam function. It is gross disrespect for the Qur'aan. It is to make a mockery of the Qur'aan and the Deen. It is not permissible to recite the Qur'aan Majeed at haraam gatherings and functions.

**Q. There are certain qiraa't foundations in South Africa which are run by senior Deobandi Ulama. However, they are instrumental in inviting and organizing qiraa't tours for reciters who shave their beards. Is this permissible?**

**A.** These entertainment societies are mismanipulating the Qur'aan Majeed for evil motives. It is haraam to promote and honour fussaag reciters with the holy Kalaam of Allah Ta'ala. The Qur'aan Majeed is nowadays used as an object to gain fulfilment for the base desires of the nafs. They are making a mockery of the Qur'aan Majeed.

**Q. There are some Muslim organizations, e.g. Sanha, who employ female staff. They act as secretaries, receptionists, etc, and they are dressed un-Islamically. Is this permissible?**

**A.** Even a dumb Muslim understands that such immorality can never be permissible. Sanha is not the only culprit. Even ulama bodies – ulama-e-soo' – are guilty of this crime which according to the Shariah is a major stepping stone for zina in which the misguided employers become involved when they become entangled with their female staff in relationships of moral turpitude. No one is so stupid as not to understand what transpires between the immoral bosses and their female staff.

**Q. When giving ghusl to a mayyit, a cloth is used to cover the satr area. However, when the cloth becomes drenched, it sticks to the body revealing the shape of the satr. We heard that Mufti Rasheed Ludhyaanwi (rahmatullah alayh) had made wasiyyat for a plank to be placed under the cloth. Please comment.**

**A.** We are not aware of Maulana Ludhyaanwi's wasiyyat. But it seems to be a good idea. It is permissible. But using a plank is not Sunnat. A sufficiently thick cloth should be used.

**Q. In the two last raka'ts of Fardh behind the Imaam, should the muqtadis recite Surah Faatihah?**

**A.** They should not recite anything. For concentration they could 'recite' Surah Faatihah in their minds without lip and tongue movement.

**Q. In Masjidul Haraam, especially on Hajj occasions, passing in front of musallis is unavoidable. What else could one do?**

**A.** As you have mentioned, it is unavoidable. However one should en-

deavour to pass beyond the spot where the musalli's head will touch in Sajdah. Generally it is possible to observe at least this limit.

**Q. I have observed some people using the miswaak while in the Musjid and just before the Salaat begins. Is this correct?**

**A.** It is improper to use the miswaak inside the Musjid. The purpose of cleaning the teeth and mouth cannot be achieved in this manner without using water as well.

**Q. Is it permissible for an Aalim to teach at a co-ed university?**

**A.** An Aalim will never stoop to the degenerate ebb of teaching at an immoral institution. Only mercenaries – those who have acquired a smattering of Deeni knowledge for monetary and other depraved purposes – would teach at a university. It is not permissible for a Muslim to teach at an institution where he has to become engaged in violation of the Shariah.

**Q. When a property is disposed of in the UK, normally a contract is issued to the buyer. In terms of the contract, the buyer pays 5% or 10% of the contract price. This is referred to as 'exchange of property'. A time limit, usually of 28 days, is given. According to the contract if the buyer fails to pay the balance of the price on the 28<sup>th</sup> day, then a further 10 days grace are allowed to enable him to produce the funds. If the funds are not paid within this 10 day notice period, the contract lapses and the deposit which the buyer had paid is forfeited. Is this forfeiture permissible?**

**A.** The forfeiture of the 5% or 10% deposit paid by the prospective buyer is haraam. It is in the category of riba. If the prospective buyer refuses to purchase the property or he is unable to produce the funds to pay for the property by the specified date, his full deposit has to be refunded.

**Q. When exchanging one currency for another currency, is it necessary to do the deal on the basis of the current bank or official rate?**

**A.** The bank rate is not at all necessary. The rate/price should be fixed by the contracting parties. Whatever rate they decide will be valid and permissible.

**Q. The Rotary organization through one of its Muslim members wishes to donate computers, printers and office furniture to our Muslim organization. We are in the process of establishing a vocational training centre in Malawi and will need these items. However, the donation will be made by a brewery. Are we allowed to accept the donation of these items?**

**A.** No, you are not allowed to accept donations from a liquor company.

**Q. Kindly comment on the transactions of the JIS Distributors. They advertise their products 'shariah compliant'. Their products are designated Murabaha, Musharaka, etc. Is it permissible to deal with this company?**

**A.** The documents of this company are in conflict with the Shariah. There are a number of clauses and conditions which are *faasid* and *haraam*. Both the murabaha and musharak outlined in the agreements are in conflict with the Shariah. It is not permissible to deal with this company.

**Q. Menfolk in our community use their wives and daughters to work in their shops without hijab or nikaab. There is a continued presence of na-mahram males. What is the Shariah's ruling regarding this matter?**

**A.** Leave alone women working in shops, the Sahaabah had unanimously prohibited the pious women of even that noble age, including the noble Wives of Rasulullah (sallallahu alayhi wasallam), from leaving their homes to visit the Musjid for even the Fardh Salaat. That was the best of ages, and the noblest of people lived during that era. Despite that, women were not allowed to leave their homes to attend even the Musjid. The women of those times were exceptionally pious and so were the Sahaabah. Notwithstanding this, the women were not allowed out of their homes to visit even the Musjid.

The Qur'aan Majeed and the Ahaadith prohibit women emerging from their homes, except for real need. The Shariah has excluded even Fardh Salaat in the public from the concept of need in relation to females. It is haraam for women to be in shops even with nikaab. Husbands who bring their wives into their business-places and expose them to all and sundry – to fussaag, fujjaar and kuffaar – are termed *Dayyooth* in the terminology of the Hadith. Such men, according to the Hadith are *mal-oon* and their wives too are *mal-oonah*, i.e. Allah's Curse settles on them. Such husbands prostitute their wives for the sake of the pittance they earn. For the sake of money they sacrifice the honour, chastity modesty and purity of their womenfolk. These husbands are utterly stupid. They fail to understand that a woman just like a man, is also attracted by the opposite sex. In the shop, the wife's eyes fall on other men who will appear more attractive to her than her husband, just as the husband is attracted to other women. While the man thinks highly of his wife, he fails to realize all the 'zina' that goes on in her heart, mind and eyes. He fails to understand that she is committing zina in her mind with so many men. Hence, we say that the husband who brings his wife to the shop, offers her for prostitution. He is stupid and the woman in the shop enhances his stupidity and securely fits the blinkers on his eyes already blinded by the lust for money.

**Q. I have been told that artificial flowers are not permissible because it creates disunity between husband and wife. Is this true?**

**A.** Artificial flowers, whether of plastic or any other material, are permissible. The claim that such flowers create



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disunity between husband and wife is baseless.

**Q. It has been said that according to the Hanafi Math-hab, the practice of Aqeeqah is abrogated, and to believe that even a Sunnat is obligatory is bid'ah. What is the ruling of the Hanafi Math-hab?**

**A.** According to the Hanafi Math-hab, Aqeeqah is Mustahab. While it is correct that it is bid'ah to elevate the status of Sunnat to Waajib, no one has ever claimed Aqeeqah to be Waajib (compulsory). The objection to Aqeeqah is therefore unfounded and baseless.

**Q. A man gave his wife more than three talaqs over a period of a couple of years. They are living together as husband and wife. When told that they are living out of wedlock because three Talaqs irrevocably terminate the Nikah, they said that an Aalim had told them that their marriage is still valid even if three Talaqs had been issued. They are followers of the Hanafi Math-hab. Please comment on this situation.**

**A.** According to *all four* Math-habs, three Talaqs whether administered in one session or a thousand sessions, or in one day or over a period of years, are known as *Talaq Mughallazah* which finally ends the Nikah. The Nikah of this unfortunate miserable couple has terminated the very moment the third Talaq was uttered regardless of when and how. The 'aalim' who advised them to the contrary is a jaahil who has sold his soul to shaitaan. The couple is living in an adulterous state. They daily commit zina. Every second of the day and night, the *la'nat* (curse) of Allah Azza Wa Jal settles on this immoral man and immoral woman. The man is a *mal-oon* and the woman a *mal-oonah*. May Allah Ta'ala save us from His Wrath and Curse.

**Q. What is a wife supposed to do when her husband denies having given her three Talaqs while she is convinced that he had uttered three Talaqs. After his anger subsided, he says that he had given only one Talaq.**

**A.** It is haraam for the woman to live with this man. If she is convinced that her husband had issued three Talaqs, then the Shariah orders her to separate herself from him. The Nikah has ended finally and irrevocably. If the man refuses to accept the position, she should move out and pass her iddat elsewhere. It is haraam for her to submit to the dictates and demands of this man who is no longer her husband. His claim is not accepted by the Shariah. In the circumstances, the Shariah states that for herself, the woman is like a Qaadhi, hence she should regard her marriage as having been terminated, and the word of the man has to be rejected.

**Q. A married woman conceived a child but will not be able to deliver the baby due to health. Can she transfer the embryo to another woman who then can give birth to a**

**healthy child?**

**A.** If the woman is genuinely unable to deliver the child due to her grave or extremely grave ill-health, then the pregnancy could be terminated only before 120 days, not thereafter. It is not permissible to transfer the embryo to another woman. It is immoral and haraam to transfer to a woman an embryo conceived from the sperm of a man other than her husband.

**Q. If a person in the sitting position in the Musjid (not in Salaat) leans on his arm that is stretched out and dozes off, will his wudhu break?**

**A.** If he falls asleep in this condition, his wudhu will break.

**Q. Some people claim that Hanafis are not allowed to perform Salaat behind a Shafi' Imaam because Shaafis do not make masah of the entire head. They put water only on the front part of the head. Is this correct?**

**A.** Even according to the Shaafi' Math-hab it is Sunnatul Muakkadah to make masah of the whole head. This is the ruling of all Math-habs. However, while according to the Hanafi Math-hab, masah of one quarter of the head is *Fardh*, according to the Shaafi' Math-hab, masah of a few hairs is *Fardh*. If the Shaafi' Imaam is so careless and indifferent to the Sunnah of Rasulullah (sallallahu alayhi wasallam) which his own Math-hab teaches, and if he is uncaring of the Hanafi Muqtadis behind him that he makes masah of only a couple of hairs or of less than one quarter of the head, Salaat of the Hanafis will then not be valid behind this unqualified Imaam. The Hanafi's Salaat behind such a careless Imaam who is indifferent to the Sunnah to the extent that he shows no concern for the followers of the other Math-habs, is not valid.

**Q. Is it permissible for females to layer their hair? This process involves cutting the hair into various layers.**

**A.** Such a woman is a *mal-oonah*. The curse of Allah Ta'ala settles on a woman who cuts her hair.

## VANILLIN

**Q. Is the ingredient Vanillin halaal? Some say that alcohol is not utilized in the production of synthetic vanillin.**

**A.** It may be news to you. Vanillin is nowadays even produced from cow-dung. Assuming that alcohol is not used, the wrappers of the processed foods do not state whether the vanillin used is cow-dung vanillin or from any other source. This ingredient is not halaal.

**Q. After I have made wudhu, I repeat it about 5 or 6 times because I am not sure whether my wudhu is broken while making it. When one is in doubt, what should one do?**

**A.** The problem you are experiencing is shaitaani *wasawis*. Shaitaan is wrecking your peace of mind in a bid to wean you away. Ignore the doubt. Act only when you are absolutely certain that your wudhu is broken.

While you are making wudhu and after you have made wudhu, if a doubt occurs, recite *Wa la houla...*, and ignore the doubt. Consider your wudhu valid. If you adopt this method, then after some time this shaitaani malady will disappear, Insha'Allah.

## CORRECTION

*The Majlis, in Vol.18 No.1, in reply to a question had mentioned that it is Bid'ah to apply saffron water to the shaved head of a baby on the seventh day. Our statement is incorrect. It is not Bid'ah. It is a permissible practice.*

**Q. When I perform Salaat, I do not feel at ease. I am restless. What dua should I recite?**

**A.** Understand well that the nafs and shaitaan are vigorously trying to derail you from *Siraatul Mustaqeem*. This world is the arena for the conflict with shaitaan and the nafs. You should not expect to be in a state of ecstasy when you perform Salaat. Such states of peace, comfort and spiritual coolness which are the effects of Salaat, are acquired after prolonged and sustained struggle against the nafs and shaitaan. Your duty is to be steadfast in your ibaadat regardless of the lack of ease and your feeling of restlessness. You are doubly rewarded for steadfast adherence to your ibaadat during the states of struggle and discomfort. The duty of the slave is to worship the Creator regardless of his/her emotional states which at times vacillate wildly from one extreme to the other. Ignore the emotional states and be firm and resolute in adherence to ibaadat. If Allah Ta'ala wills, He bestows states of comfort after a considerable time of struggle against the nafs. You should recite *Wala houla wala quwwata il la billahil azweem* in abundance.

**Q. A Muslim's haidh starts after Maghrib. If after haidh, ghusl is made after Fajr Salaah, does qadha of Maghrib and Isha of the previous night have to be made?**

**A.** The date according to Islam changes after sunset, not after Maghrib. The moment the sun sets, the new day commences. If haidh ends during Fajr time, then whether one has taken ghusl or not, the Fajr Salaat becomes incumbent. Maghrib and Isha do not become qadha. At that time haidh had not ended. Haidh had ended only during the Fajr time, hence only Fajr has to be performed.

**Q. On Jumuah (Friday) can a female perform Zuhr Salaah immediately after Athaan or should it be made after the Khutbah?**

**A.** A woman may perform Zuhr on Friday immediately after the Athaan or even before Athaan as long as the Zuhr time has commenced.

**Q. My late father accumulated a lot of debt in his lifetime. We are aware of a few but not all. We, his heirs need to pay these debts but how do we go about it as my father did not tell us about all his debts.**

**A.** Pay those debts of which you are aware. A notice should be inserted in

the legal columns of the local newspaper calling on creditors to present their claims. If you are unable to discover the creditors of your father, occasionally give Sadqah and ask Allah Ta'ala to accept it in lieu of your father's unfulfilled obligations.

**Q. My husband and I opened an account. We save for our children, i.e. for their education, clothing, etc. We also use of the money when we are in need. In the event of one of us dying, will the money in the saving account be part of the estate of the deceased?**

**A.** The first issue to settle now in order to avoid confusion when one of you dies, is to determine ownership of the money. If both you and your husband own the money in equal shares, then on the death of one spouse, half the money will be part of the estate of the deceased.

**Q. I have interest money in a bank account which I use solely to pay interest on interest or for car fines. Does having this account affect me spiritually?**

**A.** If you have opened this account with the express intention of gaining interest, then you had sinned in doing so regardless of the purpose for which the interest will be used. It is not permissible to open a savings account with the intention of earning interest even if one will not be using the interest for one's needs. Nevertheless, bank interest may be used to pay fines and other government levies and taxes.

**Q. In ihram, fabric is not supposed to touch a lady's face. How should she adopt purdah? Can she place a tissue or plastic under her niqaab? With the cap-purdah, the fabric still touches the face.**

**A.** The tissue or the plastic too is not allowed to touch the face. The cap-purdah has always been donned by women in ihram. The touch in this type of purdah is momentarily. The cloth is not permanently against the face as is the niqaab. The cap-purdah should be donned.

**Q. Many a time I took a qasam (oath) that I shall never get married. I now wish to get married. What should I do?**

**A.** Once your Nikah is performed, your qasam is broken. You will have to pay the kaffarah (Penalty) for having broken the qasam. The Kaffarah is to feed 10 Masaakeen (poor Muslims) two meals, or to give each of the ten poor persons the Sadqah Fitr amount.

**Q. A ma'zoor lady has a set of pants for Namaaz (Salaat). If the pants become soiled during Namaaz, does she have to wash it after every Namaaz?**

**A.** If after the garment becomes soiled one knows that if the garment is changed or washed, then one will be able to perform Salaat without the garment again becoming soiled, then it will not be permissible to perform Salaat with the soiled garment. However, if it is known that changing the garment is futile because the impurity



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- will again emerge during Salaat, then it is permissible to continue performing Salaat regardless of the soiled garment.
- Q. Banks are advertising Islamic compliant or Shariah compliant finance products such as murabaha, musharaka, takaful, etc. Are these dealings truly compliant with the Shariah?**
- A.** These are deceptive terms for unadulterated riba products of the capitalist riba banks. These banks have hired 'scholars' who draw fat pay-packets for betraying their Imaan and selling the Deen for a miserable price. The hirelings of the banks are paid to fabricate stratagems for legitimizing interest, insurance and all the faasid and baatil transactions of the devourers of riba. The whole lot of them – the banks and the hired scholars – have been driven to insanity by the touch of shaitaan as Allah Ta'ala mentions in aayat 275 of Surah Baqarah. Their insanity is due to their devilish plots of legalizing riba with Islamic sounding nomenclature.
- Q. I am a ma'zoor due to Istihaadhah. If I make wudhu before Subh Saadiq, and the istihadhah flows afterwards, will my wudhu be valid after Subh Saadiq?**
- A.** Your wudhu will be valid. The wudhu will break after expiry of Fajr time.
- (Istihadhah is the abnormal flow of blood due to an internal illness. It necessitates wudhu for every Salaat time. The wudhu remains valid for the duration of the Salaat time. Upon expiry of the time, the wudhu ends.)*
- Q. If I, being a ma'zoor, make wudhu before Zuhr time, will the wudhu be valid after Zawwaal, and can I perform Zuhr Salaat with this wudhu?**
- A.** Yes, the wudhu taken by a ma'zoor before Zawwaal is valid for the entire duration of Zuhr time. Zuhr and any other Salaat may be performed with this wudhu.
- (A Ma'zoor is a person who is unable to maintain wudhu due to continuous emergence of an impurity. This is a brief definition of Ma'zoor. There are many masaa-il – rules – pertaining to the Ma'zoor.)*
- Q. An organization which issues halaal certificates claims that synthetic pork is halaal since it is not actual swine meat. Please comment?**
- A.** 'Synthetic' pork is haraam. The claim made by the frauds is a stepping stone in the gradual process to ultimately legalize pork. People who have no conception of halaal and haraam will venture the claim that 'synthetic' pork is halaal. They relish the odour of pork and they yearn to consume pork, hence they derive pleasure from the stench which 'synthetic' pork emits.
- Q. There is a new fashion among women for adorning themselves. Artificial fingernails are fitted to their nails. This cosmetic procedure may be permanent or temporary. Are such artificial nails permissible?**
- A.** The Qur'aan Majeed stringently prohibits all such interference with the natural form which Allah Ta'ala has created for us. The Hadith of Rasulullah (sallallahu alayhi wasallam) invokes the *la'nat* (curse) of Allah Ta'ala on women who interfere with their naturally created forms. Adding hair to hair, whether real hair or artificial hair, tattooing, plastic surgery for changing one's natural form, using chemicals/cosmetics to lighten one's complexion, using hair-straightners, artificial nails, etc., all come within the purview of the prohibition stated in the Qur'aan and Hadith. Besides the express prohibition stated in the Qur'aan and Hadith for interfering with the naturally created forms of our bodies, the prohibition of artificial nails is further emphasised by the fact that those who resort to this shaitaani form of adornment are unable to perform Salaat. Wudhu and Ghusl are not valid even after the removal of the satanic objects from the fingers. While in theory the impervious muck and haraam substances are removable, in practice this is not possible in relation to Salaat times which follow one after the other in quick succession. It is therefore a *kabeerah* sin to resort to this satanic form of adornment. Women with immoral tendencies incline to such kuffaar ways of adornment. In addition to these elements of prohibition, the factor of imitation (*Tashabbuh bil kuffaar*) further aggravates this abomination.
- Q. Is it permissible to sleep after Fajr Namaaz?**
- A.** While it is not sinful, it is spiritually and physically debilitating. Allah Ta'ala has created the night for sleeping. A Mu'min should not weaken his soul by sleeping after Fajr. We are required to go to bed immediately after Isha, rise for Tahajjud, be in time for Fajr Salaat and remain in ibaadat until after Ishraq Salaat. Then one requires the thawaab of a Maqbool Hajj and Umrah – such thawaab which most people do not gain even when they go to Makkah Mukarramah for Hajj and Umrah.
- Q. When performing Salaat at home, is Athaan necessary?**
- A.** Athaan is necessary even when performing Salaat at home if the house is located in an area where there is no Musjid. If there is a nearby Musjid, then the Athaan of the Musjid will suffice for the entire neighbourhood, but it is Waajib for men to go to the Musjid for Salaat.
- Q. Is it permissible to contra the interest which the bank pays with the various charges of the bank?**
- A.** As long as the interest has not been physically withdrawn from the account, the amount reflected in the statement could be used to offset the service charges. If, for example, the service charges amount to R100 and the interest reflected in the statement is R30, the effective service charge
- will be R70. However, if the interest has been withdrawn from the bank, then it may not be used to pay the bank's service fees.
- Q. When we proceed for Hajj/Umrah, we perform our Isha' Salaat at the airport if it is Isha' time. Should we perform Qasr or the full four raka'ts?**
- A.** The airports in our country are part of the city, hence Qasr is not permissible. The full four raka'ts have to be performed.
- Q. When travelling by bus or plane, sometimes there do develop situations when it is impossible to perform Salaat on time. The bus-driver refuses to stop. In the present climate in some planes, especially Turkish and Swiss planes, the staff would not allow Muslims to perform Salaat anywhere where a little space is available. What should we do in such situations?**
- A.** Assuming that there is reasonable certitude regarding such a situation developing, then adopt the Shaafi method of combining Zuhr and Asr, Maghrib and Isha. Both Zuhr and Asr could be performed during Zuhr time or during Asr time, and both Maghrib and Isha could be performed during either Maghrib or Isha time. During the journey, if one is able to perform the Salaat on its time, then it will be Waajib to do so despite having earlier combined the two Salaat. The Salaat which was performed when it was not yet its time should be performed on the journey if this is possible. If this is not possible, the Salaat should be made Qadha at the first available opportunity after reaching one's destination or before reaching. If on the bus/plane one is unable to face the Qiblah, then perform Salaat while sitting in the seat by signs of the head. Face whichever direction is possible. But repeat the Salaat immediately on reaching your destination. In all cases where the Salaat was not performed in its proper time or it was performed sitting, then it should be repeated.

## ALBARAKA BANK – “A DISMAL PICTURE” –

### JAMIATUL ULAMA (KZN-NATAL)

In a recent letter to the Board of Directors of Albarakah Bank, the Jamiatul Ulama (KwaZulu-Natal) states: “The Jamiat had never approved of the Bank, and had maintained a neutral position on the Islamic status of the Bank. However, a major change in attitude came about during December of 2004. On 24 October 2004 the then Shariah Advisor of the Bank, Maulana Shoayb Joosub, resigned. He cited as his reasons “various wrongs that Albaraka Bank is indulging in which are contrary to Shariah”. Since the Jamiat is the leading Islamic body in the province, and upon whom the community relies, Maulana raised the matter with us. The first hand information that Maulana had was of a very serious nature. Evidence was compelling. His version of events painted a dismal picture of the Shariah Compliance and Islamic ethos of the Bank. The matter was indeed serious.

Accordingly we asked for a meeting with the Bank, and members of the executive came to our offices. The then CEO Mr. Thys McLean and the present CEO, Mr. Shabir Chohan represented the Bank. The Shariah department was represented by Mr. M. S. Omar. At this meeting, to the surprise of all our members in attendance, the delegation of the Bank acknowledged that the Bank did indeed have problems in respect to Shariah Compliance.

There was a clear and unambiguous admission that the Bank was not yet Shariah Compliant. The plea of the Bank was that the Jamiat grants it time to get its act in order. One should bear in mind that the Bank was founded in 1989, and was in operation for 15 years. In all these years it had portrayed itself as being fully Shariah Compliant and the only Islamic Bank in the country. The representatives of the Bank re-

quested for time to address the deficiencies and correct the wrongs that existed.....

In the past year or so the Jamiat has received a number of complaints regarding Shariah Compliance at the Bank. Amongst these are the three matters referred to by the CEO in his letter dated 28 December 2007, namely the M. Bagus, A. E. Moosa and A. B. Kharva cases.....

The Ulama, as custodians of the Shariah, have a responsibility in the light of the following:

- The fact that the previous Shariah Advisor to the Bank cited as his reason “various wrongs that Albaraka Bank is indulging in which is contrary to Shariah”.
- The members of the Executive and Shariah Supervisory Board admitted that the Bank is not yet fully Shariah Compliant.

- The Jamiat has received a number of complaints regarding Shariah Compliance at the Bank.

The Bank is unwilling to have the matters arbitrated by an independent team, thus depriving the complainants any viable means of enforcing their Shar'ee rights, yet prepared to have the non-Muslim courts decide on some of these matters in terms of secular laws based on the principles of Riba.

The Deen of Allah Ta'ala is immutable and totally independent. It does not depend on any individual, the Jamiat or Albaraka Bank. As Ulama we are prepared to even see our lives being lost. However, what our conscience will not allow is for individuals to promote Haraam in the name of Islam. Islam is not cheap. It is our responsibility to protect the name of Islam and to this end we have a duty to go to any length required. Hence the Jamiatul Ulama (Kwazulu-Natal) is compelled to consider steps to address the grave situation that has evolved.”



# THE SALAFIS AND THEIR SHADOWY PROMOTERS

**A**N INDIVIDUAL OR some individuals purporting to be A Group of Ulama for 'THE ANTI SALAFI MOVEMENT', proffered us (the Mujlisul Ulama) the following advice:

"We as a group of concerned Ulama hereby wish to bring to your attention the following:

We do not have a soft spot for the NNB Jamiat, nor do we sanction the wrong that they do. However, we feel that the main culprits of Salafism and modernism who have greater impact than even the NNB in the public arena and the Ulama fraternity are missing scrutiny in your publications and newspaper, *The Majlis*. They are as follows:

(1) The so-called 'Mufti' Abdul Kader Hossen of Channel Islam. He is the stepping stone of Salafiyat in this country whilst buttering his bread on both sides, Deobandi and Salafi. He appeases all camps and denominations, and he got the hang of the Shiah Taqiah in this regard.....

With the popularity earned in various communities and his so-called 'fatwas' published in a magazine called 'The Muslim Woman'. He is making inroads to nearly every house in the Gauteng region.

(2) The so-called Mufti Menk of Zimbabwe – a fully bred Salafi – who qualified in Madinah University, who goes on television and is invited to lead Taraaweeth in our Masjids on invitation of gullible Ulama and others.

(3) The weak so-called Mufti Afzal Elias who opposes Bid'ah in the strongest terms, but has fallen in the trap of the modernists who sanction insurance, hospital plans, etc.

People who never took to these haraam products now have the rubber stamp of approval from these so-called muftis.

(4) Much more needs to be done regarding Albaraka Bank. Its products need to be exposed in the manner you exposed medical insurance with simple examples for public consumption..... Let us not miss the true challenges facing the integrity of the Math-habs....."

## THE MUJLISUL ULAMA COMMENTS:

Brothers! You have risen from your slumber very very late. It is regrettable that despite the Haqq having been engulfed by the forces of baatil for many decades in this country, it has always been **only 'The Majlis'** confronting and exposing the cartel of deviates comprising modernists, salafis, shiahs, grave-worshippers, baatil groups such as the MJC, Icsa, Mym, Sanha, NNB Jamiat, Radio Shaitaan, Channel Shaitaan, the quasi-salafis and shayaateen of a variety of other persuasions. Some of these agents of shaitaan have been and are still operating from within the ranks of the Ulama, clandestinely injecting their baatil, dhalaal and bid'ah into the veins of the community.

While your offer of advice is appreciated, it is misdirected. Your advice should firstly be directed to yourselves. You have designated yourselves as 'A

Group of Ulama for The Anti-Salafi Movement'. In so doing you have elevated yourselves to the pedestal of Waraathat-e-Nabi (sallallahu alayhi wasallam). You have by implication proclaimed yourselves to be the Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam). If you consider yourselves to be 'Ulama', then it behoves you to acquit yourselves as Ulama-e-Haqq. You are expected to come out in the open and proclaim the Haqq from the rooftops. It serves no beneficial purpose to criticize in privacy, in a letter to us who are purely by Allah's fadhl diligent in exposing the evil and villainy of the forces of shaitaan. It is improper for a group of Ulama who purports to be concerned with the Haqq and the inroads made by the forces of baatil to conceal behind a veil of anonymity.

Your obligation of Amr Bil Ma'roof Nahy Anil Munkar demands that you stare the forces of baatil in the eyes and strike them in between their eyes with a blow to smash out their brains as commanded by Allah Ta'ala in the Qur'aan Majeed: "In fact, We strike baatil with the Haqq. Then it smashes out its brains, and suddenly it disappears." You have asked us not to 'miss the true challenges facing the integrity of the Mazhabs'. Alhamdulillah, we took up the challenge way back in 1968 – 40 years ago – and, Alhamdulillah, by the fadl of Allah Azza Wa Jal and the Duas of our Asaatizah, we have not let up nor slackened our resolve, nor allowed the policies of dubious 'wisdom' to adulterate and dilute our Stance of Haqq.

Over the decades we have confronted and exposed almost every deviate and baatil group, whether such group was an alien or from within our ranks, i.e. the Ulama-e-Deoband. Your advice to us on the issues of the shaitaan radios and the salafis, is peculiar and redundant. To the best of our knowledge no one in this country, other than *The Majlis*, has vigorously, consistently and constantly exposed and criticized these baatil institutions, and we have not closed this chapter. The struggle against the forces of baatil continues until the day our eyes close and our souls depart from this ephemeral life, Insha'Allah. In contrast, may we ask, what has your Group of Ulama For The Anti Salafi Movement presented by way of refutation and exposure of this deviate sect. Is it then only the obligation of 'The Majlis' to embark on the exercise of Amr Bil Ma'roof? We have, Alhamdulillah, published several books on Taqleed, in defence of the Math-hbs, in refutation of Salafis and quasi Salafis. We have published many articles on the shaitaan radio stations. We have kept alive these topics by frequently highlighting the evil and baatil of these deviate groups. Since you are a Group of Ulama specially formed to combat Salafi'ism, you should complement our efforts with vigorous refutations.

It is time that a Group of Ulama such as yourselves come into the field in the open to fight the menace of baatil which you have pointed out. You have not served the Ummah any good by tell-

ing us about the radio 'mufti' and the Zimbabwe 'mufti, and about Albaraka Bank, etc. As a Group of Ulama-e-Haqq, you are dutibound to address the Muslim public and expose these characters of baatil who plunder and pilage the Deen in the very name of the Deen. And, as long as you opt for anonymity, your words will be devoid of value

Should you still deem it appropriate to remain anonymous, then, as a Group of Ulama For The Anti-Salafi Movement, you can at least do some thorough research and systematically refute the baatil of the Salafis with proper Shar'i dalaa-il. We shall, Insha'Allah, be pleased to arrange for its publication.

If the objective of your advice to us is that we divert our attention from the No Name Brand (NNB) Jamiat, to allow ourselves to concentrate more on the other institutions of deviation, then we have to say that we cannot comply. Firstly, our attention is multi-faceted. We have compound eyes, Alhamdulillah! Keeping an eye on the NNB Jamiat or any other similar miscreant within our fold, does not divert our focus from salafi'ism, etc. Secondly, contrary, to your belief, the NNB Jamiat is a greater danger than the other devils to whom you have referred. The others have already denuded themselves and are increasingly showing their poisonous fangs. Intelligent Muslims understand. On the other hand, the NNB Jamiat is advertising itself by holding in its hand the ticket of the old and true Jamiatul Ulama Transvaal. While the NNB Jamiat wishes Muslims to believe that it is the same Jamiat Ulama which was formed by Marhoom Maulana Mia Saheb and other senior Ulama, it (i.e. the NNB Jamiat) is a modernist, deviated, hypocritical group of ulama-e-soo' masquerading as Ulama-e-Haqq. The need to expose it is imperative. This does not mean that the other shayaateen are being let off the hook.

## THE CHALLENGES

Regarding perceived 'missed challenges', be rest assured that those Ulama-e-Haqq who are fielded by Allah Ta'ala to defend His Deen, miss no challenges. They are in fact created for taking up the challenge to smash out the brains of baatil. Remember that the responsibility of safeguarding this immutable Shariah of Islam has been explicitly undertaken by Allah Azza Wa Jal Himself. Thus, He declares in His Kalaam-e-Majeed: "Verily, We have revealed the Thikr and most certainly We shall be its Protectors." This pure Shariah will remain unadulterated and retain its pristine purity until the end of earthly time. It is the Sunnah of Allah Azza Wa Jal, and for which Sunnah there is no change, that in every era He ushers into the arena of the conflict between Haqq and baatil, a tiny group of Ulama-e-Haqq. In Allah's realms, be it spiritual or mundane, there is no waste. Even brains are not wasted. Brains adequate for smashing out the brains of baatil are created by Allah Ta'ala. This age in which we find ourselves, does not need a Ghaazali nor a

Raazi in view of the intellectual inadequacy or the jahaalat of the forces of baatil whom we have been appointed to confront. Hence, throughout history, in every age, He fielded a couple of Ulama-e-Haqq who adequately confronted the myriad of Ahl-e-Baatil, and thoroughly exposed their villainy, bid'ah, dhalaal and kufr. Brothers, remember that the Ahl-e-Baatil are fundamentally stupid slaves of the Nafs regardless of their secular academic qualifications and scrap certificates which constitute the limit of their education. On the other hand, the Ulama-e-Haqq whom Allah Ta'ala fields to defend His Deen, draw from a boundless reservoir of Roohaani Ilm, the fountain of which is Allah's Qur'aan Shareef. There is therefore no need to fret and become frustrated in the perennial conflict with the shayaateen and their agents masquerading in the guise of molvis, sheikhs, professors, and modernist intelligentsia. This entire cartel of Juhala is simply crushed underfoot of the Haqq. But since Allah's Wisdom has decreed an appointed time for the lifespan of even baatil on this earth, you will find them kicking up much dust and blowing much hot air which may be 'full' of sound and fury, but signifying nothing – absolutely nil – a zero in this world and minus zero in the Aakhirah. They kick like a slaughtered chicken.

Our function is merely to face the baatil, and discharge our duty of Amr Bil Ma'roof. Every Aalim or group of Ulama has his/their own methodology of acquitting themselves in the Battlefield in which Allah Ta'ala thrusts them. You are therefore exceeding the limits in your misconceived endeavour to even attempt to impose your methodology and your style of diplomacy and wisdom on us. In the discharge of our sacred obligation, the likes of the NNB Jamiat will have to be mauled along with all the other baatil sects and agents of shaitaan.

Brothers, Ahamdulillah, we have met the challenge and we are continuing the fight against baatil with Allah's fadhl. It now remains for you to step into the arena and proffer your advice where it is most needed. Was-salaam.

## VALUE OF A TASBEEH

Hadhrat Ubaid Ibn Umair said: "One Tasbeeh with the Hamd (Praise) of Allah in the Record Book of the Mu'min on the Day of Qiyaamah is better than him coming with a mountain of gold."

## IMPRESSION OF SALAAT

Hadhrat Ubaid Ibn Umair said: "The Malaaikeh continue invoking blessings on a Muslim as long as the impression of Sujood is discernable on his face."

When the Mu'min performs Salaat regularly with sincerity, always waiting in expectation of the next Salaat, then the impression of Sujood remains perpetually on his face. The spiritual glitter of Salaat is discernible to the Malaaikeh.



**QUESTION:** *A Trustee of a Masjid took offence to my letter to Sanha, and the comments of The Majlis on the issue of Sanha's appeal for 'hardworking' women who have no qualms about rubbing shoulders with men in offices, fairs, and shows – which are activities in which Sanha excel. The trustee says that working women are 'a matter for debate'. It is a 'grey area'. He wants to know from me if Islam allows female doctors. Please provide the guidance of the Shariah on this issue.*

**ANSWER:** The issue of women working in public places, exposed to the vulgar gazes of every kaafir and faasiq Tom, Dick & Harry, rubbing shoulders with males while dressed provocatively, etc., etc., has never ever been nor shall ever be 'a matter for debate'. The brother who made this comment simply displayed his gross ignorance regarding Shar'i matters. One need not be a Molvi to understand that the issue of female exposure and female participation in public affairs can never be 'a matter of debate'.

The Qur'aan and Hadith *Nusoos* (explicit and emphatic statements) on the prohibition of female emergence from the home for even participation in Salaat at the Masjid, do not leave the slightest scope for assigning the issue of women working in public places to the area of 'debate'. The brother spoke absolute bunkum and only illustrated his stupidity by saying that it is a 'grey

area'. His stupid comment and view are in diametric conflict with every precept and principle of the Islamic concept of Hijaab.

There is no doubt in the prohibition of women working in the public, be it in the medical field. It is haraam – absolutely haraam – for Muslim females to go to a university to learn to be doctors. There is hardly any difference in women's presence at a university and their presence in a brothel. The kaafir university with its avalanche of immorality, drugs and zina being major constituents of the cult of immorality which prevails at secular universities, is a camouflaged brothel or cauldron of immorality. It is never permissible for Muslim females to pursue medical studies at such evil institutions.

If the only avenue for acquisition of medical education for women is the current type of haraam university, then it is not permissible for females to become doctors. The argument of Muslim women having to be attended to by male doctors if there are no female doctors, is drivell, and untenable in the Shariah. If there are no Muslim female doctors, the Shariah allows Muslim female patients to be attended by non-Muslim female doctors. If there are no non-Muslim female doctors, then the Shariah allows them to acquire the services of elderly (old men) male doctors, first Muslim, then non-Muslim. But there is always an abundance of non-Muslim female doctors, hence the need for enlisting the services of male doc-

# FEMALE EXPOSURE

tors is obviated.

The existence of Muslim female patients does not legitimize the pursuit of medical education by Muslim females at an immoral institution such as a university. The brother should divest his brains from the cobwebs of stupidity with which he has deliberately clogged his brains. He should not behave like an ostrich with its head stuck in the sand, refusing to acknowledge realities which are crystal clear, in fact clearer than the sun's rays at midday. He should not bluff and deceive himself with the guise called 'university'. A spade should be called a spade and understood for what it is.

If this jaahil brother truly resides in some distant sphere of darkness and ignorance, then he should make himself aware of the moral filth which perpetually enshrouds universities. *Zina* with its variety of dimensions, pervades every aspect of the *mal-oon* university cult into which Muslim daughters and sons are initiated once they set foot into that veritable Jahannum on earth.

What type of cult it is which requires a woman to first become a *zaaniyah* (fornicator) and a prostitute as a precondition for becoming a doctor? Notwithstanding the chasm separating us from these cauldrons of evil and vice, we are. Al-hamdulillah, well apprized of the internal transpirations of

the immoral infernos which they call universities. Many Muslim males and females who have become entrapped in universities, and even girls who were kicked out of the sanctity of the home by their parents and forced into these dens of vice, wrote and write to us. Students and teachers and other members of the staff of these haraam institutions have provided an avalanche of information of the immoral muck, rot, grime, dirt and filth of universities – filth which transforms these university products into sub-bestial creatures. They know it and while they may publicly deny their indulgence in the immoral muck, deep down in their hearts they cannot labour too long in self-deception if they still have some vestiges of Imaan and some understanding of morality.

You may tell the jaahil Masjid trustee that Islam unequivocally declares that it is HARAAM for Muslim females to become doctors in the current educational dispensation which is pervaded by *zina*. When it is haraam for women to emerge from their homes to participate in even Fardh Salaat in a Masjid or in accretion of Thikr programmes which are becoming a feature in these days, then by what stretch of Islamic logic can a Muslim argue that it is permissible to assign his daughter to an 'educational' brothel?

## BROTHERS OF SHAITAAN

*"And, do not waste, for verily the wasters are the brothers of the shayaateen." (Qur'aan)*

Waste is an inherent attribute of kufr. It is for this reason that waste is found in every sphere of the kuffaar's life. There is not a department of their life which is without waste. Muslims who are emulating the lifestyles of the kuffaar have also inherited this satanic attribute from their western masters. The following report is quite interesting in that it confirms this attribute of kufr.

### "UK WASTE COULD FEED AFRICA"

**London** – Britain is throwing away half of all food – about 20-million tons costing 20 billion pounds (£312 billion) – produced on farms, according to a stark estimate of the amount of edible produce Britons waste. This is equivalent to half the import needs for the whole of Africa, according to Lord Haskins of Skidby, a former government adviser on rural affairs and chair of Northern foods. (The Star 5 March 2008)

## "SLAUGHTER OF THE INNOCENT"

*Slaughter of the Innocent* by Hans Ruesch is an eye-opener. It assists one to understand the insanity of the brutal savages who torture human beings. It allows us to conclude that Satanism has driven to insanity the minds of men such as Bush and his henchmen. It is a

# JUMUAH LECTURES

**BID'AH (INNOVATION)** IS a recurring problem. Since this world is the arena for the conflict between Haqq and Baatil, falsehood, of which *Bid'ah* is a branch, will always develop. Among the latest acts of *Bid'ah* innovated in this era is the manner of the lecture which is delivered on Fridays. In many places it has become the practice for the Imaam to commence his lecture immediately after the Athaan.

The Musallis are constrained to pay attention to the lecture instead of immediately engaging in the Sunnatul Muakkadah Salaat. Those who enter the Masjid are also constrained by the custom to sit down and listen to the lecture. In so doing, they are pressurized into committing the sin of refraining from Tahyatul Musjid.

The primary purpose of coming to Masjid, especially on Fridays, is to engage in the Masnoon ibaadat of the occasion. No one comes to the Masjid to listen to the lecture/bayaan. In fact, the lecture is an imposition which the musallis reluctantly listen. Most of the musallis who listen to the lecture on Fridays are perplexed by the imposition. If the lecture had to be delayed until after the completion of Jumuah Salaat and the succeeding Sunnat Salaat, 99% of the musallis would be absent. Only a handful of musallis would opt for listening to the bayaan.

While a bayaan/lecture prior to the Jumuah Khutbah is permissible, the

book to read.

*"Slaughter of the Innocent* is meant to shock, is a massive blow in the struggle to prevent the senseless torture of millions of animals in laboratories all

limits of permissibility should not be exceeded. When the limits are transgressed, then the permissible act is transformed into a *bid'ah*. When people come to the Masjid, the first duty is the performance of Tahyatul Musjid. Thereafter follows the 4 raka'ts Sunnatul Muakkadah. However, it has been observed in some places that the custom of the bayaan/lecture has become so much emphasised that the musallis are indirectly pressurized to discard Tahyatul Musjid and pay attention to the bayaan. After the bayaan, a couple of minutes are allowed for a speedy performance of the 4 raka'ts Sunnat Salaat. Even while some musallis are still engaged with the Sunnat Salaat, the Imaam Saheb begins to mount the mimbar. Musallis are constrained to complete the Sunnat Salaat quickly whereas they are required to listen attentively to the bayaan. The Imaam attaches greater importance to his talk than to the Salaat which the Shariah imposes on the musallis.

The lecture is not an imposition of the Shariah. The time in the Masjid on Jumuah is primarily for ibaadat. No one is obliged to sit and listen to the bayaan. Anyone who wishes to engage in any form of ibaadat during the time prior to the Khutbah should do so. It is everyone's right to engage in ibaadat without any disturbance or imposition of the bayaan custom. However, it is observed that in some Musjids when

people enter at the time while the talk is in progress, they are by custom constrained to sit down and listen to the bayaan. Only after completion of the bayaan do they perform their Sunnats hurriedly.

It is highly improper to postpone the Sunnatul Muakkadah Salaat for the sake of the bayaan, and it is not permissible to forego Tahyatul Musjid for the sake of the lecture.

The lecture should also be omitted occasionally. The regularity and the emphasis which are accorded to the lecture have created the impression that the bayaan is an integral constituent of the Jumuah proceedings – that without the bayaan, the Khutbah and Salaat are imperfect. This idea has become ingrained in the minds of most people. Since childhood they have observed Jumuah lectures/bayaans without fail. Thus the notion of the bayaan being an incumbent part of the Jumuah proceedings has become solidified. There is therefore a need to rectify this misconception.

Allah Ta'ala states in the Qur'aan Majeed: *"These are the limits of Allah. Whoever transgresses the limits of Allah, verily he has oppressed himself."* When a permissible act encroaches on the confines of any Sunnat act, it degenerates into *bid'ah*. This fate is overtaking the bayaans/lectures which are held on Fridays in the Musajjid.

over the world ... torture that is carried out in the name of 'human progress'.

Animals and birds are blinded by acids, submitted to repeated shocks, poisoned, inoculated with diseases, dis-

embowelled, frozen, starved, and amputated internally and externally. There can be no doubt of the massive suffer-

(Continued on page 7)



# THE MAYYIT'S ESTATE – THE FIRST CONCERN

THE CUSTOM WHICH is universally prevalent after burial of the mayyit (deceased) is involvement in futility and even frivolity. The family members assemble at the home of the deceased for some feasting, crying, perhaps even wailing, discussing the exploits of the mayyit, and some even for *gheebat*. In the variety of activities in which the family members engage, the first and foremost *Waqjib* act commanded by the Shariah is disregarded with wanton neglect and even disdain. Attendance to the estate – the assets – of the mayyit is not accorded the least bit of attention although this is the first compulsory obligation after burial.

This neglect perpetrated by 99.9% of the people invariably leads to misappropriation of the mayyit's assets, usurpation, defrauding, and denial of the correct shares which Allah Ta'ala has apportioned for the heirs. In almost all cases of such flagrant disregard of the Shariah's command, the consequences are heart-rending and vile in the extreme. After some time has lapsed without proper accountability and division of the estate in accordance with the Shariah, the heirs – brothers and sisters – mother and children – aunts and uncles, etc become life-long enemies, each one accusing the other of having usurped his/her rightful share of inheritance.

The prime culprits usually in fiascos of this type are the mayyit's sons who operate and manipulate the mayyit's business and assets as if they are the sole owners. Nothing is recorded. No agreement is made with the other heirs. The daughters are generally ignored, and the sons continue with the business as if they have become the sole owners. The estate is allowed to drag on indefinitely until ultimately the issue becomes confrontational. Then commences the long uphill battle of acrimony, accusation, counter-accusation, even violence and kuffaar-court actions to resolve an Islamic issue with kuffaar law. When this stage of corruption is reached, the adversaries, despite professing to be faithful Mu'mineen, see only kuffaar law as their succour. In so doing, they move directly into the glare of Allah's Decree: *"Those who do not rule according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

There is a glut of cases of this sort of misery. Whenever Muslims do not submit to the directives of the Shariah, the inevitable consequences are misery, animosity and even life-long disruption of very close family ties. Brothers become enemies to one another; brother becomes the enemy of the sister; mother becomes the enemy of her children; grandchildren become the enemies of their seniors who had perpetrated the corruption in the first instance. Muslims – close family members -- are squandering millions of rands in legal fees fighting one another

in the courts for the carrion of the world. All the noble and lofty ideals produced by blood ties are eliminated. Observers viewing the scenario from outside are aghast and could be forgiven for doubting the legitimacy of those clawing at each other in their homes and in the courts to lay their hands on the rotting meat of this dunya. If an observer concludes that those fighting each other over inheritance issues are perhaps the illegitimate offspring of the deceased, he could be forgiven because true blood brothers and blood sisters do not or are not supposed to conduct themselves with such vehement acrimony and intense animosity as heirs do for the acquisition of money.

What is the duty of the heirs? After the mayyit has been buried, the first duty of the senior members – usually the adult sons – is to make a detailed meticulous inventory of the mayyits assets – all his assets – even the shoes and the unwashed pair of socks he was last wearing. Every item of the estate has to be recorded. It is essential to understand that every heir's right pervades every single item in the estate of the mayyit. There is not a single heir, male or female, who has the right to claim a specific item in the estate. Since the rights of all the heirs are related to every item, the division of the assets will have to be with understanding, give and take – with compromise – as is expected of Muslims who have some fear of Allah Ta'ala in their hearts. The heirs are not expected to behave like cats and dogs. They are expected to act responsibly with bigness of heart as is expected of Mu'mineen.

After returning from the Qabrastaan (graveyard), instead of assembling for refreshments and nonsensical conversation, the male heirs and even the female heirs, if they are not ghair mahram, should immediately commence with the work of the inventory. Not an item should be excluded. The emphasis is more on a physical stock-taking of the business assets. The stock and other assets in the shops and factories must be accurately listed. In fact, the stock-taking has to be 100% genuine, unlike the estimates which are prepared for tax purposes.

The male heirs who are in charge of the business of the mayyit should understand that it is *haraam* for them to continue business operations without an agreement with the other heirs. Every heir has his/her proportionate ownership in every item of the stock, equipment and vehicles, etc. which had belonged to the mayyit. The ownership of the heirs is established simultaneous with the death of their father/relative. It is therefore not permissible for any heir to utilize any asset of the estate without a proper agreement having been made.

If those in charge of the business continue to trade without any agreement with the heirs, they are guilty of usurpation of the assets of the heirs.

This happens in 99.9% of cases in which the mayyit leaves behind a business. The trading continues for years and sometimes for even decades. At such a stage more than one generation of heirs become entangled in an almost insoluble mass and mess from which amicable extrication is a virtual impossibility.

One very important fact which all heirs should take note of in a case of such usurpation of assets with which some of the heirs continue the operation of the business, is that despite the usurpation, all future profit yielded by the business belongs to those who operated the business. The future profit, that is, after the demise of the mayyit, does not form part of the estate. The rights of the heirs are related to only the assets which the mayyit had left, not in future profit acquired from the usurped assets. The usurpers will have to face the Reckoning in the Divine Court for their usurpation – for having utilized the assets without the consent of the owners.

An extremely contentitious issue due to ignorance and greed develops when the usurper heirs have to pay the other heirs for the assets they had utilized without consent. The usurpers invariably claim that the value of the assets on the day of demise has to be paid while the other heirs claim the current value. The heirs are entitled to demand that the usurpers pay their share with tangible assets. For example, if the business assets comprised of groceries, and the estate is finalized only after five years, the heirs can claim that their share of the groceries be paid in groceries. The usurper heirs may not argue that they will pay whatever the value of the groceries was five years ago at the time of demise. Either they have to pay with groceries or make a reasonable settlement which is acceptable to the heirs.

If the usurper heirs had utilized the gold coins of the mayyit, they have to pay the other heirs in the form of gold coins. They will have to buy gold coins at today's price and pay the heirs therewith. The value of the coins five years ago has no validity. There are therefore three options to settle the usurpation: (1) Pay in the form of tangible assets (2) Pay the current value of the assets (3) Arrange a compromise settlement acceptable to the aggrieved heirs.

Usually the mayyit's vehicles are appropriated and misappropriated by the sons who utilize the vehicles to the exclusion of the daughters and other heirs. This issue should be resolved the very day of demise, immediately after burial of the mayyit. A price mutually agreed on should be fixed for the vehicles. Whoever among the heirs desires to retain the vehicles will have to pay the price minus his share. The cash should then be divided among the heirs in accordance with the law of Inheritance. It is *haraam* for any one heir to simply take possession of a vehicle and utilize it for himself to the exclusion of the others. The heir purchasing the ve-

hicle/s may arrange to pay the other heirs in instalments. It should however be remembered that all dealings have to be by mutual co-operation and agreement. An heir by virtue of his seniority has no right of imposing his will and decision on the other heirs. It should be expected and accepted that there will have to be a degree of compromise in the process of physically dividing the assets. Most assets cannot be physically divided into bits and pieces. For a successful settlement in this area, the attributes of Imaan play a prominent role. We are not expected to behave like animals and such persons who have no belief in the Akhirah and the Reckoning in the Divine Court. When distributing the assets, always bear in mind the following advice and promise of Rasulullah (sallallahu alayhi wasallam):

*"I guarantee a (special) palace in the middle of Jannat (i.e. the prime site in Jannat) for one who abandons a dispute despite him being rightful (in his claim)."*

The score of the household furniture, crockery, cutlery and the mayyit's clothing, etc. should be settled on the very day of the demise. The distribution of these items should be effected by physical division of the various items into lots of approximately equal value, or individual articles should be sold to heirs who wish to acquire such items or by compromise settlement.

It is of great importance to understand that gifts made by heirs of their shares or waiving of their rights are not valid prior to taking physical possession of their respective shares of the assets. Thus, if an heir makes a 'gift' of his/her share of the assets, such gift will not be valid. The heir still retains his/her right. He/she should first be given physical possession of his/her share of the assets. Thereafter, the heir may decide what to do with the assets.

Many people simply donate the mayyit's clothes to charity. This is not permissible. If all the adult heirs unanimously decide to make a donation of the clothes or of any specific item, then too the rule of possession is essential. The garments should be physically divided into lots and handed over to the heirs. Thereafter they may donate whatever they wish and to whomever they wish. It is impermissible for an heir to canvass the others and to induce them to donate any part of their assets to charity, etc.

The shares of minor (nabaaligh) heirs have to be compulsorily held in trust until they are of discerning age capable of handling their own finances.

This discussion is a brief outline of the action which should be taken by the heirs immediately after burial. An inventory of all the assets immediately after burial is *Waqjib*. All other related issues – and there are many – should be solved and settled with the guidance of Ulama who are experienced in the matter of Inheritance.

Usurpation of the assets of heirs is akin to the crime of murder for which 'everlasting' punishment in Jahannum has been threatened.



(Continued from page 6)

## “SLAUGHTER OF THE INNOCENT”

ing humanity is inflicting.

This shattering breakthrough book does more than merely detail the torture

deliberately inflicted on defenceless, innocent animals. It shows how the spread of vivisection has been possible only through a conspiracy of secrecy

and deception. It shows how you can help stop the torture and senseless killing now.” (Publishers Weekly)



# Your Daughters DON'T RUIN THEIR HAYA

**A**FTER IMAAN, THE greatest and most precious attribute of the Muslim female is her *Haya* (modesty and shame). While *haya* is intrinsic with femininity in general, its perfection coexists only with Imaan. It is therefore, impossible for a non-Muslim female to possess the same degree of *haya* as her Muslim counterpart whose nature has not been corrupted by the kufr influences of western culture. Rasulallah (sallallahu alayhi wasallam) said: "*Haya is a branch of Imaan.*" This treasure of *haya* incrementally decreases with the increase of the attributes of kufr. When *haya* is lost, its opposite, viz. shamelessness/audacity fills the vacuum. Shamelessness has reached its lowest ebb in western civilization which has by far surpassed even barbarians and asses in its exhibition of immorality and lewdness.

Muslim females of this era have also become the victim of the onslaught of western lewdism and shamelessness to such an extent that even the females who don niqaab lack the *haya* which Islam advocates for them. The niqaab has become an outer façade of deception. Most females who don niqaab nowadays treat it as a deceptive symbol to project the image of piety while in reality almost all of their natural Imaani *haya* has been extinguished.

The fundamental problem is the failure in the home. From the very inception, parents miserably fail to develop the natural attribute of *haya* of their daughters. In fact, parents are instrumental in the destruction of the *haya* of their daughters from a very tender age. The quality of *haya*, like all other natural attributes of excellence, has to be developed, nurtured and nourished until it attains its degree of perfection. It is for this reason that the Shariah commands the inculcation of Hijaab from a very early age.

According to Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), a girl should adopt Purdah for the ghair

mahram males of the family (cousins, brothers-in-law, etc) from the age of seven years, and for outsiders from the age of six years. True purdah – that is, Purdah of the heart – cannot be achieved instantaneously and simultaneously with the advent of *bulooch* (maturity). The Hijaab dress, niqaab, concealing the hair and arms introduced to a girl only at the advent of *bulooch* is adopted as a social imposition without her understanding the value of Hijaab. The girl nurtured in the western cult of shamelessness, feels the sudden imposition of Hijaab at the age of *bulooch* to be claustrophobic, burdensome and even loathsome. While she will adopt Hijaab as a consequence of social pressure and norm of her 'pious' family, inwardly she rebels against the concept of Hijaab which Allah Ta'ala has decreed for females.

The development of *haya* and adoption of *hijaab* have to be inculcated and ingrained in girls from the cradle. However, since parents themselves lack understanding of the Islamic concept of Hijaab, they sow the seeds of aversion for Hijaab in their little daughters. They achieve this dastardly feat by cladding their infant daughters with kuffaar western garments. In so doing they betray their hidden preference for the ways and styles of kufr. They may have adopted an outward display of *hijaab* due to social considerations, but their hearts are bereft of *hijaab*, hence it is seen that most Muslim parents have no qualms in dressing their little girls like prostitutes, with tight-fitting pants and skin-tight tops. The girl's hair is perpetually exposed. She is allowed to mingle with boys and outsider males.

She is allowed to ruin all vestiges of natural and Imaani *haya* by peddling a bicycle. It is thus seen that the *muraahiq* (near to *bulooch*) daughters of even Ulama furiously peddling bicycles. Shaitaan has succeeded in his plot of deception. He has managed to deceive even the Ulama with *talbees-e-iblees*

logic – "she is riding the bicycle in an enclosure which conforms to Hijaab standard". This type of deceptive argument is whispered into the hearts of pious parents to achieve the satanic objective of ruining every vestige of a girl's natural *haya*.

When Rasulallah (sallallahu alayhi wasallam) has cursed females who ride horses, such admonition was not the product of his whim and desire. The Qur'aan Majeed states: "*He (i.e. Muhammad) does not speak of desire (whim and fancy). It (i.e. whatever he says) is Wahi revealed to him.*" Thus, the Muslim lady who drives a car should not labour under self-deception that she is observing Hijaab simply because only her two eyes are on exhibition while her nose, cheeks and lips are concealed by the semblance of niqaab she dons behind the steering wheel. She should remember, and make constant thikr behind the steering wheel of the fact that every second she is under Divine *La'nat*. The plethora of arguments fabricated to justify her exploits behind the steering wheel and the surreptitious exploits of her eyes and heart from behind the flimsy 'niqaab', have no validity in the Shariah. The fact that she is able to steer away the vehicle in a public swarming with fussaag and fujjaar of a million persuasions, is adequate evidence for her audacity bordering on immorality in terms of the Islamic concept of *Haya*. A woman behind a steering wheel is a *mal-oonah* (accursed) in the same class as the *mal-oonah* in the saddle.

A little girl – a five and six year old – who is allowed to ride a bicycle, ruins her natural *haya*. To display tomboy antics on the bicycle – to peddle furiously – requires audacity. Audacity is the opposite of *haya*. The little girl, instead of her *haya* being developed, and instead of her being schooled in greater *hijaab* as she grows, her natural shame is neutralized by acts of self-expression. Whereas Islam commands *Ik-*

*hfa*' (Concealment) for its female adherents, parents nurture their little daughters in *Izhaar* (self-expression) and audacity by encouraging and aiding them with dress, mannerisms and activities which only promote abandonment of *haya*.

The programme of developing the *haya* of girls requires that they be clad with Islamic attire from infancy. Western lewd styles are absolutely *haraam* for even little girls. All aspects of Hijaab, barring the niqaab, should be incumbently inculcated in little girls from infancy. Hijaab should become an inseparable constituent of the morality of Muslim females. If parents adopt the proper Islamic concept of Hijaab for their little daughters, the girls will feel 'naked' even if an arm is momentarily bared in the presence of a non-Muslim female.

The hair of a female is extremely delicate. Hijaab applies to a greater degree to her hair than to her face. A female's exposed hair attracts even spiritual and unseen calamities and curses. Allah Ta'ala is The Creator. He knows why He has ordained that not a single hair of the female should be exposed. While evil beings such as the jinn and shayaateen are attracted by the female's exposed hair, the pious celestial beings such as the Malaaikeh (Angels) cherish a natural abhorrence for a female whose hair is exposed. Therefore, the Malaaikeh of Rahmat do not frequent a home where the females habitually wander around with their hair exposed, and this applies even if there are no ghair mahareem males present.

Parents should treasure the *amaanat* of children and not ruin the *haya* and *akhlaaq* of their daughters and sons with the mannerism of the western cult of immorality in which self-expression is an emphasised demand while Islam teaches the exact opposite. And of vital importance to understand and never to forget is that secular school, especially the so-called 'Islamic school', is the last nail in the coffin of the girl's *haya*.



## FEMALES AT THE HELM

**A**LLAH TA'ALA, commanding women, says in the Qur'aan Shareef: "*And remain (glued) within your homes, and do not make an exhibition of yourselves like the displays of jaahiliyyah (the times of ignorance of the mushrikeen era).*"

Rasulallah (sallallahu alayhi wasallam) said: "*Never will prosper a nation who assigns its affairs to a woman.*"

The domination of the kuffaar and the fall of the Ummah in prostration at the feet of the kuffaar, have disfigured the intellectual process of Muslims. The thinking of Muslims has become subservient to kuffaar ideologies, especially western kuffaar culture. What is enlightenment to the west, is accepted and adopted as an incumbent requisite of life. Minus the 'progressive' attitudes of the western cult, Muslims see no progress.

One of the most dehumanising aspects of western culture is its cult of immorality which hinges on female exposure, female exhibition and prostituting the female body. There is no sphere of western life which is devoid of the preponderance of female exhibition. In emulation of the western kuffaar cult of libertinism, Muslims too have adopted this vice of female exhibition. Following in the footsteps of

the western shayaateen, Muslims of all walks of life, including the so-called religious sector, are portraying their adoption of the western cult of female exhibition with Islamic hues. People of the Deen are justifying female emergence, female exhibition and female participation in public activities by presenting deceptive 'Islamic' arguments.

While the Qur'aan vehemently proscribes female emergence from the home, we find in this era Ulama, the Madaaris, the Khanqahs and the Tabligh Jamaat – all Deeni institutions – advocating the diametric opposite of the Qur'aanic prohibition. Thus, women are encouraged in their droves to emerge from their homes to participate in Salaat in the Musajid, so-called Thikr and so-called Tableegh in public places. So-called deceptive shaitaani 'separate' facilities are supposedly arranged to cater for the droves of women who have been encouraged to violate the Qur'aanic prohibition. While the Sahaabah had unanimously forbidden women to leave their homes for performing Salaat in the Musajid, the modern molvis, sheikhs and muballighees sneer at the Qur'aanic injunction and have resolved to do the very opposite. By their devilish conduct

they imply that the Qur'aanic command has been abrogated.

By their vigorous advocacy of female emergence, they rebelliously disregard the explicit Qur'aanic prohibition, the *Ijma'* (Consensus) of the Sahaabah and the *Ijma'* of the Ummah down the long corridor of Islam's history. It is only in this century that the liberalized ulama reeling under western influence, have legalized female emergence and actively encourage them to follow in the footsteps of their western counterparts. A direct consequence of the corruption which have contaminated and derailed the Ulama, are the outdoor female activities such as:

- Attending secular educational institutions
- Attending the Musajid
- Attending public halls for lectures and evil wedding functions
- Attending thikr programmes
- Participating in Tabligh Jamaat activities.
- Managing shops
- Girls Madrasas

Most of these outdoor activities which are in conflict with the Qur'aan and Sunnah, have been awarded Shar'i licence by misguided ulama who have strayed from *Siraatul Mustaqeem*. Thus, even Shaikhs of Khanqahs invite females to come out

of their homes to attend their thikr sessions; Ulama entice them from their homes to attend madrasahs, and the Tabligh Jamaat folk take women out of the homes to wander around on tableegh programmes. All these outdoor activities are presented to the women as acts of ibaadat, while in reality these are acts of deviation which open up the doors of fitnah. These Deeni personnel have destroyed the natural *haya* which Allah Ta'ala has endowed womenfolk. Self-exhibition has ruined their modesty, and has made them audacious.

The concept of gender-equality is nothing other than female exhibition to gratify the inordinate carnal lusts of the male 'master'. Allah Ta'ala has created woman for only the home role. She has no share in outdoor activities which are the domain of the man. The consequence of elimination of the natural role of women is the collapse of the Islamic culture of morality which was handed to the Ummah by Rasulallah (sallallahu alayhi wasallam). The more this cult of female exhibition is promoted, the greater will be the fitnah in the community. There can never be prosperity in the Muslim community when women vie with men outside the precincts of the home.



# CRUELTY – AN ATTRIBUTE OF KUFR

“**M**OST HUMAN BEINGS can’t tolerate for 10 seconds a grain of pollen in the eye. Cat and rabbit eyes are far more sensitive than man’s. No sooner had the United States outgrown its scientific backwardness and become ‘civilized’ than American physiologists made it a point of honour to outshine their European colleagues. In 1904, *American Journal of Physiology* reported of the many experiments in which the eyes of cats were burned with various substances, after the eyelids had been cut off, to make the burning more effective. This was merely a preview of the long list of horrors that were invented in the New World, and from there rebounded to the Old.

Actually, Europe didn’t have to copycat America yet. We read in a German textbook on medicine: “*Sonnenberg has made a series of experiments on some dogs. He put their paws into boiling water. On some dogs the spine had previously been severed. The sixth animal, a big German Shepherd, died after 6 hours and three immersions into boiling water.*”

Prof. Monakow and Dr. Minkowsky of Zurich University performed many brain experiments in which they also extirpated the eyes of cats and dogs. They reported that “it wasn’t possible to keep the animals alive for more than 3 – 4 months after the operation.”

Prof. Walter R. Hess of the University of Zurich, who was to become a Nobel laureate, experimented extensively on monkeys, cats and frogs. Of one experiment, in which he used 50 frogs, he wrote: “Through primary movements of the animals, which are pinned with needles, one doubtlessly

causes extreme pain, which subsequently is transmitted to the vagus nerve.”

The *American Journal of Physiology* described experiments on the reflex of the pupils of over 200 cats, after their ciliary nerve (that moves the eyelash) had been extirpated together with the entire nervous nodule. From the report: The cat, sewn into a bag with only its head poking out, is placed against a crate containing a dog. By causing the dog to bark furiously, one notes: after 3 and half minutes, sweat on the palms of the cat’s paws; after 4 minutes, the hair bristles; after 5 minutes, dilatation of the pupils. After which the cat’s suprarenal glands are extirpated and the experiment is repeated.

The cat is immersed several times in cold water and is then exposed in wet condition to a blowing ventilator.

The cat is placed in icy water. After 3 minutes it starts trembling; after 10 minutes its pupils get dilated. Then its suprarenal glands are extirpated and the experiment is repeated.

The cat’s mouth and nose are hermetically taped shut. Death by suffocation occurs in 40 seconds.

The *Lancet*, considered the most authoritative medical magazine, reported an experiment on a group of dogs in which the end of the intestine had been sewn up making it impossible for them to defecate. Death came following terrible agony between the 5<sup>th</sup> and 11<sup>th</sup> day. The experiment was repeated on another group of dogs, which survived from 8 to 34 days. The identical experiment had already been done by Claude Bernard and Company, it

had been done ever since continuously on thousands of animals, and is still being done today, mainly in the U.S.

In Germany, at the University of Cologne, female baboons are tied to the restraining table with their legs stretched up in the air at a right angle, and a catheter and a cytoscope are introduced in their gallbladders and kidneys. None of them survives for more than two investigations, because the instruments, too large for monkeys, tear up the ureter – they kept squirming while their ureter was torn, as we can presume from “it wasn’t possible to immobilize completely the animals, which were not anesthetized.”

The *Winnipeg Tribune* quoted this same Dr. Ryder as telling an audience at a conference in Toronto of an experiment where “cats had their tails cut off and were blinded, then they were put into a revolving drum to see how long they could stay awake before they died.” .....

.....With each dog strapped down and his belly laid open, the “surgeons” – subsidized by the American taxpayers who of course had never been asked for their consent – tied off and crushed the appendix, then cut out part of the intestinal tract and the spleen. With the intestinal system thus mutilated and unable to function normally, the dog was made to swallow a large dose of castor oil. The authors stated that thus “a fatal, fulminating, diffuse peritonitis of appendiceal origin may be uniformly produced in dogs”. In the experiment 56 dogs were used. Admittedly, the only purpose was to cause peritonitis, to publish an article that qualified its authors as “modern scientists”, and from which the reader can gather that all

dogs died, under excruciating pain, after an “average” survival time of 39 hours. ....

While injection into the brain, or exposure to different substances, or extirpation of various organs keep being done to this day, the administration of electric shocks has become one of the most popular exercises in medical schools, as they don’t even require any manual skill, let alone any strenuous work or intellectual activity. Most experiments done are never reported, of course. But *Scientific American* found worthwhile reporting in 1958 that one J. V. Brady placed monkeys in restraining devices and gave them electric shocks every 20 seconds during 6-hour experimental periods. After 23 days the monkeys began to die suddenly of stomach ulcers in agonizing pain.”

(EXTRACTS FROM ‘SLAUGHTER OF THE INNOCENT’ by Hans Ruesch)

There is no wonder regarding the source from whence the U.S.A. acquires its torturers who operate its black torture camps such as in Guantanamo, Pakistan, Jordan, Afghanistan, Europe, Israel and elsewhere. To be a torturer of human beings, it is essential to first qualify as a torturer of animals on which horrendous methods of perverse brutality, cruelty and savagery beyond description are perpetrated.

Brutality is an integral constituent of kufr. It is inconceivable for such horrendous cruelty and brutality to coexist with Imaan. It will therefore be proper to infer that the so-called ‘Muslims’ who execute Bush’s orders to torture Muslims, are bereft of Imaan.

## PROMOTING THE HARAAM METHODS OF SLAUGHTER

**A** PROMOTER OF kuffaar methods of killing animals, describing his inspection of a poultry plant, states: “The process for slaughter is as follows: All the chickens are hung upside down on a line, their heads are dipped for about 1 – 2 seconds in a tub of water and they are stunned with a high frequency stunner, at a set voltage of 39 volts. This temporary knocks the chickens out.

When the chickens had been stunned, we were encouraged by brother Ali to touch the birds and feel their heart beat. Numerous chickens were touched and all had a heart beat and felt warm. Some chickens were still moving/flapping wings after being stunned. ....I was told about the stunning process being doubtful by a ‘reliable source’. And through a little investigation he has turned out to be not so reliable at all. ....In my humble opinion these suppliers are halaal.”

It is quite apparent that this brother who did an investigation of a poultry plant is ignorant of the Shariah’s requisites for lawful slaughtering. A person of ignorance should not set himself up as a Mufti and dole out corrupt fatwas and offer stupid advice. In this haraam

process which our ignorant inspector has extolled, the following acts are abominable in terms of the Shariah:

- Hanging the birds upside down.
- Immersing their heads in tubs of water in emulation of the water boarding practice of Bush’s torturers.
- Administering electric shocks to the birds.
- Total disregard of the Qiblah direction.

All of these acts are unlawful. Torture is abhorrent and haraam. The Shariah prohibits the infliction of any act of mutilation, torture, injury or pain prior to *Thabah*. This process described ‘100% halaal’ by ignoramuses and men whose only agenda is money regardless of the manner in which it is acquired, is just as ‘halaal’ as a man indulging in sexual relations with his wife on a stage in full view of an audience. It is halaal to have sexual relations with one’s wife. But, the accompanying haraam elements render the lawful sex haraam. Similarly, the accompanying haraam acts, render the slaughtering process haraam. The slaughtering process is not merely ‘doubtful’. It is **HARAAM**.

It is not permissible to consume the

diseased artificial chickens subjected to brutality and torture from the day they are hatched to the day they are murdered in the upside down position. The advocates of this haraam method need to be hung upside down, waterboarded and given a resounding high frequency electric shock. Then after they revive from their experience, they will be in better position to comment on this haraam process.

It is not permissible to consume the artificial birds which are reared under torture and slaughtered under torture, and fed and nourished on *najaasat*.

## MEDICAL COLLEGE

**I**N ADDITION TO western colleges and universities being institutions of prostitution, vice and immorality, two other heinous activities render these institutions haraam – mutilation of dead human bodies and animal torture. The magnitude and notoriety of these evils can never be adequately expressed in words.

Medical students who mutilate human bodies and who inflict horrendous acts of torture on live animals belong to some sub-human species despite their external resemblance with human

beings. Apes too have a certain resemblance with human beings. However, the sub-human species who perpetrate the horrors for which medical colleges have become notorious are infinitely lower in rank than even apes. While apes do not sin, the species of sub-humans are worse than even swines.

Never could it ever be permissible for Muslims to pursue western medical studies in institutions of brutality, savagery, vice and immorality.





## THE ULAMA

**R**ASULULLAH (sallallahu alayhi wasallam) said: "Verily, the worst of evils is the evil of the Ulama, and the best of goodness is the goodness of the Ulama."

Hadhrat Umar Ibn Khatthaab (radhiyallahu anhu) asked Hadhrat Ka'b (radhiyallahu anhu):

"What expunges *Ilm* (Knowledge of the Deen) from the hearts of the Ulama?"

Hadhrat Ka'b (radhiyallahu anhu) said: "Greed."

"Verily the worst of the Qurraa' (plural of Qaari) by Allah are those who visit the wealthy." (Daarmi)

People of Knowledge who visit the wealthy and the rulers for the attain-

ment of worldly motives and to gratify their desire for wealth come within the purview of these strictures.

The Hadith does not slate wealth and the wealthy. The evil effects generated by wealth are the spiritual poisons to beware of. As far as wealth is concerned, Rasulullah (sallallahu alayhi wasallam) said: "*Pious wealth is good for a pious man.*" "Pious wealth" is wealth acquired in a halaal manner. A pious man will discharge the *huqooq* of the bounty of wholesome wealth. Others will benefit from 'his' wealth, for he understands that the wealth in his custody is an *Amaanat* (trust) which Allah Ta'ala has entrusted to him during this short worldly sojourn. He does not display ingratitude to Allah Ta'ala by squandering the halaal wealth bestowed

to him.

Pious men of wealth who maintain a relationship with pious Ulama for the sake of the Deen are praiseworthy. Hence the Mashaaikh have coined the adage: "*The wealthy man at the door of the Faqeer is praiseworthy while the Faqeer (i.e. the Aalim of the Deen) at the door of a wealthy man is evil.*"

A salient attribute of the ulama-e-soo' (the evil worldly ulama) is their constant concern to satisfy the whims and desires of the people of wealth. In this despicable process, the ulama-e-soo' trade the Shariah for a miserable price. They fabricate opinions and 'rules' to satisfy their paymasters. In so doing they plod the path carved for them by the ulama of Bani Israaeel who were adept in the art of distortion and

misinterpretation of the laws of the Shariah. Castigating the ulama-e-soo', the Qur'aan Majeed states:

"O People of Imaan! Verily numerous of the Ahbaar and Ruhbaan (Ulama and Mashaaikh of Bani Israaeel) devour the wealth of people in unlawful ways and they prevent (people) from the Path of Allah"

"And why do their Saints and Scholars not forbid them (the masses) from speaking falsehood and eating haraam? Indeed, most vile is what they were doing."

This vile cancerous disease has consumed innumerable ulama of this Ummah. May Allah Ta'ala save us from the evil of our nafs and the plots of shaitaan.

# THE EVIL OF THE SO-CALLED "SHARIAH BOARDS"

**I**N THIS ERA of *Riba* preponderance, a new breed of 'ulama' has come into existence. They are members of institutions which have been created by the *Riba* capitalists, and these institutions are termed 'shariah boards'. Nowadays most of the world's major kuffaar *Riba* banks have created their own 'shariah boards' staffed by handpicked ulama-e-soo' who have sold their souls and Allah's Deen for a pittance – for lousy dollars and rands.

The 'ulama' members of these fraudulent 'shariah boards' are constrained by the dollars which their capitalist masters dole out to them, to dance to the tune and comply with the demands of the capitalist ideology which is inextricably interwoven with the evil of *Riba*. The *Riba* banks of the capitalists pay their 'shariah board' serfs huge sums, in worldly terms, for a definite purpose. The capitalists never pay the 'shariah board' members for guarding the Shariah. They do not pay for fatwas of *Laa Yajooz* (Not permissible). The payment is *only* for fatwas of *Yajooz* (i.e. It is permissible). Every *Riba* product manufactured by the capitalist banks has to be incumbently issued a licence of permissibility, and the 'shariah boards' have been established for no purpose other than this objective, viz., to find permissibility by hook or crook for the *riba* products offered by the banks.

The ignorant and unwary masses of the Ummah are hoodwinked by the employment of skulduggery by the 'shariah board' ulama who coin Islamically sounding designations such as musharaka, mudharaba, murabaha, etc. Yet if these contracts are subjected to thorough scrutiny, their ugliness and *hurmat* will become manifest. There is hardly any difference between the undisguised *riba* deals of the banks and the disguised *riba* deals marketed under Islamic nomenclature.

Greed for dollars has driven the members of the 'shariah boards' to subvert the Shariah and to fabricate rulings of permissibility for the haraam *riba* products of the *riba* banks. All banks, whether kuffaar or so-called 'Islamic', are capitalist *riba* institutions without exception. Only the ignorant and those who opt for deliberate blindness motivated by greed, are deluded by the pronouncements of permissibility fabricated by the 'shariah boards' of the capitalist banks.

The ulama serving on these new vile creations of the banks lack honour in entirety. Greed for money brings these hired 'scholars' into the full glare of Rasulullah's stricture: "Verily the worst of evils is the evil of the Ulama." Besides inviting disrepute and disgrace for themselves, they insult the elevated

rank of Deeni Knowledge by dancing to the tunes of their bank-paymasters. The Ulama are supposed to be the Heirs and Representatives of the Ambiya. The Aalim is supposed to be the Guardian of the Shariah, not an advertiser for the capitalist banks, promoting their *riba* wares under deceptive designations.

These ulama-e-soo' have descended to new depths of degradation and self-inflicted humiliation by being hirelings of the *riba* banks. Whenever they are summoned by their capitalist masters, they have to run and grovel, and set in motion the evil machinery to fabricate *baatil fatwas* for promotion of every new *riba* product. They are required by their paymasters to rummage through the *kutub* of the Math-habs. In this exercise, the members of the 'shariah boards' tear out masaa-il from their contexts, and present a patchwork of fatwas with pieces from different Math-habs to produce permissibility. The now notorious stunt is to resort to some aspects of a mas'alah torn out from the Maaliki *kutub*, and to hammer it out as a basis for whatever *riba* product is presented by the capitalist banks.

The obligation of the Ulama is to guard the Deen, not to promote the wares of the *riba* banks. If a *riba* bank requires information regarding a spe-

cific product which it has spawned, it should present its *Istifta'* to the Muftis who are stationed in their own humble lodgings whether at the Madaaris or in their homes. Hirelings of the bank are not qualified to issue fatwas for the guidance of the Ummah. It behoves the true Mufti to examine the *Istifta'* in the manner his ancestors in this sacred Department of *Ifta'* had been practising since the time of the Sahaabah. Fatwas are issued for Allah's Pleasure and for safeguarding the Deen, and for guiding the Ummah.

The objective of Fatwas is not promotion of the wares of the capitalist banks. The ulama who sit on these bank-created 'shariah boards' have betrayed their *Ilm*. They have betrayed Allah, His Rasool and the Ummah. They are among the worst specimens of the fraternity of ulama-e-soo'. About such ulama who have humiliated themselves for money and who sit of the bank-created 'shariah boards' dabbling and trifling with the sacred divine Law of Islam, Rasulullah (sallallahu alayhi wasallam) said:

"There will dawn an age when.....the worst of people under the canopy of the sky will be their ulama. From them will emerge fitnah, and unto them will rebound the fitnah."

The ulama-e-soo' staffing the haraam so-called 'shariah boards' of the capitalist *riba* banks have rendered Islam and the Ummah the greatest disservice.

## ACADEMIC ILM IS NOT FOR ALL

Rasulullah (sallallahu alayhi wasallam) said: "The one who imparts *Ilm* to an unfit person is like one who garlands swines with (necklaces) of gold, diamonds and pearls."

The reference in this Hadith is to academic Knowledge of the Deen – the higher Knowledge which bestows to the Aalim the mantle of leadership. This Knowledge, Rasulullah (sallallahu alayhi wasallam) clarifies in this Hadith, is not the capital of everyone. It is not to be imparted to all and sundry. Since the precept enunciated in this Hadith has been abandoned in entirety, the consequence is a glut of ulama-e-soo' (evil learned men). In the light of this precept, Hakimul Ummat Maulana Ashraf Ali Thaani (rahmatullah alayh) commented:

"The Madaaris should not impart the full Arabic course (the Dars-e-Nizaami

course) to every student. There is no need for this. A student who lacks compatibility with this Knowledge or who is not endowed with *Fahm-e-Saleem* (a spiritually healthy intelligence) should be taught only the necessary masaa-il (*Dhuroori Masaa-il*). After the student has acquired the knowledge of the necessary masaa-il, he should take leave of the Madrasah and be told to pursue a worldly (secular) profession or trade.

Every person does not have the ability and fitness to become a *muqtada'* (a leader in the Muslim community to whom people refer for Deeni masaa-il and guidance). It is *khiyaanat* (abuse of sacred trust) to impart this higher knowledge to the unfit ones thereby aiding them to become *muqtada'*. To impart this higher Knowledge to one with an evil disposition – one who is unfit – is to arm a dacoit. But, nowa-

days the Mudarriseen (Ustaadhs in the Madrasah) and the Muhtamimeen (the Principals of the Madaaris) have no concern whatsoever for this issue.

All the students who are admitted to a Madrasah do not have complete compatibility with *Ilm* nor do they possess *Fahm-e-Saleem*. Why then do they (the Madrasah management) not select students? A special concise course should be prepared for students who lack the natural ability and propensity to become Ulama. They should not be taught more than the concise course. This course should encompass all the necessary masaa-il of the Deen." (End of Hadhrat Thaani's comment)

Since all the Madaaris have totally ignored the qualification for admission to higher Knowledge of the Deen, the Shariah and the Ummah are tremendously suffering in the wake of the

gross abuse of this *Amaanat of Ilm* which the grossly unqualified molvis and sheikhs perpetrate. The certificates issued by the Madaaris serve only the purpose of worldly acquisition at the expense of mutilating the Shariah. This is the era about which the Hadith states: "Knowledge will be acquired for purposes other than the Deen."

The ulama-e-soo' manning the shaitani radio stations, and those who have sold their souls to the *riba* banks, and those who have made promotion of kuffaar meat products their mission in life, and those who propagate against Hijaab and the age-old *ahkaam* of the Shariah, and those devilish 'maulanas' who organize zina 'fun day' trips for girls and stupid 'aalimas', and those misguided ulama who organize volleyball, cricket and kuffaar sport in general

for male and female students, and others of similar ilk are

(Continued on page 11)





## THE CURING PROPERTIES OF HONEY

*"There comes from their stomachs a drinking liquid of varying hues. In it is a cure for mankind. Verily in this is a sign for people who reflect."*

(Surah Nahl, Aayat 69)

For the Mu'mineen, there is no need for evidence other than the Qur'aan for the affirmation of the wonderful curing and healing properties of Honey. Recent research by medical experts of all persuasions have confirmed the wonders of Honey. While all brands of pure honey come within the scope of the 'cure for mankind' mentioned in the Qur'aanic aayat, the Manuka Honey Company of the USA has the following

information on Manuka Honey:

\* **Regular Manuka Honey is used for sore throats, colds, canker sores, fever blister, acne, facials.** At the first sign of a sore, dry or scratchy throat, take one teaspoon of Manuka Honey and let it dissolve in the mouth first, coat and soothe the throat and then swallow. Repeat as necessary, up to 3 – 5 times throughout the day. Manukah Honey can also be applied 5 – 6 times per day directly onto a canker sore, fever blister and acne. Use Manuka Honey in tea, on toast, cooking and baking.

\* **Internally Active Manuka Honey**

is used for Acid Reflex, Heartburn, Esophagus Ulcer, Up-Set Stomach, Stomach Ulcer, H. Pylori, Gastritis, Duodenal Ulcer, Irritable Bowel Syndrome, Ulcerative Colitis. For all internal applications, take one teaspoon Active Manuka Honey on a small square inch piece size of bread or slice of fruit, 20 – 30 min. before breakfast, lunch and dinner to coat out the stomach and gastro-intestinal tract. Do not drink any liquids during those 20 – 30 min. in order for the honey to stay concentrated. You can take a 4<sup>th</sup> teaspoon before going to bed, to coat out the gastro-intestinal tract while sleeping.

\* **External Applications for Active Manuka Honey include wounds,**

burns, ulcers, sores, surgical scars, MRSA, VRE and other external infectious wounds such as diabetic leg and foot ulcers, decubitus wounds/bed sores, amputation stump wounds, infectious war wounds. Apply a fair amount of Active Manuka Honey (not too much and not too little) onto a sterile gauze; apply the gauze with the honey attached to the wound. Change dressing once every 24 hours. Gently wash wound with a saline solution, before applying next honey dressing.

For more information at: <http://www.manukahoneyusa.com/Extended-Info-Data-Base.htm>

## TRAVEL IN THE EARTH?

*"Verily, the Rusul (Messengers) before you (O Muhammad!) were also mocked. Then the very thing with which the mockers mocked hemmed them in. Say (to them, O Muhammad!): 'Travel in the earth then see what was the ultimate end of the rejecters (of the Deen). (An'aam, aayats 10, 11)*

There are many similar verses in the Qur'aan exhorting 'travel' to view the ruins of the civilizations of transgressors. When their transgression and denial of the Deen had exceeded all bounds, Allah's universal punishment utterly destroyed entire civilizations such as the Aad, Thamud, the people of Nabi Loot (alayhis salaam) and others.

One of the sites of destruction – where the people of Nabi Loot (alayhis salaam) were destroyed by showers of stones from the heaven, viz. the Dead Sea region—has been developed into a zina resort for tourists. Kuffaar tourists are flocking to this evil resort for enjoyment, and for nothing else. No one is ignorant regarding the forms of enjoyment which tourist resorts provide.

Many Muslims who have lost their Imaani bearings and who have ample haraam money to squander on haraam activities have seen it befitting to tour and enjoy themselves at the Dead Sea zina resort. Those who masquerade as

people of the Deen aggravate their crime and sin by justifying their haraam touring of the haraam resort with the fanciful argument of 'deriving lesson' from the Dead Sea resort. In justification of their evil vacation, they cite the Qur'aanic verses which say: "Travel in the earth and see the ultimate end (of destruction) of the rejecters/transgressors." In this aayat, so they argue, Allah Ta'ala exhorts touring the regions of destruction – the areas which were utterly destroyed by the punishment of Allah Ta'ala.

This argument is another specimen of *Talbees-e-Iblees* (the deception of shaitaan). Firstly, those who squander tens of thousands of rands to tour the Dead Sea zina resort are fully aware of the true motive for their tour. Allah Ta'ala says in Surah Al-Qiyaamah: "In fact, man has full awareness of his nafs." What lurks in his heart, man is fully aware. Without the slightest fear of contradiction it can be claimed that whoever goes to the Dead Sea resort do so for nafsani pleasure, and for absolutely nothing else.

Secondly, those who go on this misguided tour into the region of Divine Wrath and Curse, pass their time in nafsani enjoyment in the five star hotels of liquor, gambling and zina. They devour contaminated, haraam and mush-tabah food served by fussaag and fu-

jjaar staffing these evil hotels. They enter into a domain of transgression where Hijaab and Ibaadat are violated or abandoned or at least severely damaged. From the moment they leave their homes to the moment they return, they are involved in transgression and neglect of ibaadat.

Thirdly, the argument which they raise on the basis of the Qur'aanic verses is utterly spurious. These verses are directed to a specific audience. If the Muslim tourists concede that they too are within the purview of the audience to whom the Qur'aan directs the exhortation to 'travel in the earth', then we too shall concede the veracity of their argument. All the verses exhorting 'travel in the earth to view the destroyed civilizations of bygone times, are directed to the kuffaar and mushri-keen. These verses were not exhorting the Sahaabah to leave Madina and Rasulallah (sallallahu alayhi wasallam) for viewing the ruins of the kuffaar civilizations. When the mushrikeen would mock and deny the Message of Rasulallah (sallallahu alayhi wasallam), Allah Ta'ala exhorted them to take lessons from the destroyed civilizations. The same chastisement could overtake and destroy them as well.

The Sahaabah did not entertain any doubt regarding Tauheed and Imaan.



The audience to whom these verses were directed were exclusively the mushrikeen and the kuffaar. If those who love to visit the areas of destruction and curse say that they are among the mushrikeen and kuffaar, then undoubtedly, these verses will apply to them. These verses were never intended for the Mu'mineen. On the contrary, Rasulallah (sallallahu alayhi wasallam) forbade Muslims from venturing near to the accursed regions on which Allah's *athaab* (punishment) had descended. Even the water and ground of the Dead Sea region are accursed.

Once on returning from a Jihad expedition, Rasulallah (sallallahu alayhi wasallam) and the Sahaabah camped at a place in the desert. Soon after they had set up camp, Hadhrat Jibraeel (alayhis salaam) appeared and ordered Rasulallah (sallallahu alayhi wasallam) to immediately depart from that area. It was an area where a former nation of transgressors was eliminated by the punishment of Allah Ta'ala. The pall of Divine Wrath and Curse still overhung the region. Rasulallah (sallallahu alayhi wasallam) issued instruction for immediate departure. Even the water of that region was accursed.

This episode exhibits the error of the interpretation of those who claim permissibility of visiting the Dead Sea resort on the basis of the Qur'aanic verses. If you are among the mushri-keen and kuffaar, then the verses apply to you.

(Continued from page 10)

## ACADEMIC ILM IS NOT FOR ALL

the current manifestations of the predictions which Rasulallah (sallallahu alayhi wasallam) had made in relation to the proximity of the Final Hour.

This *Ilm* of the Shariah is the Knowledge which was revealed from *Looh-e-Mahfooz*. It is the greatest *Amaanat* which Allah Ta'ala has entrusted to this Ummah. But only those who are naturally qualified to bear this *Amaanat* should be permitted to pursue *Ilm* and to enter the Office of Vicegerency of Allah Azza Wa Jal via the medium of the Nubuwwat of Rasulallah (sallallahu alayhi wasallam). This *Ilm* is not to be scattered to those who are depicted in the Hadith: "....like garlanding swines with gold, diamonds and pearls." These are the exact words with which Rasulallah (sallallahu alayhi wasallam) had described those *mudarraseen* and *muhtamimeen* whose objective is merely to increase their rolls, name and fame, and who have no understanding of this *Amaanat* which even the heavens and the earth had refused to bear.

## THE DECEPTION OF THE RIBA SCHOLARS

**Certain scholars** and quarter-baked 'scholars' have perpetrated the huge deception of citing the Maaliki Math-hab in their abortive attempt to legalize riba for the capitalist banks. Interest charged on late payment of instalments is dubbed 'charity-penalty' by these scholars who are at pains to incorporate capitalism into the Shariah.

In the attempt to legitimize interest, these misguided scholars and some quacks following the deviated scholars, have kicked up much dust around a *mas'alah* of the Maaliki Math-hab – a *mas'alah* which has absolutely no relationship to riba/interest/penalty. By employing some skulduggery and deception the *mas'alah* of *Iltizaam* has been presented with confused with *baatil* and stupid interpretation. This term in the context of the discussion means to assume something as an obligation on oneself.

According to all Math-habs, i.e. ac-

cording to the Qur'aan and Sunnah, when a person makes a pledge or promise or a vow, then it is incumbent to honour the promise. It is not permissible to violate a promise/pledge/vow unnecessarily. When a person imposes on himself the obligation of even a Nafl act of ibaadat, he should ensure that he fulfils the promise he made to Allah Ta'ala. Similarly, if a person undertakes upon himself the obligation of giving Sadqah, he should not violate the pledge for no valid reason. Honouring pledges and promises is integral to Imaan.

There is however difference of opinion in the effect of *Iltizaam* or a self-imposed obligation according to the Maaliki Math-hab. While according to the Hanafi, Hambali and Shaafi' Math-habs, a promise has only moral consequences, according to the Maaliki Math-hab, in some cases it also has legal effect. In other words, the execution of

the self-imposed obligation can be enforced legally by the Qaadhi or Islamic court. This rule of the Maaliki Math-hab has been battered out of context and proportion, and with deception and chicanery the ignorant and unwary are hoodwinked into understanding that according to the Maaliki Math-hab the interest-penalty which the capitalist banks and others levy on late-payment of instalments is permissible according to Imaam Maalik (rahmatullah alayh).

This is a forgery and *buhtaan* (slander) which the deviate scholars have heaped onto the Maaliki Math-hab. It is a 'fatwa' of trash – haraam trash and drivel which is outrightly rejected by the Maaliki Math-hab. There is absolutely no scope in the Maaliki Math-hab for payment of interest on late instalments. According to the prediction of Rasulallah (sallallahu alayhi wasallam) in the ages in proximity to Qiyaamah, Muslims will legitimize haraam by changing the names of the unlawful acts. This evil practice is being employed in a variety of haraam

(Continued on page 12)



## THE DECEPTION OF THE RIBA SCHOLARS

(Continued from page 11)

activities. Liquor, pictures, interest and even zina are passed off as permissibilities by the scholars of corruption.

Interest is deceptively called 'charity-penalty' and the Maaliki *mas'alah* is also deceptively and stupidly cited as the basis for this hallucinated permissibility. But, there is not the slightest scope for permissibility in the Maaliki Math-hab for the interest penalty, and the *mas'alah* of *Iltizaam* has no relevance to this issue whatsoever. In outright denunciation and rejection of the interest 'charity-penalty', the Maaliki Math-hab states:

"When he (the debtor) imposes on himself (makes *iltizaam*) that if he does not pay the claimant's due at the appointed time, then for him (the creditor) will be so much (money). There is no difference of opinion (among the Maaliki Fuqaha) regarding the *butlaan* (nullity) of this because, verily it is *Sareeh* (explicit) *riba*." (Fathul Aliyyil Maalik, Vol.1)

While the penalty of default appears to be an accretion of this age, the

Maaliki Fuqaha many centuries ago discussed it and ruled it to be *sareeh riba* (unadulterated *riba* – absolute *riba*)."

The scholars of deviation and corruption have thus sold their souls to the devils for the dollars of the dunya. Charity which becomes morally incumbent is pure *Sadqah* for the Pleasure of Allah Ta'ala and to gain *thawaab* (reward). The interest-penalty is not *Sadqah* which can become obligatory on a person who gives a bank the undertaking to pay it if he defaults in timeously paying his instalments. A *haraam* act does not become *halaal* on the basis of a promise.

The 'promise' by the debtor to pay interest (the so-called charity-penalty) is not *Sadqah*. One does not require intelligence to understand that this penalty is *sareeh riba* as has been explicitly stated by the Fuqaha, including the Maaliki Fuqaha. The Mujlisul Ulama of S.A. has explained this issue in greater detail in their booklet, *The Penalty of Default*. Copies are available.

## ALBARAKA BANK AND ITS COMPOUND INTEREST PRODUCTS

(Continued from page 1)

the Bank dare not make any explicit stipulation in which the term interest is used.

For the first twelve month period, Bushra paid monthly instalments of approximately R24,744, instead of R14,666 if the 120 month repayment of the loan has to be considered. In the second 12 month period, the monthly instalment was raised to R29,602. After paying for 24 months, the balance in terms of Albaraka's schedule was R1,572,600. In two years, Bushra had repaid a total sum of R652,152. Since the loan amount was R1,760,000, the balance after 24 months should be R1,107,848. However, Albaraka Bank claims a balance of R1,572,600. The discrepancy of R464,752 is described by Albaraka Bank as '*profit*'. This is its '*profit*' in two years for the loan which it had advanced to Bushra. There are still three years of instalments to pay, and with each year the monthly instalment increases substantially. In the second 12 month period the instalment made a huge jump of R5,000. The subsequent three years will see substantially greater increases in the monthly instalments.

Apart from the increases, the *riba* is too conspicuous to conceal. Despite the skulduggery employed in the so-called musharaka agreement, the Bank has been unable to conceal the fact that the R1,760,000 advanced to Bushra was a straight loan (*Qardh*), and the approximately half million rand described as '*profit*', is unadulterated *riba* – *riba* compounded.

In the attempt to hoodwink Bushra and itself, Albaraka Bank presents the following ludicrous and absurd interpretation for legitimizing the massive interest it is charging on the loan:

"The client shall in addition to the repayment of the LOAN pay to the Bank a monthly benefit calculated at the rate of ELEVEN COMMA FIVE ZERO PERCENT (11.50%) plus all estimated costs and expenses including rates, etc. for the maintenance and upkeep of the building which the Client is authorized to utilize for such purpose on the capital of the LOAN outstanding at the beginning of each (3) thirty day period in respect of the first TWELVE (12) month period."

Albaraka Bank describes the interest it charges on the loan as a 'monthly benefit'. This is what is termed humbug. But no one is deceived by such stupid mental gymnastics of the Bank. Rasulullah (sallallahu alayhi wasallam) said that every excess generated by *Qardh* is *Riba*.

The Bank has combined several transactions in its musharaka agreement: *Qardh* (loan), *Bay'* (sale) and *Ijaarah* (leasing). In terms of this hybrid, *baatil* and *haraam* agreement *ko*-shered by the Bank's hireling *molvis* serving on the Bank's 'shariah board', the following transactions have been effected by this single so-called partnership agreement:

- Joint purchase of a property from a Mr. Howard Neal
- Loan advanced to Bushra to pay the full purchase price of R2,200,000.

- Sale of the Bank's imagined share of 59% to Bushra over a period of 120 months by the *baatil* diminishing-mushaaraka concept.

- Leasing the Bank's imagined 59% share of the building to Bushra, also in terms of the *baatil* diminishing concept.

A further loan of R500,000, but which was withheld by the Bank.

These five elements are all combined in the so-called mushaaraka (partnership) agreement. Rasulullah (sallallahu alayhi wasallam) prohibited even the combination of two transactions in one contract/agreement/transaction. But, here we have a so-called Islamic bank with a so-called shariah board claiming to have mufti advisors, incorporating five different deals into a single transaction, and four of the transactions are absolutely baseless, null and void in the Shariah.

The 'musharaka' agreement is a veritable fiction. While the price paid for the property was R2,200,000, the 'mushaaraka' agreement states the price as R3,000,000. The Bank's purported 59% share is supposed to cost R1,760,000 which is the amount which it had loaned to Bushra. Bushra's 41% is stated as R1240,000. Thus a fictitious purchase price of R3,000,000 is projected while the actual price paid to Mr. Howard Neal was R2,200,000.

The whole document is a forgery in terms of the Shariah. It has no validity. None of the transactions mentioned in the corrupt 'mushaaraka' agreement is valid. The agreement does not have the slightest resemblance with a Shar'i partnership venture. The scrap 'mushaaraka' document is cluttered with *faasid* and *baatil* conditions.

The Bank is entitled to only the R1,760,000 loan which it had advanced to Bushra Importers & Exporters. It is not entitled to one cent in excess of this amount. The instalments which Bushra has paid are payments on the actual loan amount. All such payments should be deducted from the R1,760,000, and the balance will be the outstanding amount owed to the Bank.

This is not the only deal which has gone sour. There are others besides Bushra, who are disgruntled. The contracts which Albaraka Bank has with them are pure *riba* and *baatil* transactions. The Bank is seeped in interest and insurance. Its transactions are in conflict with the Shariah and *haraam*. It is not permissible to deal with Albaraka or any other so-called Islamic bank. They all are birds of a feather.

The conduct of the hired mercenary 'muftis' serving on the Bank's 'shariah board' is appallingly treacherous. They have betrayed Allah Ta'ala, His Rasool and the Ummah. They trade the Shariah for the carrion of the world. For a few thousand rands they fabricate disgusting 'fatwas' of permissibility for all the *riba* products of the Bank. They are fully aware of their ghastly misdeeds. But the inordinate craving for money has blinded their hearts and blighted their intellect. May Allah Ta'ala guide the miscreant *molvis* and muftis who have bartered away their Aakhirah for a few rands.

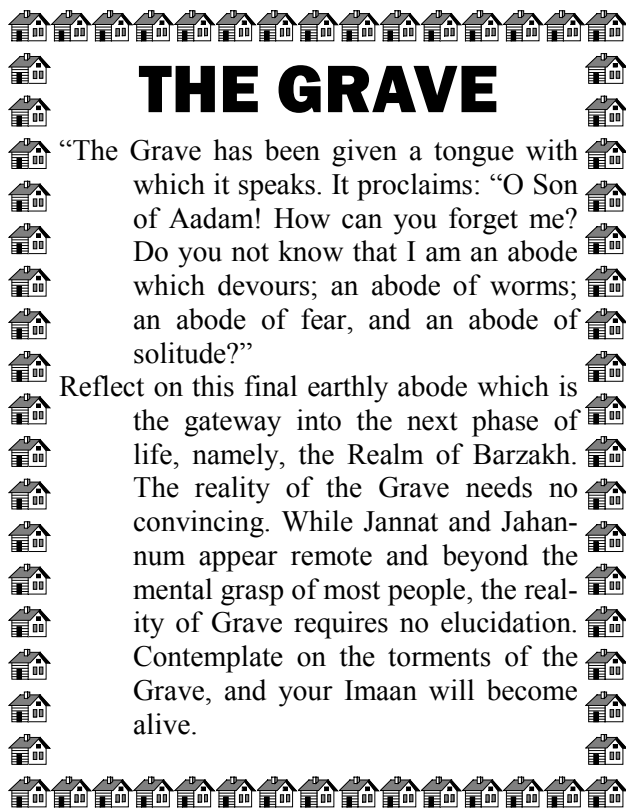
## MAJLIS ON THE WEB

(www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains



nothing other than our material.



## THE GRAVE

"The Grave has been given a tongue with which it speaks. It proclaims: "O Son of Adam! How can you forget me? Do you not know that I am an abode which devours; an abode of worms; an abode of fear, and an abode of solitude?"

Reflect on this final earthly abode which is the gateway into the next phase of life, namely, the Realm of Barzakh. The reality of the Grave needs no convincing. While Jannat and Jahannum appear remote and beyond the mental grasp of most people, the reality of Grave requires no elucidation. Contemplate on the torments of the Grave, and your Imaan will become alive.

## SUPPORT THIS STRUGGLE

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SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH

Send your contributions to:

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For those who don't have access to Nedbank, please phone for our Standard Bank or First National Bank account details. Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip will be appreciated. Post, fax or email it to us. Our fax number is: +27- 41 - 451-3566

Email: muftis@themajlis.net

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Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:

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**RABIUS THANI 1429  
MAY 2008**

**ZAKAAT NISAAB  
MEHR-E-FATIMI**

**R3,235  
R9,280**



## EARLY BIRD CHICKENS

# WHY DID SANHA'S SUPERVISORS RESIGN?

**WHY DID SANHA'S TWO MOLVI SUPERVISORS RESIGN? WHY DID THEY ABANDON THEIR JOB AT EARLY BIRD CHICKEN PLANT IN STANDERTON?**

The two Molvi supervisors of Sanha appointed to supervise 'halaal' slaughtering at Early Bird Chickens in Standerton have resigned their posts. Sanha needs to explain to the Muslim community the reasons for their resignation.

According to the two supervisors, the plant's management had decided to increase production substantially. This necessitated slaughtering 48 chickens per minute. According to the supervisors it was not possible for the slaughterers to recite the *Tasmiah* on every chicken. Since the issue could not be resolved, the conscience of the two supervisors constrained them to resign. Despite their resignation due to an exceptionally grave malpractice – omission of the *Tasmiah* – the two inspectors lack the courage and the necessary fear of Allah Azza Wa Jal to issue a public statement to alert the Muslim community with regard to this serious discrepancy. The following is the text of a letter which Zehir Omar Attorneys wrote to the Mujlisul Ulama in

this regard:

"Moulana Abdullah and Moulana Mubeen from De Deur, Vereeniging visited our offices on Monday evening. The learned Moulanas told us of a matter that is very disturbing. The Moulanas were told by a certain Moulana Khan in Standerton that he worked at Early Bird Farms in Standerton. He no longer works there. Moulana Khan stopped working at Early Bird because the poultry was being slaughtered in disregard to the Shariah. Approximately 48 birds are slaughtered every minute. These slaughtering are not in deference to the Shariah.

Moulana Khan was satisfied that the manner in which poultry is slaughtered at Early Bird Farms renders them **HARAAM**. Moulana Khan is petrified to come out into the public to let everyone know what is happening. We are concerned as Early Bird is portraying their products to be Halaal.

Please will you investigate the foregoing and let us have your suggestions as to what must be done to ensure that meat from early Bird is not supplied to the public under the pretence that it is halaal." (End of letter)

### DISCREPANCIES

The type of discrepancy which has developed at Early Bird Farms and which led to the resignation of the two Molvi supervisors is nothing new. There is a 100% guarantee that such and similar other discrepancies occur on a frequent basis, in particu-

lar at all large non-Muslim chicken and meat-producing plants. Those who claim that their supervision precludes such discrepancies are blatant and confounded liars who betray Islam and the Ummah for the pittance they receive for their haraam certificates. The whole 'halaal' certificate syndicate is a corrupt money-making venture which has desensitized the masses to the degree that they now relish in the consumption of diseased carrion without any twinge of conscience and without perceiving the nauseousness of the carrion they are eating. Their hearts have become rotten after years of eating rotten carrion certified 'halaal' by the money-hungry haraam 'halaal' certifying self-styled 'authorities'.

The malpractice on the basis of which the supervisors finally decided to throw in the towel, are well known to Sanha. When its own two Molvi supervisors were constrained by the haraam circumstances to resign, why is Sanha hushing up the matter? Why did Sanha not announce the suspension of its haraam certificate when the supervisors tabled their grievance? When the very supervisors appointed by Sanha are dissatisfied with the so-called 'halaal' set-up at Early Bird, then at least it (Sanha)

should have had the decency to suspend its vile certificate even with insincerity and as a ruse to simply mislead the community and to portray a dubious and false image of integrity. But when a system's fundamental motive is the satiation of pecuniary lust, then rationality is overshadowed. The sole concern is money. This is not at all surprising because Rasulullah (sallallahu alayhi wasallam) outlining the signs of Qiyaamah, mentioned that one such sign is the inordinate greed for money. The desire will be only money whether it comes in a halaal or haraam way will not be the concern. As long as money fills the pockets, everything is fine for such persons who sell the Deen down the drain.

With the passage of time further malpractices of the haraam 'halaal' authorities will surface. Allah Ta'ala will expose and disgrace them. Whoever seeks honour and wealth by means of falsehood, will be thoroughly humiliated by Allah Ta'ala right here in this earthly life.

**ALBARAKA BANK  
- DECEPTION & RIBA  
SEE INSERT PAMPHLET**

## SAHUC'S HARAAM FEES

**Question: Sahuc has now imposed the following costs for people going for Haj: (a) R100 for entering one's name. This is termed 'Application Fee'. (b) R600 for medical/operational fees. (c) Exorbitant Haj/Umrah charges. (d) R660 Visa fees though this is issued free of charge. The fees appear to be increasing every now and again. People have no choice. Does the Shariah allow the imposition of this variety of fees?**

### ANSWER

The entire list of fees charged by SAHUC is haraam. These fees are haraam riba and extortion. The silence of the Ulama in general on these practices of usurpation and extortion has encouraged these people who pursue money in the name of the Deen. The consumption of haraam, and only haraam, has desensitized these people. They have become morally and spiritually im-

pervious.

The Qur'aan says that those who devour riba are afflicted with a shaitani disease called *Takhabbutush shaitaan*. When shaitaan touches the brains and heart of a person, he is driven to insanity. All those who devour riba and who legalize the prohibitions of Allah Azza Wa Jal are afflicted with this satanic malady. They are spiritually blind and their brains are clogged with moral effluvia, hence they are incapable of distinguishing between mutton and pork. Everything is halaal for them.

In view of the evil extortion and usurpation which Sahuc's haraam fees are, it is permissible to pay such charges with even interest money. Interest is *rijs* (filth). The fees are *rijs*. Pay the *rijs* with *rijs* if you happen to have some *rijs* in your banking account.

## SANHA DEFENDING ISRAEL WITH THE QUR'AAN

### SANHA CERTIFIES THE HARAAM PRODUCTS OF ISRAEL

Rasulullah (sallallahu alayhi wasallam) said: "*Muslims are like one man. If the eye pains, the whole body is agitated. If the head pains, the whole body is agitated.*"

If any Muslim's heart is not pained by the horrendous suffering of our Palestinian brethren, in Gaza in particular, and in other parts of the world where the U.S.A.-Israeli axis of shaitaan and their other coalition forces have let loose a reign of brutal oppression on Muslims, then surely such a

'Muslim' has an imperative need to examine his Imaan.

SANHA has, most scandalously, certified 'halaal' luxury products such as chocolates made in Israel. Despite having full awareness of the origin of the products, this wayward, un-Islamic self-styled 'halaal authority' in an insane quest for money has allowed its intelligence to become deranged. If a person claims to be a Muslim, yet certifies Israeli products or supports Israel in any other way whatso-

ever, he can only be one whose mental faculty has become deranged. What deranges the intelligence of Muslims who certify Israeli products? It is the inordinate greed for money, and nothing else.

To compound its haraam act of sleeping with Israel in an illegitimate embrace, Sanha has the damn nerve and audacity to cite the Qur'aan Majeed in vindication of its haraam act of certification. Its argument of the ingredients being halaal may dupe baboons living in the jungle. We are certain that not a single

(Continued on page 10)



# Questions and Answers

THE MAJLIS Q & A  
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**Q.** We, sisters and brothers have inherited a property from our deceased father. The property yields a monthly rental which is distributed to the heirs after payment of rates, taxes and other maintenance expenditure. Each brother gets twice the amount that a sister receives. This is understood. How should the expenses on the property be paid? Should the sisters pay one part and the brothers two parts? My concern is: why should the sisters pay the rates equally with their brothers when they (the brothers) inherit double the amount?

**A.** The shares of inheritance apply to the nett assets of the deceased. The distribution is not effected in the liabilities (debts) of the mayyit. For example, if the deceased leaves behind debt, then payment of the debt shall be from his assets. Such payment is not subjected to the proportion shares of the heirs. Thus, the one who inherits one eighth will not have to pay one eighth of the debts nor will the one who inherits half, have to pay half the debts.

Distribution is in only the nett assets. Whatever remains after settlement of liabilities is the subject of distribution to the heirs. Similarly, is the case of rates and any other expenses necessary for the upkeep of the fixed property. Only the nett amount remaining after payment of maintenance and related expenses of the property, will be for distribution.

If the heirs are required to pay the rates, etc. according to their shares of inheritance, it will be tantamount to an interpolation in the Shariah. While Allah Ta'ala has ordained that the heirs inherit in the nett assets of the mayyit, the suggestion made by you is an accretion on Allah's ordinance. The logical extension of your understanding is that the heirs should pay the funeral expenses and all other debts of the mayyit proportionate with their shares. But this will in effect be the abrogation of the law of the Shariah.

**Q.** Is it permissible to make dua in the bathroom-toilet?

**A.** It is not permissible to recite anything in a place of *najaasat* (impurity). The bathroom with a toilet is a place of impurity.

**Q.** The cash price of a car is \$112,400. If acquired on the following terms will the deal be permissible? \$1,250 for 24 months. Thereafter there is an option to buy the vehicle at a set value of \$75,000, or this value could be used to top up and buy a new car.

**A.** The car deal which you have described is a rental transaction. The lease is for 24 months and the fixed monthly rental is \$1,250. So far this is permissible. After 24 months one has an option to buy. As long as the option is not an incumbent stipulation, the original rental transaction is valid. After 24 months if one is allowed to cancel the lease, then it is permissible. But if the deal requires one to buy the car or another car, then the initial

## ZAKAAT ON GOLD

**Q.** I am a widow. I obtain a monthly pension which is insufficient for my needs. A relative wishes to give me some Zakaat. However, I have some gold jewellery. Besides the gold jewellery I have no cash or any surplus luxury items. Is it permissible for me to accept Zakaat?

**A.** The Zakaat Nisaab of gold is 87.48 grams or 2.18 troy ounces of gold. Get your gold jewellery weighed. If it is the weight of Nisaab or more, then it is not permissible for you to accept Zakaat. You will first have to sell the jewellery or part of it to reduce the weight to less than 87 grams. Thereafter you may accept Zakaat.

**NOTE:** In a past issue of *The Majlis* we had erroneously mentioned that the Gold Zakaat Nisaab is 100 grams. The correct weight is mentioned above.

lease agreement will also not be valid. As long as the matter could be terminated finally after 24 months, the deal will be permissible. We have not understood the meaning of "top up and buy a new car". If you mean that the dealer will give a discount of \$75,000 if a new car is purchased, then this is permissible.

**Q.** My husband gave me two Talaaqs Is it permissible to live with him without Nikah?

**A.** If your husband had issued one or two TALAAQ BAA-IN, then *Raj'ah* (taking you back) without Nikah is not valid. Only if he gave you Talaaq Raj'i – one or two – will it be permissible to take you back without Nikah. But in the case of Talaaq Baa-in, Nikah has to be performed.

**Q.** Someone gave me Sadqah money to distribute. My aunt (mother's sister) is destitute. May I give her from this Sadqah money?

**A.** It is permissible to give the Sadqah money to your mother's sister (aunt).

**Q.** Before marriage, I said to a woman something to the effect: "If you do such and such an act, I will divorce you", or I may have said: "I am going to divorce you when we get married.", or I may have said: "If you do such and such a deed, then you are divorced after the wedding." I am in doubt and do not know exactly what I had said. I have married this woman. A couple of years have passed. I am now perplexed by considerable doubt. What is the state of my Nikah?

**A.** Let us momentarily assume that you had said to the woman before marriage: "If you do such and such then I will divorce you", or "I am going to divorce you when we get married." In this case even if after marriage your wife did do the act which you had specified, then too, no divorce comes into effect because, firstly, you had directed the threat to a woman who was not your wife. Secondly, you had phrased the threat in

the future tense, i.e. you said: 'I will or I am going to divorce you.' Thus, even if you made these statements after the marriage, then too Talaaq does not come into effect on account of the future tense of the terms.

If you had said before the marriage: "If you do such and such a deed, then you are divorced after the wedding." In this case only if she does the specified act, will one Talaaq Raj'i (Revocable) Talaaq come into effect. So if your wife had done the act on which you had suspended the divorce, then one Talaaq Raj'i came into effect. However, your Nikah remains valid because you did not separate from her. After she had done the act (assuming that she did so), you continued living normally with her. This normal living together is an act of revocation of the Talaaq. Hence she remains your wife although one Talaaq remains effective. In other words, should ever you issue another two Talaaqs, Allah forbid!, then the Nikah will be finally and irrevocably cancelled and you will not be able to remarry her. Your marriage remains valid. Doubts do not terminate the Nikah. Furthermore, we have already clarified that even if Divorce had taken place, it was ONE Talaaq Raj'i which you had revoked with your action of living with her as a husband and wife live. Hence the Nikah is valid in both situations.

**Q.** There are some wholesalers in Ghana who move about giving their products to retailers without collecting immediate payment. The retailers sell the products to the general public at whatever price they wish. All the profits belong to the retailers. The wholesalers only collect the amount they had charged. This is the common practice here. Some Ulama in Ghana say that a business arranged in this way is not permissible. They say all the profit belongs to the wholesalers. In order that the retailers retain the profits, they should first buy the products. Please comment. Is this system permissible?

**A.** Even if immediate payment is not collected by the wholesalers, the sale can still be permissible. The wholesaler when giving the retailer goods, should sell it to him on credit. This is what is presently taking place according to our understanding. If the wholesaler says that he is not selling the goods to the retailer, then it follows that the latter is the agent of the wholesaler. Hence, the profits will all be for the wholesaler, and the agent will have to be paid a fair wage for his efforts. It is therefore essential that the wholesaler sells the goods to the retailer on credit. After the retailer sells the merchandise he should pay the wholesaler. Any left-over goods could be given back to the wholesaler for a refund.

In the way they are conducting this matter presently, they only need to clarify that the goods are sold to the retailer.

**Q.** I have been told that if I buy

gold, then cash has to be paid. Gold cannot be sold on credit. This rule also applies to selling money – one currency for another. Please explain.

**A.** When selling gold, silver and money then it is necessary for both parties to take possession immediately. In other words, it should not be a credit transaction. It must be a cash transaction. Both parties should take possession of their respective gold/silver/money immediately. Gold and silver may not be sold on credit.

**Q.** A sheep went missing. Zaid found it. He tried, but could not find the owner. He has reared this sheep for some time now. So far the sheep has given birth to ten lambs. Now the owner has been located. What is the Shariah's position in this matter?

**A.** All the sheep belong to the owner of the missing sheep. Zaid had done an act of *Ihsaan* (favour) for which he will be munificently rewarded by Allah Ta'ala.

**Q.** A person became rich with haraam ways such as gambling, robbery, theft, etc. He has now repented. What does he do with his wealth?

**A.** The amount of haraam money which he initially had, must be given to the poor. Although all his wealth is contaminated since it was acquired by investing haraam money, nevertheless, it is incumbent to give only the original haraam amount to the poor. If the haraam money has claimants/owners, e.g., the money/goods were stolen from specific persons, then it is Waajib to return the goods, if still intact, or the value thereof to the original owners. Contributing it to charity while the owners are traceable will not absolve this person from the obligation and sin. He has to compulsorily return the stolen/usurped/extorted amounts to their owners, or heirs in the event the owners have died. The other haraam monies such as the proceeds of gambling, have to be given to the poor. If this person is not aware of the exact amount of haraam monies he had acquired, then he has to resort to *Taharri*, that is, he has to deeply reflect and gain an honest 'fatwa' from his heart as to the amounts of haraam money he had obtained from time to time. Then he should settle on the 'fatwa' of his heart, and repent profusely and continue giving Sadqah as long as he is alive. When reflecting he should understand that the Day will arrive when a Reckoning will be demanded in the Divine Court.

**Q.** A person reviles Hadhrat Muawiyah (radhiyallahu anhu) and accuses him to be an enemy of the Ahl-e-Bait and Sahaabah. He claims that Hadhrat Muawiyah (radhiyallahu anhu) had abused Hadhrat Ali (radhiyallahu anhu), hence the following Hadith applies to him: "Whoever abuses my Sahaabah, has abused me." Please comment.

**A.** The jaahil on account of his ignorance and spiritual blindness has



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failed to understand that the Hadith which he has quoted applies to him, not to Hadhrat Muawiyah (radhiyallahu anhu). He has not understood the purport of the Hadith: *"Whoever abuses my Sahaabah, abuses me."* Hadhrat Muawiyah (radhiyallahu anhu) was also a Sahaabi – and a senior Sahaabi. In fact, he was one of the Scribes who wrote down Wahi on the instructions of Rasulullah (sallallahu alayhi wasallam).

When a king says: *"Whoever abuses my sons, will be imprisoned."*, he directs the warning to the public, not to his sons. Thus, if the one prince abuses and fights with his brother, the king will not imprison him. He does not come within the scope of the king's warning which is directed to others. Similarly, Rasulullah (sallallahu alayhi wasallam) had directed his warning to the Ummat at large – to non-Sahaabah. It was not a warning for the Sahaabah. Assuming that Hadhrat Muawiyah (radhiyallahu anhu) did 'abuse' Hadhrat Ali (radhiyallahu anhu), then too he does not come within the scope of the Hadith. Besides Hadhrat Muawiyah (radhiyallahu anhu) there were other Sahaabah who had quarrelled amongst themselves and mutually reviled one another. The Sahaabah, notwithstanding their lofty rank, were not Ambiya (alayhimus salaam). They were human beings who also erred and argued. Thus, when a Sahaabi reviles another Sahaabi, he does not come within the purview of the warning sounded by Rasulullah (sallallahu alayhi wasallam). Allah Ta'ala will judge them. It is haraam for non-Sahaabah to sit in judgement over Sahaabah.

Now this person who reviles and abuses Hadhrat Muawiyah (radhiyallahu anhu) is most certainly not a Sahaabi. But he has the audacity to revile a Sahaabi, namely, Hadhrat Muawiyah (radhiyallahu anhu). While he cites the Hadith, he is too stupid to understand that the Hadith applies squarely to him. Rasulullah (sallallahu alayhi wasallam) said: *"Whoever abuses my Sahaabah, abuses me."* In another Hadith it is mentioned: *"Whoever hates my Sahaabah, does so because he hates me."* So this person has abused Rasulullah (sallallahu alayhi wasallam) because he has reviled a Sahaabi of Nabi-e-Kareem (sallallahu alayhi wasallam). But his stark ignorance and conceited pro-Shiah or Shiah attitude has blinded him. Instead of directing the Hadith to himself who is a non-Sahaabi, he directs it to a Sahaabi to whom it does not apply.

Brother, it is absolutely futile to discuss with these Shiahs and pro-Shiahs whose hearts have darkened with their hatred for the Sahaabah.

**Q. Who is most entitled to lower the deceased into the grave – the one who has more knowledge or the next of kin of the deceased? Is there a difference between men and women? Is it essential that the ones who lower a woman's body into the**

**grave be of her mahrams?**

A. Only mahram males should lower the body of a female in the Qabr. It is not permissible for ghair mahrams to handle the body of a female mayyit. Only if there are no mahram males, may others lower the body. The close relatives are more entitled to lower the deceased in the grave, not necessarily those who have more knowledge. This applies to both males and females.

**Q. Is it permissible to sell on the lay-by system? What are the conditions?**

A. Selling on lay-by is permissible. When a customer pays a deposit, the seller keeps the item in trust until such time that he has received the full price. The seller is entitled to only the balance owing, nothing more. If the customer does not redeem the item within the specified period, the seller is entitled to sell the item and keep the original buyer's deposit/payments in trust. When he arrives, the money has to be refunded to him. It is haraam to refuse a refund of the full amount paid. Forfeiture of paid monies is not permissible. If the customer does not arrive and he is untraceable, then the money should be given to charity -- to the poor. However, if thereafter he does appear, then his money should be refunded, and the seller will obtain the thawaab

**Q. On the seventh day the shaved hair of the baby weighed 3 grams. How much charity should be given?**

A. The price of gold presently is about R200 a gram. Those who can afford it may give the charity in terms of gold. Three grams will be R600. Those who cannot afford this amount, may give the charity in terms of silver. Three grams of silver is about R18. The difference is considerable between gold and silver.

**Q. Is it permissible to play the stock exchange where one has access to buying and selling of shares? There are a few products on the market that allow a person to buy software that gives him access to monitor and track the shares on the stock exchange. He can online buy and sell these shares, thus making a profit. The individual has full control of the company shares he wants to buy.**

A. Dealing in shares, trading on the stock market, and to 'play' the stock market are all haraam activities. Shares are riba and faasid dealings. We have explained this issue in a book. Provide your postal address, and the book shall be posted to you, Insha'Allah. The 'profit' acquired from such haraam 'playing' is not profit in terms of the Shariah. It is a haraam yield which has to be eliminated from one's possession without niyyat of thawaab in case one has such money. It is akin to the proceeds of gambling.

**Q. I am contemplating to build a hotel in the United States. The amount of capital needed for this venture necessitates that I take out a bank loan. I asked some scholars and was told that it would be per-**

**missible if it was my first venture and if it was for investment purposes. Please clarify the view of the Shariah.**

A. Both reasons are nonsensical and ludicrously absurd. The answers which some 'scholars' gave to you is exactly like saying that fornication is permissible only if it is one's first venture, or gambling is permissible if it is one's first occasion of gambling, or any crime is permissible as long as it is one's first venture. This is warped satanic logic.

If riba (interest) could be permissible if it happens to be one's first venture then to a greater degree will zina be permissible if it is one's first occasion because zina is a lesser crime than riba. Rasulullah (sallallahu alayhi wasallam) said that riba is worse than a conglomeration of 70 major sins, the lightest of which is like committing adultery with one's own mother. Allah Ta'ala declares war in the Qur'aan on those who indulge in riba.

What these modernist, deviate 'scholars' gorge out from their *nafs* is the product of satanism. There is absolutely no permission in the Shariah for indulgence in interest. If you do not have sufficient halaal capital to initiate the venture, make dua to Allah Ta'ala and do what is within your means. Be contented with the apportionment of Allah Ta'ala. Your Rizq is decreed, and you will acquire only that amount which has already been divinely predetermined. May Allah Ta'ala grant you much barkah in your Rizq.

**Q. Is it permissible to make a vow of performing a certain number of raka'ts if I make a profit in the business deal I have undertaken?**

A. It is permissible to make a vow to Allah Ta'ala to the effect that if you make a profit then you will perform a certain number of Nafl raka'ts. In your vow which is called (minnat or nathr) you should specify the number of raka'ts, e.g. 6 raka'ts or 10 or 20, or whatever you wish. Then when you make a profit then it will be Waajib (compulsory) to fulfil the *Nathr*.

**Q. Homeowners and shopkeepers in Malawi write their names on dirtbins so that they may identify their containers. These names could be like Abdul Karim, Abdullah, etc. Would there be anything wrong in writing names of Allah Ta'ala or of even Rasulullah (sallallahu alayhi wasallam) on the dirtbins?**

A. It is highly disrespectful to write Allah's Names or Rasulullah's names on dirt bins regardless of whether such Names have been adopted by persons, e.g. Abdul Kareem, Abdullaah, etc. The first abode for Allah's Name is the heart of the Mu'min. It is not permissible to write Allah's Name in places of impurity and on containers of dirt and filth. The heart of the Mu'min is an adequate Mufti for guiding a Mu'min in a simple issue of this nature.

Other markings should be used to identify the dirt bins, e.g. numbers or names such as tommy, johnny, doggy,

cat, rat, numbers, etc., etc. Never is it permissible to write Allah's Names on dirt

**Q. We have learnt that the Jamiatul Ulama KZN has certified a non-Muslim owned pie processing plant, namely, Just Pies in Pietermaritzburg. The company has faxed us a copy of the certificate. Further, the said company has employed a Muslim female supervisor to monitor the halaal process. We are disturbed by this development. Your comments will be appreciated.**

A. It does not matter who the 'certifying authority' happens to be. All meat products, even if halaal, become haraam when sold by non-Muslims. Muslims are not permitted to purchase meat products from non-Muslims regardless of who the certifying body may be, whether it be the Jamiatul Ulama Natal, Jamiatul Ulama Gauteng or even the Mujlisul Ulama.

It is practically impossible to sustain a 24 hour supervision of the premises of the non-Muslim businesses.

It is haraam to employ females in public places where they are exposed to all and sundry. Even if the Jamiat condones it, it remains haraam. The place of the Muslim woman is her home, not public places where she is exposed to the stares, glares and lusts of every Tom, Dick and Harry.

**Q. I am considering stopping my dialysis treatment. Since October 2007, I have suffered from Marsa-A and Marsa-E infections which are life-threatening. I have had four surgeries for the removal and replacement of dialysis grafts. I am of the opinion that the combined medical staff at CRC, CMC and PC (3 prisons in America), and Ohio State University Hospital are not going to be able to find a remedy relative to these infections, and are merely treating the symptoms. I am continuing to suffer severe physical pain and the medication is inadequate. Moreover, I have had two blood transfusions. Resultantly, I now have a blood clot in my heart which may have occurred from the number of surgeries or from the blood transfusions. I believe that when it is time to die, I will die at Allah's command regardless as to whether I continue taking dialysis or not. My body has taken all it can take. I am asking you: Would it be suicide to suspend the dialysis treatments, medications, etc. and solely trust Allah Ta'ala to heal me should that be His Will? Presently, I've got 6 more years before I see the parole board and I would rather serve these years seeking healing from Allah Azza Wa Jal than to continue with the suffering from continuous medical treatments, medication and blood thinners. I eagerly await your advice and directive.**

A. Stopping this torturous 'medical' treatment will not be suicide. Medical treatment is not Waajib. It is permissible for you to discontinue the dialysis



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treatment. Maut will come at its appointed time regardless of medical treatment. Allah Ta'ala states explicitly and emphatically in the Qur'aan Majeed: *"No person will die except with the command of Allah at the appointed time."* It is clear and quite logical that all the pain and other complications which have developed are the consequences of the awful 'medical' zulm which these kuffaar are perpetrating on you.

The question of suicide does not develop in consequence of discontinuation of the dialysis treatment. As long as you have trust in Allah Ta'ala and you discontinue the treatment of your own free choice, it is permissible. Increase your Thikrullaah. Keep your tongue fresh with the thikr of *Lailaha illallaah* at all times so that you are ensured with this Kalimah of Imaan flowing automatically from your lips at the time of Maut. There are innumerable people who are younger than you and who do not have the sickness you have, but who daily die before you. We cannot fathom the *hikmat* (wisdom) of Allah Azza Wa Jal. May Allah Ta'ala keep you firm with Imaan until the very last breath of this earthly life. Do remember us too in your dua. Readers are requested to make fervent dua for this Brother who has been subjected to years of intense *zulm* by the *Zaalimeen* of the prison. The suffering Brother's name is Abdul Muhaymin.

**Q. In Malawi which has a beautiful lake, Muslims are venturing into establishing holiday resorts and hotels along the shores of the lake. However, they face a problem. Clients and tourists do not patronise these places because there is no alcohol being offered for sale. Can the Muslim owners outsource this by allowing non-Muslims to run the bar on their premises but without them (the Muslim owners) benefiting in any way from profit, rental, etc.?**

A. Besides the issue of liquor, establishing holiday resorts which will be patronized by the kuffaar is not permissible regardless of liquor not being sold. Holiday resorts are associated with major sins of immorality. Zina, intermingling of sexes, immorally clad females and males, music, photography, gambling, etc. are all integral factors of holiday resorts.

Leave alone the major sin of 'outsourcing' liquor so that non-Muslims operate the bar section, even to inform a non-Muslim where a bar owned by a non-Muslim is located is a major sin. If a non-Muslim asks the direction to the church/temple, then it is haraam for a Muslim to show him the direction even if he is aware. Prohibitions of this nature are based on the Qur'aanic principle: *"Do not aid one another in sin and transgression."* Just as it is haraam for Muslims to consume liquor so too is it haraam for Muslims to arrange for liquor consumption by non-Muslims. Rasulullah (sallallahu alayhi wasallam) has invoked *la'nat* on every person associ-

ated with liquor in any capacity whatsoever, even the farmer who grows the grapes for sale to a liquor manufacturer. Under no circumstances will it be permissible to outsource liquor and to even go into the holiday resort business. Rasulullah (sallallahu alayhi wasallam) said:

*"Rizq is sealed (predetermined and fixed) and the one of greed is deprived."* The avaricious one will not gain one cent more than the amount which Allah Ta'ala has decreed for him. He should therefore not branch out into haraam under the impression that he will be able to make more money than what Allah Ta'ala has decreed for him.

**Q. Find attached a copy of a halaal certificate given to Just Pies in Pietermaritzburg. Just Pies is a non-Muslim owned company. They have employed a Muslim lady as Halaal supervisor. Has the Jamiat KZN now also fallen into the same trap in which other 'halaal' bodies have fallen? Does the Jamiat KZN deserve the same contempt?**

A. The issuance of the halaal certificate to the non-Muslim company has caused us much grief. Our stance on the issue of 'halaal' certificates is glaringly conspicuous and devoid of the slightest vestige of ambiguity. Even when our seniors such as Marhoom Maulana A.H.Omarjee Sahib, Marhoom Maulana C.M.Sema Sahib and Marhoom Maulana Ansaari Sahib (rahmatullah alayhim) had certified Rainbow Chickens many decades ago, we had stated our position with clarity in *The Majlis*. We had opposed the 'halaal' certificate which the then Jamiatul Ulama Natal had issued.

Undoubtedly, it is a grievous error to certify as 'halaal' the meat products of non-Muslims even if proper supervision could be established. Such supervision will soon break down with expansion. Then it becomes impossible to maintain 100% supervision. We have written copiously on this issue in *The Majlis*.

Another factor of utmost importance is that these 'halaal' certificates dilute, then break down the inherent inhibition which Muslims have for haraam meat by virtue of their Imaan. 'Halaal' certificates have accustomed them to buy meat products from non-Muslims. As time goes by, the issue of haraam meat becomes trivial and its notoriety fades away and its gravity is eliminated from the hearts of Muslim consumers. This is precisely the condition of the hearts today.

Furthermore, when meat products of non-Muslims are certified 'halaal', the certifiers align themselves with the non-Muslim business enterprises. They intentionally or unintentionally promote such products to the detriment of Muslims who are engaged in the same trade. While such alignment and promotion are expected of deviates such as Sanha, MJC, NNB Jamiat and other similar worldly bodies who have sold Islam down the drain for a pittance, it is not expected of the Ulama-e-Haqq who should rather en-

courage Muslims to purchase meat products exclusively from Muslim owned shops. May Allah Ta'ala save us all from the deceptions of Shaitaan.

With regard to your 'contempt' query, the answer is NO. The Jamiatul Ulama Natal-KZN consists of Ulama-e-Haqq. We are of the opinion that an error in judgement has occurred. The Jamiat of Natal does not gain monetary benefit. It is not a purveyor of 'halaal' certificates in lieu of money. It does not indulge in the promotion of liquor, immorality, etc. as some other self-styled 'halaal authorities' are guilty of. It does not siphon off monies earned from the sale of haraam certificates for squandering on personal luxuries as these satanic 'halaal authorities' are guilty of. While we entertain a severe difference of opinion with the Jamiat KZN on this issue, we do not assign them in the class of the shayaateen 'halaal authorities' who are mismanipulating Islam for the acquisition of monetary gain and other nafsani motives. Ulama-e-Haqq may not be held in contempt on account of an error in judgement or when there is a difference of opinion.

**Q. I made a vow to Allah Ta'ala that if my marriage proposal to a certain girl is accepted then I shall perform two raka'ts Nafl Salaat daily for the rest of my life. My proposal has been accepted and I am now married. I have performed two raka'ts daily for a few months. But then I stopped. Is there any way that I could be relieved of the vow?**

A. The only way in which you could be relieved, is to continue performing two raka'ts Nafl daily until Maut claims you. Brother, your treachery towards Allah Ta'ala is lamentable. The quest to be relieved from such a simple 3 minute spiritually invigorating act of ibaadat of immense *thawaab* is a sign of *nifaaq* (hypocrisy). Recite *Istighfaar*, and renew your resolve to honour your pledge. It will take you only 3 minutes to perform two short raka'ts. What relief do you wish for? You have the energy, time and passion for all your worldly activities, both necessary, permissible, futile and even haraam. But you find the slight effort of two raka'ts like a mountain descending on you. There is no escape from the Vow. Allah Ta'ala has been kind to you. Besides the limitless bounties he has bestowed to you, he has granted your particular desire. Now you react in this treacherous way! Repent, continue with the daily two raka'ts and make qadha for all the days you had not performed the two raka'ts.

**Q. Is it permissible to exchange one currency for another, e.g. rands for dollars? If permissible, is there a particular rate at which the prices should be fixed, e.g. the bank rate?**

A. By law and custom paper currency is classified into the same category as gold and silver in terms of the Shariah. One currency may be traded for any amount of another currency. It is imperative that the deal be cash. The same rule also apply to products

sold by weight and measure, e.g. rice, dates, salt, wheat, flour, etc. If one of these products is exchanged for another product (not for money), e.g. rice for wheat, then it is incumbent for the deal to be cash. Any amount of rice could be bartered for any amount of wheat, but the deal must be cash. Both parties must take immediate possession of their items.

If products of the same kind are sold, then in addition to cash, the weight on both sides must be the same regardless of difference in quality or attributes. For example, Zaid exchanges his brown sugar for Bakr's white sugar or he exchanges fine salt for coarse salt. Both parties have to give equal amounts regardless of the difference in quality of the two kinds of wheat/salt, etc.

**Q. Bakr gave Zak an item to sell, say for R500. He also fixed a remuneration of R50 for Zak's service. Zak sold the item for R600. He gave Bakr R500 and kept the R100 for himself. Bakr also paid him the promised R50. Did Zak act lawfully?**

A. Zak morally committed theft. He is guilty of fraud. The R100 rands are haraam for him. He is entitled to only the R50 wage which was agreed for his service. It is compulsory for him to hand over the R100 to Bakr. It is Waajib to give the whole amount to the owner of the item.

**Q. Is it permissible for women to apply perfume containing alcohol if the perfume is used only at home?**

A. It is not permissible for both, men or women, to apply alcoholic perfumes regardless of them remaining at home when they apply such perfume. It is not permissible for a female to apply even lawful perfume if she ventures out of the home. Such a woman has been described as an adulteress by Rasulullah (sallallahu alayhi wasallam).

**Q. Is it permissible to consume sweets, chocolates, etc. which contains the ingredient vanillin?**

A. Sweets and chocolates with the ingredient vanillin or flavours are not permissible. These ingredients are derived from haraam substances. Recently they have begun manufacturing vanillin from cow dung.

**Q. Until what time could one delay Isha Salaat? Is the time after midnight Makrooh?**

A. Isha time lasts until Subh Saadiq, that is about one and half hours before sunrise. After 12 midnight is still Isha time. Although Isha Salaat will be valid if performed very late in the night, nevertheless it is Makrooh to delay it until after midnight.

**Q. If only two persons are performing Salaat, where does the follower have to stand?**

A. When only two persons are performing Salaat in jam'aat, then it is necessary for the muqtadi (follower) to stand on the right side of the Imaam. He should stand close to the Imaam. His toes should be more or less in line with the heels of the Imaam.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
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**Q. Some Soya products contain alcohol. In some products the alcohol is added while in others, alcohol is not added but it forms by way of fermentation. Is it permissible to consume such products?**

**A.** If the soya products contain alcohol then it will not be permissible, whether the alcohol has been added as an ingredient, or whether it is produced by fermentation.

**Q. If one breaks a pimple, does the fast break?**

**A.** Breaking a pimple does not break the fast even if broken intentionally. However, it will break wudhu if even a little matter emerges.

**Q. A woman wears jeans and other immoral type tight-fitting clothes. But when she goes out, she covers her with a cloak. Someone told her to abandon the cloak since she is acting hypocritically by wearing un-Islamic dress under the cloak. Is this advice proper?**

**A.** It is not permissible to tell a woman to abandon her hijab because she wears tight clothes. At least the hijab cloak conceals her haraam, immoral tight clothes. Although it is haraam for her to wear such immoral garments even under the cloak, nevertheless, the sin will immensely intensify if she abandons her cloak.

**Q. Is it permissible to hang an Arabic poem on the wall in the house?**

**A.** If the topic of the poem is not evil or un-Islamic in any way, it will be permissible. While it is permissible to display the Arabic poem in the home, it is really futile. It is not an aayat of the Qur'aan Majeed nor a Hadith. Instead of it, display Qur'anic verses in the home for barkat.

**Q. How necessary is it to wear Islamic headgear? Is it compulsory only during Salaat?**

**A.** Islamic headgear is compulsory at all times, not only when performing Salaat. It was the permanent practice of all the Ambiya, all the Sahaabah, all the Auliya and the entire Ummah from time immemorial until the recent age have donned Islamic headgear. It is only in this present age that Muslims have adopted the western kuffaar practice of wandering around with bare heads. A person who wanders in the public without Islamic headgear is termed *Mardoodush Shahaadat*, that is, his testimony is not accepted in an Islamic court of law. Insha'Allah, we shall forward our booklet explaining Islamic headgear and dress.

**Q. At a function held in a Masjid, pictures were taken and nasheeds were sung. A TV crew was allowed to record the proceedings. Is this permissible?**

**A.** Undoubtedly the taking of pictures even outside the Masjid is haraam, and singing of nasheeds inside the Masjid is not permissible. The Musajid have been erected for Sajdah not for merrymaking and for fun. The action of those responsible for this haraam is despicable. Haraam is legalized by the Ulama in this era and not even the House of Allah Azza Wa Jal is spared from the abomination of

haraam. You may still live to see worse acts than this. Shaitaan operates by unfolding his schemes in degrees. He opens the avenues of haraam with deceptive arguments. Most Ulama in our time have become victim of the ploys of shaitaan. May Allah Ta'ala save us from the evil of our nafs and the deceptions of Iblees. Nowadays the Madrasahs too are serving purposes and motives other than the Deen.

**Q. A Maulana during the Jum'ah Khutbah recited an Arabic poem. Is it permissible to do so?**

**A.** It is Bid'ah and not permissible to contaminate the ibaadat of the Khutbah with poetry.

**Q. When does Tahajjud actually begin?**

**A.** Tahajjud time begins after Isha Salaat has been performed although the best method is to perform it after one has risen from sleep. The time of Tahajjud endures until Subh Saadiq.

**Q. I made several Tawaafs, and after completing the Tawaafs, I performed all the Tawaaf Salaat at one time, that is 2 raka'ts for each Tawaaf. Is this method permissible?**

**A.** The Salaat combined in this manner is valid. However, it is Makrooh to unnecessarily abstain from performing the two raka'ts immediately after the Tawaaf. If it is Makrooh time, then the two raka'ts should be delayed until after the Makrooh time. The proper method is to perform the two raka'ts immediately on termination of the Tawaaf.

**Q. While making the seventh round of Tawaaf, I entered the Hateem and performed two raka'ts Nafil Salaat. After the Salaat I continue with the Tawaaf. Did I err?**

**A.** Yes you had erred by performing Salaat during the course of Tawaaf. This had necessitated facing the Ka'bah which is prohibited during Tawaaf. You have to repent for this commission. It is forbidden to face the Ka'bah during Tawaaf.

**Q. What is the Shariah's view on the practice of feeding certain masalas, porridges, etc. to a woman who has given birth?**

**A.** The masalas, porridges, etc. which are fed to a woman after birth have no significance in the Shariah. We presume that these foodstuffs are given for the health of the woman. The Shariah does not order these foodstuffs for the woman.

**Q. Is it correct that a woman may not leave the house for 40 days after she has given birth?**

**A.** The maximum period of nifaas (post-natal bleeding) is 40 days. It is incorrect and baseless to claim that the woman may not go out of the home for 40 days. If there is a need for her to go out, then she may do so. If there is no need, then it is not permissible for her to wander around even if she has not given birth.

**Q. I have been told that one of the Khalifas had married Hadhrat Ali's daughter. Is this correct?**

**A.** Hadhrat Umar (radhiyallahu anhu) married the daughter of Hadhrat Ali

(radhiyallahu anhu). This fact is extremely unpalatable for the Shiah. They claim that Hadhrat Umar (radhiyallahu anhu) was a 'murtad' (Na-uthubillah!). Their slander rebounds on Hadhrat Ali (radhiyallahu anhu) who gave his daughter in marriage to Hadhrat Umar (radhiyallahu anhu). They have no intelligent answer for this act of Hadhrat Ali (radhiyallahu anhu) whom they believe to be their first sinless Imaam to whom Jibraeel (alayhis salaam) would bring revelation from Allah Ta'ala.

**Q. Are the frozen chickens imported from Egypt halaal?**

**A.** All imported frozen chickens, whether from Egypt or elsewhere are haraam.

**Q. In Australia some scholars are saying that it is permissible to deal in interest in this country because the government has sent its army to fight against Muslims in Afghanistan. They say to pay interest to a bank and to receive interest are therefore permissible. Please advise us.**

**A.** The person who claims that bank interest can be taken and interest can be paid to a bank is astray. He has only displayed his ignorance about the Shariah. Interest is haraam. His argument is baseless. Never become involved in the curse of interest.

**Q. I said in my mind: 'I give my wife three talaqs.' I did not utter this statement nor did I move my tongue or lips. I only imagined this statement in my mind. What is the position of my Nikah?**

**A.** Your Nikah remains valid. If you had translated your thought into a verbal expression, the Nikah would have irrevocably ended. Talaq issued in the mind without tongue and lip movement, is not valid. But be careful. Do not even think so dangerously. It could be a cause for lifelong regret.

**Q. What is the proper Sunnah way of making dua after the burial has taken place? Should we turn to the Qiblah and raise our hands as has become the practice?**

**A.** After burial or at any time when visiting the Qabrustaan, stand by the head side with your back towards the Qiblah. Then without raising your hands, recite silently the first five verses of Surah Baqarah or anything else. Then move to the feet and recite the last two aayats of Surah Baqarah. While standing, silently make dua, and ask Allah Ta'ala to forgive the mayyit and to bestow the thawaab of the recital to him/her. Besides, this, one may recite any portions of the Qur'aan and any Tasbeeh. If it is difficult or inconvenient to stand by the head or feet due to a crowd, then stand anywhere, wherever you find place. The practice of the person in charge to instruct the people to all turn and face the Qiblah is bid'ah. The practice of the customary duas, and beginning with the captain and ending the proceedings with the skipper are all bid'ah. You are at liberty to leave before the captain has terminated his

proceedings. Similarly, you may stay and continue with Qiraa't, Tasbeeh and Dua even after the pilot has ended the customary ceremony. All the hard and fast rules and the congregational paraphernalia are bid'ah practices which have no relationship with the Sunnah.

**Q. What is the meaning of the name Rumaanah and is it advisable to keep this name? Also names such as Dayyaan, Mishka, Tahiyya, Maseeha and Zuhayra?**

**A.** Rumaanah means pomegranate. It is permissible to name a girl Rumaanah although it is superior to keep the names of great and holy personages. Dayyaan is Allah's Attributive Name. It means the Almighty Ruler, Protector, etc. The name to keep should be Abdud Dayyaan. Maseehah is a name for a girl. It means a beautiful lady. We are not aware of the name Tahiyya. Perhaps it is Tayyibah which is a name for a girl, and it means pure, wholesome. We do not know what mishka is. It appears to be a nonsensical name. The name should be Zaheerah, not Zuhayra. Zaheerah is a name for a girl and it means protector, an aid, ally.

**Q. The trustees of our Masjid are beardless and some do not even perform Salaat. The administration of the Masjid and Madrasah is neglected. It is impossible for us to get rid of them. Please comment.**

**A.** According to the Shariah it is the duty of the musallis to dismiss such fussaag from the mutawalliship. It is haraam for these fussaag to remain as trustees of the Masjid.

**Q. What is the Sunnah method of reciting the Qur'aan Shareef in Taraaweeh? Should one an a quarter Juz be recited to complete on the 27<sup>th</sup> night or one Juz and complete on the 29<sup>th</sup>?**

**A.** It is Sunnat to complete the recitation of the Qur'aan once in Ramadhaan in Taraaweeh Salaat. The *khatam* (completion) could be on any night during Ramadhaan. However, in view of the baseless notion that the *khatam* has necessarily to be on the 27<sup>th</sup> night, it is better to complete on any other night.

**Q. Explain what is Zakaat, Lillaah, Sadqah?**

**A.** Zakaat is the compulsory 2.5% tax which the Shariah levies on certain types of wealth. It is paid every year and it may be given to only poor Muslims. It cannot be used for Masjid, Madrasah and orphanage buildings. It can be used for the expenses of orphans but not for items which will not belong to the orphans. Lillaah simply mean "for the Sake of Allah". However, it has acquired a special meaning in our custom. It refers to optional charity which could be given for any Deeni purpose whatsoever. Lillaah funds can be used for Islamic projects. Sadqah is sometimes Waajib and sometimes optional. Waajib Sadqah is Fitrah, Kaffarah, Minnat (i.e. Sadqah which becomes incumbent when the object of the Vow is attained), etc.

(Continued on page 12)



# NNB JAMIAT'S TREACHERY

## STABBING THE UMMAH IN THE BACK FOR A LOUSY R35,000

**I**N A SCANDALOUS act of treachery against Islam and the Ummah, the satanic appendage of the NNB Jamiat, known as 'radio islam', disgracefully humiliated itself for a miserable sum of R35,000. The NNB Jamiat's representative had to commit the major sin of being photographed accepting a paltry handout of R35,000 from the U.S.A. government which has the blood of hundreds of thousands of Muslim children, women and men on its murderous hands.

In its desperate propaganda campaign to refurbish its ruined image, the U.S. government is doling out lousy sums of money to lousy organizations which have no standing in Islam. By its sell-out act and its embrace of the U.S. government for the sake of the lousy R35,000, the NNB Jamiat has rubbed salt into the bleeding wounds of the brutalized Ummah in Iraq, Palestine, Afghanistan, Somalia and elsewhere.

### MONETARY LUST

The inordinate greed for the unholy pittance which the U.S. government threw to be lapped up by the canines of monetary lust has conspicuously displayed the callousness of the NNB Jamiat. It has shamelessly, wickedly and flagrantly shown to the world that it has no feeling and no affiliation with the Ummah suffering under the grinding boots of the U.S. imperialist murderer. While thousands of Muslims are being bombed, their homes and lands pillaged and plundered, their children starved and maimed by the brutal forces of America and Israel, this miserable organization (NNB Jamiat) masquerading as an Ulama body, accepts the haraam filth and carrion which the U. S. embassy gorged into its mouth of greed.

In Iraq millions of Muslims have been displaced. Tens of thousands have been murdered. In Palestine, for the past six decades an entire nation of Muslims has been subjected to horren-

dous brutality. Today, our brothers and sisters, mothers and children in Gaza are being starved and strangled to death. In Afghanistan, peasants in their villages and farms are mercilessly bombed. The inventory of American and Israeli brutality is a labyrinth of murder, pillage, plunder, rape and torture. Yet, the spineless and skinless NNB Jamiat has absolutely no qualms about truckling at the feet of the American-Israeli axis of shaitaan with a filthy cap in hand to beg for the miserable dole-out of 35 pennies.

### FOR 35 PIECES

According to Christian legend Judas sold and betrayed Jesus for 30 pieces of silver. The NNB Jamiat has descended to a vastly lower ebb of treachery and disgrace than even Judas. Thirty pieces of silver 2,000 years ago were a huge sum of money. But despite the inflationary ravages of two millennia, the inordinate lust and avarice of the NNB Jamiat for money has constrained it to settle for just 35 pieces of silver in its betrayal of the Ummah. How is it possible for men of Imaan to be so oblivious of the pains and suffering of the Ummah to consort with and kowtow to the very enemies who are responsible for so much misery, blood-spilling and torture of Muslims? How is it possible to shake the hands which are dyed red with the blood of Muslims? Rasullullah (sallallahu alayhi wasallam) said: *"The Muslimoon are like a single man. If the eye pains the entire body is agitated, and if the head pains, the entire body is agitated."* But not this miserable NNB Jamiat (NO NAME BRAND JAMIAT). The lust for money makes everything possible.

### SPIRITUAL BLINDNESS

Lust for money blinds the eyes – which eyes? The Qur'aan Majeed says: *"Verily, the (physical) eyes are not blind, but the (eyes of) the heart within the breasts are blind."* It is this spiritual blindness which has rendered the NNB Jamiat totally impervious of the pains of those it alleges are its brethren – in Palestine, in Iraq, in Afghanistan and elsewhere. The NNB Jamiat has befriended the enemies for the sake of

satiating its monetary lusts. It is the pecuniary palate which dictates the fabrication of weird interpretations to justify acceptance of the miserable handout which the enemies of Islam and the enemies of the Ummah had offered the flagitious NNB Jamiat whose recent history is marred with extravagation into *dhalaal, fisq* and *fujoor*.

Due to its spiritual blindness the NNB Jamiat fails to comprehend the monstrous act of treachery it has committed by stretching out its hands obsequiously to the very criminal forces who have the blood of countless thousands of Muslims on their hands. From those very murderous hands, the NNB Jamiat accepts the miserable handout, and to crown its act of humiliation, it licks the blood from the hands of murder and torture.

The U.S.A. is guilty of horrendous acts of torture on Muslims. Its black satanic clandestine torture centres in various countries where hijacked Muslims are subjected to the most gruesome acts of torture revolt the hearts of all people in whom exists humanity. Yet, the NNB Jamiat to gratiate its lust for money, submits to the U.S.A. propaganda campaign to resuscitate and boost its rotten image. The money which the U.S. is doling out to cheap plastic organizations such as the NNB Jamiat is the price it pays for enlisting support in its campaign to retrieve its reputation. All those who accept these dole outs become ambassadors and miserable employees of the U.S. imperialism.

### BLOOD OF THE UMMAH

Instead of flinging the handout into the faces of the enemies, the NNB Jamiat deemed it appropriate to bow and kowtow at the presentation. It considered it necessary to cast aside Allah's prohibitions. Thus, it became 'halaal' to be photographed in a humiliating position accepting the miserable cheque from the hands dripping with the blood of the Ummah.

In having accepted the lousy cheque from the enemies of Islam, the NNB Jamiat has placed a seal on its own disrepute. It has demonstrated its total lack

of honour and feeling for Muslims who are horrendously persecuted by the very hands from which the 35 pieces of silver were taken most disgracefully. Let this flagitious NNB Jamiat whose representative in humiliation accepted the handout at the pantomime presentation at the US embassy cogitate on the Qur'aanic Warnings:

*"O People of Imaan! Do not take My enemy and your enemy as friends, inclining towards them with friendship whilst they have denied the Truth which has come to you. They expel the Rasool and you because you believe in Allah, your Rabb."*

There is no honour and no glory for Muslims to voluntarily grovel at the feet of Allah's enemies and the Ummah's enemies. Warning those of the ilk of the NNB Jamiat, the Qur'aan Majeed declares: *"What! Do you search for honour (and glory) from them? Verily, all honour (and glory) belong to only Allah."* The aggravating factor in the NNB Jamiat's disgraceful dance of humiliation is that its grovelling is motivated by pecuniary lust.

In its treachery against the Ummah, the NNB Jamiat condescended to become an active participant in the campaign to promote the image and reputation of the United States of America. In so doing it has securely placed itself within the purview of the Qur'aanic aayat: *"You will not find people who believe in Allah and the Last Day befriending those who fight Allah and His Rasool even if they are their fathers or their sons or their brothers or their families."* If it still has any vestige of shame, the NNB Jamiat should hang its head in shame and return the haraam lousy sum which it has lapped from the bloodied hands of its master. If it refuses, it and the Ummah should understand that henceforth this miserable No Name Brand Jamiat has become an employee of the U.S.A. in the campaign of promoting the image of the murderers and enemies of Islam. The U.S.A. has secured the services of the NNB Jamiat for a payment of a lousy sum of R35,000.

**T**HE SHARIAH ADVOCATES a degree of hijab to be observed for even fathers-in-law, mothers-in-law, step-fathers and step-mothers. Hijab in this context is not

## HIJAAB FOR IN-LAWS

the strict segregation and wearing the niqaab which are compulsory in relation to ghair mahaareem.

However, a woman should not journey alone with her father-in-law nor be in privacy with him. She should be

modestly dressed in his presence and not be liberal in her attitude and demeanour with him. The same applies between a man and his mother-in-law.

## A WARNING FOR THE ULAMA

**"THE PUNISHMENT OF** the Ulama is that their hearts die. The maut (death) of the heart (of an Aalim) is the consequence of earning the world with deeds of the Aakhirah. He seeks proximity of the people of wealth with his deeds." (Hadhrat Hasan Basri – rahmatullah alayh).

Hadhrat Maalik Bin Dinaar (rahmatullah alayh) said: "I read in a Divine Scripture that Allah Ta'ala said that the least punishment (on earth) for an Aalim who searches for the world with his knowledge, is that Allah Ta'ala will deprive him from sweetness in ibaadat."

Hadhrat Umar Ibn Khattaab

(radhiyallahu anhu) said: "When you see an Aalim having love for the world, then be suspicious of his Deen. A man will plunge into something which he loves."

Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "When I see the world manipulating an Aalim, I feel like shedding tears. If the people of the Qur'aan and Hadith (the Ulama) tolerate the disinclination of the people of the world, then no one will be able to disgrace them. It is indeed most lamentable to hear that a certain Aalim/Aabid was sponsored for Hajj by a certain trader (or man of wealth)."

In this admonition of our illustrious

predecessors (*the Salf-e-Saaliheen*) there is adequate warning for those Ulama who dance to the tune of the men of wealth and the world. Producing fatwas for money and distorting the Haqq to remain in the favour of employers, trustees, banks, etc., are the misdeeds of the ulama-e-soo'. The very least punishment which such traders of the Deen will suffer on earth is spiritual blindness. They are totally deprived of the sweetness and benefit of ibaadat and communion with Allah Ta'ala. Their 'thikr' is devoid of sincerity. Their 'bayaans' are for ostentation to gain public acclaim. In terms of the Ahaadith they are the finders of Jahan-num.

According to Hadhrat Umar (radhiyallahu anhu), ulama who curry

favour with the wealthy cannot be trusted with the Deen. There is justification for suspecting their motives. This applies in particular to the ulama who sit on the 'shariah boards' of the riba banks. Their words, advices, admonition and 'fatwas' have to be viewed with circumspection. They are untrustworthy and should not be allowed to lead the Salaat. The hired 'scholars' are fully manipulated by the banks which pay 'lucratively' for the fabrication of fatwas of permissibility for their riba products. It is this type of manipulation which Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) has referred to. Warning these treacherous 'scholars', the Qur'aan Majeed says: *"Do not sell My Aayaat for a miserable price."*



## BROTHERS-IN-LAW, SISTERS-IN-LAW AND COUSINS

SOMEONE ASKED RASULULLAH (sallallahu alayhi wasallam) regarding observance of purdah/hijaab for the brother-in-law. Rasulullah (sallallahu alayhi wasallam) said: **"The brother-in-law is Maut (Death)."** A woman should observe stricter purdah for her brother-in-law and male cousins than for total strangers. The possibility of *fitnah* (the mischief of moral turpitude) is greater with regard to such relatives of the ghair mahram category.

The free intermingling which is generally practised by relatives of this class lead to great family upheavals which end in breakdown of marriages and lasting animosity between brothers. Shaitaan is ever present to ruin the Imaan and character of Muslims. The mingling of brothers-in-law with their sisters-in-law and male and female cousins provide the ideal opportunities for shaitaani manipulation. There are too many cases of ruined marriages and lasting animosity between brothers which have been caused by the evil of free association of men with their sisters-in-law.

## AND EVEN DUA WILL NOT AVAIL

WHEN THE UMMAH exceed all limits of transgression, then Rasulullah (sallallahu alayhi wasallam) has warned of destruction with the *Athaab* of Allah Azza Wa Jal. When Muslim rebellion and treachery legitimize Divine Chastisement, then Allah Ta'ala appoints brutal tyrants to persecute the people. When this type of Divine Punishment overtakes the people, they will supplicate to Allah Ta'ala for safety. But then even the supplications of the *Sulaha* (the pious) of the time will go unheard. The tyrants will show no respects for the seniors nor any mercy to the little ones.

## IBRAAHIM - KHALILULLAAH

**"And Allah made Ibraahim (His) Friend."**

**(An-Nisa', aayat 125)**

Allah Ta'ala awarded the title, *Khalilullaah* (The Friend of Allah) to Hadhrat Nabi Ibraahim (alayhis salaam). Why did Allah Ta'ala bestow this wonderful accolade to Nabi Ibraahim (alayhis salaam)?

Nabi Ibraahim (alayhis salaam) was extremely hospitable and kind to guests. He would go out of the way to search for people to join him in meals. One day he went out in search of someone to join him for meals, but he found no one. When he returned to his home, he found a man standing inside. With surprise, Nabi Ibraahim (alayhis salaam) said: "O servant of Allah! Who permitted you to enter my home without my permission?"

The Man: "I entered with the permis-

## ENEMIES OF THE HAQQ

ALLAH TA'ALA says in the Qur'aan Shareef: **"And similarly, have We ordained an enemy from the criminals for every Nabi. Allah suffices as a Guide and a Helper."**

**(Surah Al-Furqaan)**

This world is the arena for the conflict between Haqq and Baatil (Truth and Falsehood). On earth Allah Ta'ala had appointed the Ambiya (alayhimus salaam) as the upholders and defenders of the Haqq, while Shaitaan was created the leader of Falsehood and Evil. This conflict has continued from the advent of Hadhrat Aadam (alayhis salaam), and it will endure until the Last Day when this order of the universe will be reduced to destruction.

The Qur'aan explicitly informs us that every Nabi had his enemies – criminal elements operating under di-

rection of Shaitaan. Allah's Wisdom demanded this system of confrontation between the forces of Haqq and Baatil. Therefore, the Ulama-e-Haqq who are the Representatives of Rasulullah (sallallahu alayhi wasallam) should never waver in their proclamation of the Truth. That they will have enemies – shayaateen in human form – is a foregone conclusion and has to be accepted as the decree of Allah Azza Wa Jal. Allah Ta'ala in the aforementioned aayat clearly informs us that he had appointed enemies for even the Ambiya. These enemies are from the criminal elements. They are physically, morally and spiritually corrupt and criminal – rotten to the core.

In our times they have assumed the form of even 'ulama' who subject the Divine Shariah to mutilation for a vari-

ety of base motives of the worst kind. The relevant Qur'aanic aayat implies that those who are executing the tasks of the Deen should not become despondent nor have any fear for the droves of baatil and shaitaani elements which are gnawing at the fabric of the Sunnah and the Shariah. The tiny band of Ulama-e-Haqq should not feel beleaguered by these evil forces of shaitaan. The combined opposition of the forces of shaitaan is like a satanic phantom which cannot endure. It is the Haqq which is loud, clear and enduring. It is the Divine Institution of the Haqq – the Ulama-e-Haqq – whom Allah Azza Wa Jal strikes against baatil to smash out its brains. Thus, the Qur'aan Majeed states in this regard:

**"In fact, We fling the Haqq on baatil. It then smashes out its brains. Then suddenly it (baatil) disappears."**

**"And, they (the kuffaar) plotted, and We (also) plotted while they did not understand. Then look what was the outcome of their plots. Verily, We destroyed them and their nation – all of them."**

**(Surah Namal, 50,51)**

**"And, verily, they plotted their conspiracies while their plots were (recorded by Allah. Verily, their plots were of such (magnitude) that even mountains could move (from their places)."**

**(Surah Ibraaheem, 46)**

Every political upheaval, act of genocide and devastation by war wracking the world are the effects of the dark conspiracies of the kuffaar so-called superpowers. So dark, evil and massive are their conspiracies that Allah Ta'ala says that even mountains shudder and are capable of being displaced. But every plot and event are recorded in the Divine Writ. Everything has its appointed course and time. The current U.S. plots are running their course, hence Bush has become proverbial for the cliché, 'On course!' When-

ever he is asked about Iraq or Afghanistan, then despite the massive setbacks and failures the U.S. and its coalition forces are suffering, he replies: 'On course'. This 'on course' business of Bush and his co-plotters will soon go off course when the appointed time has run out. The Qur'aan says: **"For every ummah (nation, power, force) there is an appointed time."** But men drunk with the lust for power do not understand that

## THEIR PLOTS

every empire must meet its demise.

Divine Chastisement comes suddenly and strikes swiftly leaving massive devastation in its trail. Reflect on the recent cyclone in Burma and the earthquake in China. In a matter of minutes tens of thousands perish and millions are displaced. Nothing but destruction is left behind. While America and its league of plotters may be labouring under the false notion of riding on a crest of waves, the end cannot

be very far off. The only factor perhaps delaying the ultimate ignominious demise of the plotters is Muslim disobedience. Muslims, by their gross and flagrant abandonment of the Deen have justified Divine punishment.

The humiliation and misery which the Ummah is currently suffering are inextricably intertwined in the massive schemes of corruption of the kuffaar superpowers. The massive plots of the U.S.A. and others are in reality manifestations of Divine Wrath directed at the Ummah which has turned its back on their Creator. The response for the plots of the kuffaar is Sabr and Taqwa. Prescribing this solution, the Qur'aan Majeed says: **"And if you adopt taqwa and have sabr, then never will their plots harm you in any way whatsoever."** The conspiracies of the U.S.A., Britain and Israel cannot thwart the Scheme of Allah Azza Wa Jal.

### DEVIATE IMAAMS

**"Besides Dajjaal, I fear most for you such Aimmah (ulama-e-soo') who are mudhilloon (i.e. who will mislead the Ummah)."** (Rasulullah – sallallahu alayhi wasallam)

When such Divine Chastisement overwhelms people, then no amount of *Qunoot-e-Naazilah* and other *Duas* will avail. The imperative condition for the *Duas* to pierce the Heavens is *Inaabat ilallaah* – to turn in repentance to Allah

Ta'ala and to abandon the life of *kufri*, *bid'ah*, *fisq* and *fujoor* which has become the culture of the Ummah of this era.

Dark clouds of greater *Athaab* are overhanging this miscreant Ummah of the time. The current misery of the Um-

mah is the 'lesser punishment' to jolt us into realization, repentance and reformation. If we fail to heed this Divine Warning, viz., the lesser punishment, then be sure of the 'greater punishment' which will utterly uproot and destroy.

### THE QUR'AANIC SHIELD

A SAGE (BUZROOG/WALI) was standing at the graveside of a person who was just buried. Suddenly he heard a loud explosion within the grave. The grave split open and out jump a large hideous black dog which fled as it emerged from the grave. The sage ex-

claimed: **"May Allah destroy you! What are you?"** The ugly animal replied: **"I am the evil deeds of the mayyit (deceased). I came to embrace and devour him, but his regular tilawat of Yaaseen appeared as a Shield and struck me. That was the loud explosion, hence I am fleeing."**

## CALAMITY OF AN EVIL GLANCE

DURING THE *TAABIEEN* era there was a great and famous Qaari who was an Imaam of Qiraa't. Once a very handsome young lad came to learn the Qur'aan. The Qaari cast a lustful glance at the lad. The immediate effect of the evil glance was the elimination of the entire Qur'aan Majeed from his heart. From the *Alif* of Surah Faatihah until the *Seen* of Surah Naas instantaneously disappeared from his heart like the sudden extinguishment of

a flame. Not a *harf* of the Qur'aan Majeed remained in his heart and memory. This was the terrible and bizarre calamity of his evil glance. The Noor of the Qur'aan Majeed cannot coexist with the darkness of immorality. The closer a man's proximity to Allah Ta'ala, the severer the punishment. A man of elevated spiritual rank is swiftly apprehended by a jolt of severe punishment for his misdemeanours.



# THE LIGHT OF THE QUR'AAN

“Do not transform your homes into graveyards. Verily, shaitaan flees from a home wherein

Surah Baqarah is recited.”

(Rasulullah – sallallahu alayhi wasallam) The Qur’aan will be a *Noor* in the darkness of the Qabr (Grave) for its Reciter. Similarly, it is a *Noor* for the home although our blinded spiritual eyes are unable to perceive this wonderful *Noor* with its beneficial effects. Shaitaan flees from the home in which *tilaawat* of the Qur’aan Majeed is made regularly. It does not behove a Muslim home to be bereft of *tilaawat* (Qur’aan recitation) daily.

In numerous homes in this time,

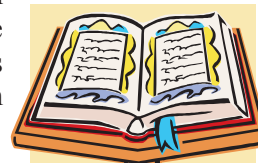
there no longer exists the culture of *tilaawat*. While the lady in the house and her children can squander hours in the destructive occupation of newspapers, magazines, novels, television, computer games cell phone filth, etc., they feel an avalanche of burden descending on them if they should sit under Allah’s Shade of Rahmat reciting the Qur’aan Majeed. In some homes indulgence in the many immoral and futile activities has displaced *tilaawat* of the Qur’aan Shareef. Such homes are therefore perpetually beset with a variety of miseries and misfortunes which all their wealth cannot redress and remedy.

Obviously, when the home is bereft of

the Qur’aan’s *Noor* it becomes a haunt for the shayaateen. It is the incumbent obligation of parents to ensure that the culture of *tilaawat* is inculcated in their children from a very early age. From the time the child is able to recite the Qur’aan he/she should be constrained by the parents to develop abundant and daily *tilaawat*. The minimum which should be expected of a child is one Juz daily. While parents too should develop this practice, it is imperative that the habit of *tilaawat* becomes solidly entrenched in children for the sake of life-long perpetuation even if they should, Allah forbid, veer off into the paths of *fisq* and *fujoor*. Regular and abundant

*tilaawat* will, Insha’Allah, extricate them from any quagmire of immorality into which they may have fallen.

Even elders who are proficient in recitation, struggle to recite a couple of pages regularly every day. But hours in wasteful occupations are pleasurable and squandered with relish. The *nafsaani* interference should thus be conspicuous for those who possess some understanding of Deeni issues. The Light for the Grave should be prepared now. There will be neither time nor occasion for igniting this Light when one has been assigned to the intense darkness of the Qabr with all its torments.



## THE DIVINE LASH

**BURMA:** 134,000 confirmed dead

**CHINA:** 80,000 confirmed dead In a matter of minutes death and destruction strode the regions divinely earmarked for obliteration. Hundreds of thousands injured; thousands missing and unaccounted; millions displaced; entire regions devastated and utterly destroyed by the fury of the wind and the quake – the Divine Lashes.

Reminding us of Allah’s *Athaab*, the Qur’aan Majeed says: “What! Are the inhabitants of

the cities confident that Our Punishment will not overtake them during the night whilst they are asleep?

What! Are the inhabitants of the cities confident that Our Punishment will not overtake them during the day whilst they are engrossed in amusement (in their casinos, sports grounds, clubs, brothels, etc., etc.)?

Only people who (are earmarked to be) losers are confident (that Our Punishment will not overtake them).”

## CHURCHES IN ARABIA?

**Q.** Saudi Arabia is considering to grant permission for building churches. Some Muslims claim that this is not permissible. What is the proof in the Qur’aan for this not being permissible?

**A.** The Shariah prohibits the spread, propagation and advance of any religion of kufr anywhere in any Muslim country. Thus, during the Khilaafate of the Khulafa-e-Raashideen and also in all ages of Islamic domination, the Zimmis (non-Muslim citizens of an Islamic state) while permitted to retain their religion and worship in their already existing churches/temples, were not allowed to erect new churches. This practice has been in vogue in the Ummah since the time of Hadhrat Abu Bakr’s Khilaafat.

On his deathbed, Rasulullah (sallallahu alayhi wasallam) made the following wasiyyat to the Sahaabah: “Expel the Jews and the Christians from the Arabian Peninsula.” The fact that since the time of Rasulullah (sallallahu alayhi wasallam) to the present age not a single church was built in Saudi Arabia should be adequate evidence for the prohibition of constructing churches in Arabia.

It is improper for anyone to demand that an aayat of the Qur’aan be produced to substantiate this specific prohibition. The Shariah of Islam is not based on only the Qur’aan Majeed. There are Four Sources of Islamic law.

There is no aayat in the Qur’aan commanding the performance of Five Fardh Salaat daily. There is no aayat ordering that a certain number of rak’ats in each Salaat should be recited. In short, there are no aayats in the Qur’aan for thousands of Deeni masail which have existed in the Shariah from the time of the Sahaabah.

Common sense should be adequate for understanding that Islam does not permit expansion of kufr religions. The Qur’aan and Hadith are replete with dire warnings and threats of punishment for those who practise any religion other than Islam. It is inconceivable that Islam would permit the propagation and expansion of false religions when the very mission of Rasulullah (sallallahu alayhi wasallam) was the demolition and elimination of all false religions.

In fact, according to the Shariah if a stranger asks a Muslim for the direction to the church/temple, then even if he is aware, it is not permissible for him to indicate the direction. If he does, he will be guilty of aiding kufr and shirk.

Hadhrat Umar Ibn Khattaab (radhiyallahu anhu) narrates that Rasulullah (sallallahu alayhi wasallam) said: “I shall most certainly expel the Yahood and Nasaara from the Arabian Peninsula until I leave none but Muslims.” (Saheeh Muslim)

On his deathbed, Rasulullah (sallallahu alayhi wasallam) said:

## THE BOUNTY OF SWIHR

“It is He (Allah) Who has created man from water (semen) and has made for him *Nasab* and *Swihr*.”

(Surah Al-Furqaan, Aayat 54)

In this gracious aayat of the Qur’aan, Allah Ta’ala mentions two of His wonderful bounties. *Nasab* which means family ties by blood, and *Swihr* which means family ties by marriage. These wonderful bounties do not exist among the lower animals. Thus, beasts do not recognize their mothers, sisters, brothers and fathers. They will satisfy the lusts of all animal attributes regardless of which one is the victim of their desires. But for *Insaan* Allah Ta’ala has created the bounties of blood ties and marital ties.

By virtue of marriage a new system of family ties comes into existence. While the bond created by marriage is sacred and a great *Ni’mat*, the norm among people is to behave like the lower animals. In-laws are regarded as enemies. Prior to marriage of a son or daughter, the respective parents and families portray profound mutual affection and respect. Gifts and all forms of niceties are exchanged. However, soon after the marriage, the relationship sours. Instead of appreciating this *Ni’mat*, the families become enemies.

The reaction is precisely like the relationship which cats have with dogs.

While there are exceptions, the cat-dog relationship has become the norm. In fact, the situation has deteriorated so much that the girl enters marriage with the preconceived resolution of driving a wedge between her future husband and his own parents and family. The dominating factor in her mind is to take control of her husband’s brains and money and to deprive his parents and family of normal ties with him. Massive domestic upheavals are created by her to achieve her foul and callous objective.

In this era too many husbands succumbing to the vile dictates of their cruel wives, sever or partially sever their ties with their parents and other family members. The behest of their wives is overwhelming. The son becomes a stranger to his aged parents. Living under the domination of his wife, he manifests in him one of the Signs of Qiyaamah. Rasulullah (sallallahu alayhi wasallam) enumerating some of the lesser signs of Qiyaamah, said: “And, a man will obey his wife; be insolently disobedient to his mother; bring close to him his friend and distance himself from his father..... At such a juncture await a red storm, earthquakes, disfiguration and hails of stones.”

## THE GERMS OF SIN

Rasulullah (sallallahu alayhi wasallam)

**O**NCE A MAN who had just cast a lustful gaze at a woman entered into the gathering of Hadhrat Uthmaan Bin Affaan (radhiyallahu anhu), the Second Khalifah of Islam. When Hadhrat Uthmaan’s eyes fell on the man, he exclaimed in general terms (without directing the reprimand at the man): ‘What is the matter! I see zina dripping from the eyes of people.’ Someone in the gathering in surprise asked whether *Wahi* was still in progress. Hadhrat Uthmaan replied that it was not by *Wahi* that he had made the detection. It was by virtue of the *firaasat* which is in the heart of the Mu’min.

wasallam) said: “Beware of the *firaasat* of the Mu’min, for verily, he looks at you with the *Noor* of Allah.” *Firaasat* is the faculty of spiritual vision in the heart of the Mu’min. If this faculty has not been effaced with the contamination of sin, then the Muslim by virtue of the *Noor* of Allah which brightens his spiritual vision, is able to detect the germs of sin. Hadhrat Uthmaan (radhiyallahu anhu) was able to ‘see’ with his spiritual eyes the germs of zina which had settled in the eyes of the man who had committed zina with his gazing. Sin too has its germs which are extremely harmful to those who come in contact with them. These germs are extremely contagious.

“Expel the Mushrikeen from the Arabian Peninsula.” (Saheeh Bukhaari) The Qur’aan Majeed states explicitly and emphatically: “Never ever will Allah accept any religion other than Is-

lam.” Intelligent Muslims do not require any further evidence for the prohibition of constructing churches and temples, in particular in Arabia.



## HONEY – “A CURE FOR MANKIND”

ALLAH TA'ALA says in the Qur'aan Hakeem: “From their stomachs emerges a liquid in which there is a cure for mankind.”

“Honey is being rehabilitated as an internal and external medicament. Honey is now being used as an effective application to wounds, burns and ulcers. It has recently been shown to reduce the need for skin grafts, and even amputations when applied to severe wounds, promoting healing when conventional treatments have failed. It is suggested that honey may possess anti-leprosy properties.

Reports of its effectiveness in treating severe bowel diseases such as salmonella food poisoning, and even

cholera, have been published in recent years. It has been found to be superior to powerful antibiotics in suppressing the growth of disease-producing organisms in urinary tract infections.

Honey contains enzymes which, along with its antibiotic properties, enables it to absorb water from swollen tissues, clean wounds and protect further infection.

Honey can be used in the place of glucose in re-hydrating solutions, in case of dehydration due to diarrhoea. A clinical study involving 100 babies and young children suffering from gastro-enteritis, demonstrated that its use in this way shortened the duration of bacterial diarrhoea.” (E. P. Herald)

## NO ACCIDENTS

“And We apprehended everyone of them. From among them were those against whom We sent a violent storm (hurricane, tornado, cyclone).

And from among them were those whom the Mighty Scream seized. And, from among them were those whom We caused the earth to swallow (by earthquakes). And, among them are those whom We drowned (in great floods and tsunamis).”

(Surah Ankabut, Aayat 40)

Read the foregoing aayat in conjunction with aayat 59 of Surah An'aam in which Allah Ta'ala says: “And by Him are the keys of the unseen realms. No one knows this but He. He knows what is in the land and in the ocean. And, not a leaf drops (from its tree) but He is aware of it, and there is no seed in the darkness of the earth nor anything moist or dry, but it is (recorded) in a clear book.”

In the events and upheavals which occur in the universe there are no accidents. Everything, down to the most infinitesimal speck, operates in consonance with the Scheme and Decree of Allah Azza Wa Jal. A leaf which changes direction in the breeze and a leaf which drops from the tree and the movement of an insect in the bowels of the earth are all activities which occur in consequence of the direct intervention of Allah Ta'ala.

The havoc and destruction wrought by earthquakes, cyclones, tornadoes, hurricanes, volcanic eruptions, floods, etc. are all executed

with precision to the degree and level of Divine Command. Every person and every object which perish in these natural disasters are divinely picked for destruction. On the occasion of the destruction of the nation of Nabi Loot (alayhis salaam), the Angels said to Nabi Ibraaheem (alayhis salaam): “We have been sent to let loose on them stones which are marked by your Rabb for the transgressors.” (Surah Zaariyaat, verses 33, 34). According to the tafseer of this aayat, every stone was marked with the name of the victim of the punishment. Each marked stone struck the person whose name was inscribed on it.

Those who have intelligence understand the Decree of Allah Azza Wa Jal and derive much lesson from events of Divine Chastisement. In contrast the stupid atheists and materialists remain dumb, deaf and blind and their probes produce ludicrous answers. For example, a probe of the atheists in the recent earthquake in China avers that the buildings had collapsed because “no steel reinforcing bars were used in the buildings”. Such stupid findings reinforce the spiritual bareness of the atheists.

As far as Muslims are concerned or should be concerned, only repentance and obedience can provide safety from the Wrath of Allah Ta'ala. Nothing can thwart Allah's decree. The events of destruction will wreak their havoc with the precision commanded by Allah Azza Wa Jal.

## THE MOST BENEFICIAL INTELLIGENCE

**A**QIL (Intelligence), after Imaan, is the most wonderful gift of Allah Ta'ala to man. It was due to Aql that Allah Ta'ala bestowed superiority to Hadhrat Aadam (alayhis salaam) over the Malaaikeh who were commanded to prostrate to him. Allah Ta'ala had vowed that whomever He wishes to honour, He would do so by means of the bestowal of Aql. On the Day of Qiyaamah, Allah Ta'ala will judge His servants on the basis of the level of Aql He has bestowed to them. The reckoning will be severer for those whom He had blessed with greater Aql.

In Islam, superior intelligence has no relationship with expertise and excellence in the secular and mundane sciences. Rasulullah (sallallahu alayhi wasallam) describing the most intelligent

persons said that they are those who are most diligent in making preparations for the journey and stay in Barzakh (the Grave) and Akhirah (the Hereafter).

An excess of intelligence is termed mental derangement. This is a characteristic of atheists, modernists and liberals who have severed their ties with their Creator. Despite excelling in the secular fields and observing the mind-boggling and magnificent systems of law and order in all aspects of Allah's creation they are too stupid to understand the rational simplicities of the Deen and spirituality. Their intelligence is anchored in the mire of materialism. It is a decrepit intelligence which is unable to soar into the lofty spiritual realms far beyond the mundane plane of crass materialism.

## THE NAFS

“THE MOST FORTUNATE among those who will attain salvation are the people who fear most their nafs, They fear that perhaps on account of the evil of their nafs they will not attain salvation. The most dangerous among people are those who have no fear for their nafs.” (Hadhrat Aasim

Antaaki) They submit to every dictate of the nafs, bringing moral and spiritual ruin on themselves. They are therefore great dangers for themselves. But those who fear their nafs are always alert and diligently suppress its evil promptings. The nafs is inherently and predominantly evil. Only an ignoramus is negligent regarding the commands of his nafs.

## NASEEHAT BY HADHRAT AASIM ANTAAKI

\* When the minimum degree of Yaqeen (unshakeable conviction) enters into the heart, it brightens the heart and eliminates every vestige of doubt, and it engenders shukr and fear for Allah Ta'ala. Perfect Yaqeen imbues in one the greatness of Divine Recognition (Ma'rifat).

\* The sign of Raja (hope in Allah) is the inspiration to be grateful when a good deed is rendered.

\* The sign that a man has begun to understand his nafs, is the development of fear and shame in his heart. (When he commits an error, then in addition to fear he feels ashamed of himself for having disobeyed his Creator.)

\* Whoever desires reformation of his

heart should guard his tongue.

\* The highest stage of Tawaadhu' (humility) is the elimination of pride and anger.

\* He who regards sin as insignificant will soon be overtaken by a great disaster.

\* The special devotees of Allah constantly dive in the ocean of meditation while the masses wander aimlessly in the plain of oblivion (ghaflat) and deception.

\* Regard as a wonderful opportunity the remaining days of your life. Spend the remaining time of your life in ibaadat so that your sins are all forgiven.

## BALM OF THE HEART

THE RENOWNED SAGE of Islam, Hadhrat Ahmad Ibn Aasim Antaaki (rahmatullah alayh) said: “The balm of the heart consists of five constituents:

- ♦ The company of the Sulaha (Pious)
- ♦ Abundant tilawat (recitation) of the Qur'aan Majeed
- ♦ Keeping the stomach empty
- ♦ Performance of Tahajjud Salaat
- ♦ Shedding tears in the morning.”

Each constituent is a subject by itself. Hadhrat Antaaki (rahmatullah alayh) has here presented the process of moral reformation and spiritual elevation very concisely in a nutshell. The Ahaadith of Rasulullah (sallallahu alayhi wasallam) are replete with the significance of all these acts of ibaadat.

With regard to ‘keeping the stomach empty’, the Mashaaikh and Auliya who are the experts in the field of spirituality have advised that due to the extreme physical and spiritual weakness of the people of these ages so distant from the Khairul

Quroon era (the first Three noble ages of Islam), the rigid austerity which the former Auliya practised regarding food consumption no longer applies. It now suffices to abstain from filling the stomach to capacity and to keep the Masnoon fasts such as fasting on Mondays, Thursdays, the two days in Muharram, the Day of Arafaat, the 15<sup>th</sup> Sha'baan and the month of Ramadhaan.

All the other constituents in the reformatory process remain unchanged. As far as shedding of tears is concerned, this is an emotional state which is a bestowal of Allah Ta'ala for those who strive against the villainy of their nafs and adopt Taqwa. Spiritual states of the emotional category are not acquirable by volition. These are divine bestowals awarded temporarily to enhance enthusiasm and determination to press forward along the spiritual journey in the quest for Allah's Proximity.



According to the Auliya who are the experts in the spiritual domain, the most beneficial Aql is the intelligence which endows man with the capacity of self-recognition. Self-recognition is a requisite for Divine Recognition (Ma'rifat of Allah Ta'ala). It is impossible to understand Allah Ta'ala without first having understood oneself – one's origin, capacities, incapacities, evil, weaknesses, helplessness and one's ultimate earthly end and the resurrection in the Akhirah.

When Insaan has attained self-recognition, he then recognizes the limitless Ni'maat (Bounties) in and around him. This recognition endows him with the ability to be truly grateful to Allah Ta'ala. It (i.e. self-recognition) engenders in man diligent and resolute opposition to his nafsaaani (bestial) dictates. Only then does he mount the stage of

Insaaniyat (Humanity). As long as he has not developed self-recognition, he remains on the level of the lowly beasts enslaved to passion and bestiality.

How is this all-important self-recognition acquired? The fundamental basis is Imaan. On this basis is structured the Shariah which has to be implemented in meticulous consonance with the Sunnah as it was propagated by the Sahaabah and Auliya. All spheres of the Mu'min's life come within the purview of the Shariah. No aspect is discarded. Total obedience to the Shariah which includes moral reformation and purification is the only path for the acquisition of self-recognition. The details are innumerable and the methods of this Path are the teachings of the Ulama-e-Haqq and the Auliya.



# Europe bans battery hen system

**CITIZEN REPORTER** REPORT: Consumers are rejecting this cruel, unhealthy method

THE ban on keeping laying hens in "battery" cages for egg production will go ahead as planned from 2012, according to the European Commission.

Eurogroup for Animals, an organisation that provides advice and expertise on animal welfare to

European institutions, has welcomed the statement, which follows the commission's adoption of a new report on battery cages that shows hens suffer in battery cages, coupled with consumer rejection of this system of egg production.

group for Animals' director Sonja van Tichelen said: "This is the right decision for the welfare of millions of hens. "The ban was adopted in 1999 after a long campaign with the full support of the European Parliament and the majority of member states.

"Changing this decision would not only have been undemocratic, but would have been unacceptable for those producers who have already abandoned battery cages and invested in other systems."

Birds housed in battery cages cannot perform natural acts such as wing-flapping, perching and dust-bathing, as their wire-mesh

cages are no larger than an A4 piece of paper. Scientists agree that these problems cause severe disadvantages to the welfare of the hens.

There have been increased purchases of other options by consumers and retailers as free-range egg sales rise, and in some countries battery eggs have completely disappeared from supermarket shelves.

The Citizen Monday 21 January 2008

## MUSLIMS! HANG YOUR HEADS IN SHAME!

THE CRUELTY AND misery to which battery chickens are subjected are not secrets. In their brief lifespan, these chickens which lay millions of eggs and millions are slaughtered weekly in South Africa alone, suffer horrendous treatment to fill the pockets of the money-hungry entrepreneurs. While numerous non-Muslim organizations in the western world and also in South Africa have been campaigning for decades to have this cruel system abolished, Muslim organizations, including money-seeking molvis, have supported, aided and abetted the perpetuation of this cruel and haraam system of chicken and egg-production.

After decades of agitation, protest and resolute action on a variety of fronts, the campaigners have won the battle in Europe. They have to be congratulated while the Muslim community with its mercenary molvis and

sheikhs and their haraam 'halaal'-certifying agencies have to be severely castigated for actively conniving with shaitaan to perpetuate a cruel system which Islam can never tolerate. The entire chicken production system is haraam from beginning to end. It is not only the slaughtering which is haraam. Everything connected with this satanic industry is haraam and impure. At the end of the line is the haraam carrion consisting of the dead bodies of diseased chickens reared under horrible haraam conditions.

While Islam has commanded mercy for animals, the money-hungry sheikhs, molvis and shaitaani 'halaal' authorities vindicate cruelty and haraam to perpetuate the system in order to maintain the flow of cash into their pockets – cash which gets siphoned off under different titles – cash which is acquired by fraud and spent fraudulently.

Imaan produces tenderness, concern and pity in the hearts of Mu'mineen for mankind and animal kind. But the cruelty which certain Muslims drunk with the lust for money display, leads one to conclude that Imaan has been eliminated from their hearts. What interpretation should we apply to this scenario? We have non-Muslims by the million opposing the cruel system to which Allah's *makhloq* (creatures) are subjected to. In contrast we have Muslims, supposedly 'scholars', vindicating and perpetuating the system of barbarity. The reason why the white man is ruling the world and is succeeding in maintaining his domination over Muslims, is that he has taken from Islam such attributes and values which bring even worldly prosperity and success in their wake. On the other hand, Muslims have acquired from the cultures of kufr all the filth, immorality and vile attributes which corrupt

Imaan and reduce the Muslim to the level of the beasts.

We do hope and supplicate that at least the molvis and sheikhs will derive lesson from the ban on battery chickens enacted in Europe, and decide to emulate this exceptionally good example. They emulate the kuffaar in their lewd dress styles and in their ways of immorality, but they remain blind to the goodness and virtues which their western leaders practise despite the fact that all such virtues are the teachings of Islam.

### BOYCOTT!

**The Muslim masses in South Africa could constructively aid the call for banning battery production in South Africa by abstaining from buying, selling and consuming the diseased carrion which is offered as 'halaal' by evil men who will not hesitate to sell their mothers and daughters for a pittance. It is imperative for the Muslim community to boycott all processed chickens.**

(Continued from page 1)

Muslim, no matter how intense his *fisq* and *fujoor* may be, will accept the rubbish interpretation to which this deviant haraam 'halaal authority' has subjected the Qur'aan and the Hadith. The stupidity and absurdity of Sanha's argument in justification of Israeli products transcend all bounds of ludicrousness.

Our brothers and sisters in Gaza are being starved, maimed, tortured, raped and their homes and land pillaged and plundered, yet this shaitaani 'halaal authority' claiming to be Muslim or masquerading as an Islamic entity, tramples hideously on the Qur'aan Ma-jeed and Hadith in its mad desire to

## SANHA DEFENDING ISRAEL WITH THE QUR'AAN

defend its certification of Israeli products from which we can see the blood of the Ummah dripping!! And for what! We can swear by Allah that the determining factor in this satanic equation is nothing but the lust for money. Israel or its agents – all Israeli entrepreneurs in the business world are Israel's active agents – are paying Sanha lucratively for its haraam scrap of paper. Indeed Sanha's act of licking the blood of the Palestinian Ummah is most disgusting – the blood of our brothers and sisters

which constitute ingredients of the chocolates, sweets and whatever else of Israel the treacherous Sanha has certified for the sale of the pittance which has been cast to it and which has been lapped up like a dog.

By what stretch of Imaani logic – by what stretch of rationalism can it ever be claimed that products mixed with the blood of Muslims and from which the dripping of Muslim blood is visible to the naked eye, could ever be halaal? The dictionary is extremely deficient

and fails to provide an appropriate litany of sufficiently harsh abuse to describe the villainy of Sanha's act of certifying 'halaal' Israeli products.

The villainy and corruption of Sanha's evil act are so manifest and so conspicuous that it is an insult to intelligence and to Islamic Knowledge to respond rationally to the ridiculous and downright stupid arguments fabricated by Sanha to justify the certification of products presented by hands from which drip the blood of our mothers, fathers, brothers, sisters and children. Hang your head in shame, Sanha! Commit suicide and render yourself a favour, Sanha!

## A SEVERE TRIAL

A KAAFIR KING had ordered a huge fire to be lit. When the fire was blazing in the pit, a woman who was a Believer in Tauheed was brought to the fire with her baby and ordered to prostrate to an idol. She was warned that if she refused, she would be cast into the blazing fire. The lady, staunch in Imaan, refused to prostrate. The baby was grabbed from her and thrown into the fire. The mother was beyond her herself with grief, but remained firm in her Imaan.

Suddenly the infant spoke from the fire inviting his mother to enter and experience the pleasure and coolness which Allah Ta'ala had created inside the fire. The mother too jumped into the fire. Both she and her baby were in a garden of bliss inside the fire. When the crowd of spectators saw this wonderful scene, they also jumped into the fire which did not harm any of them. In this manner Allah Ta'ala saved His devotees and humiliated his enemies.

## SAFETY

Rabiah Basriyyah (rahmatullah alayha), counselling Hadrat Sufyaan Thauri (rahmatullah alayh) said: "Do you not know that safety is in abandoning the comforts of the world. You are engrossed in the world. If you had any grief you would not squander your life in luxury."

The *zuhd* (austerity/abstinence from the world) of the early Auliya was of an extremely high standard which precluded even lawful luxuries. *Zuhd* is incumbent for all Muslims. The minimum degree which is Waajib, is to subjugate the nafsani desires to the

Shariah. People of our lowly calibre are required to at least operate strictly within the confines of the Shariah. Luxuries and comforts within the limits of the Shariah are permissible. Observing the limits of the Shariah will ensure safety for us.

Allah Ta'ala eliminates the bounty of safety as a punishment for gross and flagrant transgression. While danger is staring Muslims in the face, the community plunges headlong into reckless obliviousness (*ghaflat*). It appears that *naseehat* is not derived from the dangers transpiring around us. Will we wake up only when the dangers spill over onto us?

## THE SAHAABAH

RASULULLAH (sallallahu alayhi wasallam) said:

\* "The best of my Ummah are (those of) my era; then those adjacent to them (in the next era, i.e. the Taabieen); then those adjacent to them (i.e. the Tab-e-

Taabieen). Thereafter will appear such people who will testify while they were not asked to testify. They will abuse trust and will not be trusted. They will make pledges without fulfilling them. Obesity will become rampant among them."

\* "Honour my Sahaabah, for verily, they are your noblest; then those who

## GHEEBAT

Sufyaan Bin Husain once in the gathering of Qaadhi Iyaas Bin Muaawiyah was speaking ill of a person. The Qaadhi said: "Did you ever wage Jihad against the Romans?"

Sufyaan: "No."

Qaadhi: "Did you participate in the Jihaad of Sindh and Hind?"

Sufyaan: "No."

Qaadhi: "The kuffaar of Rome, Sindh and Hind were safe from you. But a Muslim brother has not been saved from you. You wielded the sword of your tongue against him."

This admonition of the Qaadhi exercised such a profound effect on Sufyaan that in his entire life thereafter he never again committed the sin of gheebat.

follow them (the Taabieen); then those who follow them (Tab-e-Taabieen). Thereafter falsehood will appear."



**H**ADHRAT YUSUF BIN Husain (rahmatullah alayh) was among the senior Auliya and the *Qutub* of his era. He was among the very senior Mashaikh and leader of the Auliya. He was the mureed of Hadhrat Zunnun Misri (rahmatullah alayh). He was extremely handsome and a man of considerable honour and integrity even prior to his renunciation of the world.

Before he had taken to the Path of the Auliya, once an Arabian princess of exceptional beauty fell in love with him at first sight. One day while Yusuf Bin Husain was alone, the princess appeared and expressed her love for him. Her appearance and expression sent shivers through his body. The

## YUSUF BIN HUSAIN

fear of Allah Ta'ala overwhelmed him. Without saying a word, he fled from the scene to save himself from this calamity.

That night he saw in a dream a vast field in space. A large group of people all donning green garments had assembled. In their midst was a magnificent throne on which was a person who appeared to be the king. Yusuf Bin Husain (in his dream) ventured forward and enquired about the gathering. He was told: "We are an assembly of Malaikah and the one seated on the throne is Nabi Yusuf (alayhis salaam). This gathering has been or-

ganized to welcome Yusuf Bin Husain."

Spontaneously, Hadhrat Yusuf Bin Husain (in his dream) broke down crying. He said: "What am I? What warrants Hadhrat Yusuf (alayhis salaam) to welcome such an insignificant being like myself?" Nabi Yusuf (alayhis salaam) alighted from the throne and embraced Yusuf Bin Husain. He then seated him on the throne, Yusuf Bin Husain said: "O Nabi of Allah! I am a non-entity. Why are you so kind to me?" Nabi Yusuf (alayhis salaam) said: "O Yusuf Bin Husain! The Arabian princess of

beauty presented herself to you. Only the fear of Allah Ta'ala constrained you to flee from her. Allah Ta'ala has therefore sent me with these Angels to welcome you. Congratulations! You are among those who will be blessed with the Vision of Allah Ta'ala. In every age there is a Buzrug who is the Pivot of Divine Remembrance. In this era he is Zunnun Misri. He knows the *Ism-e-A'zam*. Go to him." Hadhrat Yusuf Bin Husain's eyes then opened.

On the Day of Qiyaamah, the Day of Terror and Fear, the only shade available will be the Shade of Allah's Throne. Among the fortunate ones who will be granted the bounty of this Shade will be such young men who had preserved their moral purity.

### HIDDEN CHARITY

**RASULULLAH** (sallallahu alayhi wasallam) said: "*Aid (yourself) in your needs with hidden (charity).*" Everyone has problems and difficulties. In this Hadith is a prescription for gaining Allah's aid in solving problems and overcoming difficulties. Charity given in concealment is an aid in difficulties and for gaining fulfilment of needs. Further, charity given in concealment is vastly superior to charity given in public. When you are experiencing difficulties, think of this prescription.

### AMONG THE WORST

**NABI-E-KAREEM** (sallallahu alayhi wasallam) said: "The most wicked of the servants of Allah are those who walk with tales (i.e. the gossip-mongers) – they who create discord between lovers (husband and wife; brother and brother; one Muslim and another Muslim) – they who search for sins in innocent persons (to ruin their reputation)."

#### A FAQEEH

Who is a Faqeeh? Hadhrat Hasan Basri (rahmatullah alayh) said: "A Faqeeh is

### THE TRADERS

**RASULULLAH** (sallallahu alayhi wasallam) said:

- \* "Halaal wealth is praiseworthy for a pious man."
- \* "Know that the help of Allah is with the pious traders."
- \* "The uprighteous honest trader will be (on the Day of Qiyaamah) with the Ambiya, Siddiqueen and Shuhada."

one who abstains from the world; who oversees his Deen and who is constant in the ibaadat of his Rabb."

## PROCESSED 'FOODS'

*"Whoever, abstains from shubhaat (doubtful things), verily he has saved his Deen and his honour."*

*"Abandon that which casts you in doubt for that which is not doubtful"*  
*"The Mu'min will not attain the rank of the Muttaqeen as long as he does not abstain from permissibilities for the fear of falling into impermissibilities."*  
 (Ahaadith)

Among the *Mushtabah* (doubtful things) in our time, which are probably even haraam, are the innumerable items of processed foods. The plethora of ingredients listed on wrappers are generally camouflaged with chemical and technical terms which deceive 99.9% of the consumers who devour these physical and spiritual poisons with gluttonous relish.

There is hardly a product which is devoid of stabilizers, emulsifiers, colourings and flavourings. This is besides the multitude of other hidden ingredients with chemical names and numbers to dupe the stupid masses.

Stabilizers and emulsifiers are also derived from animal substances. No one should be fooled by the ingredient gelatine which the money-hungry mercenary self-styled 'halaal authorities' have 'halaalized' for a payment. The gelatine is *Rijs* (filth). It is derived from all the rotten filth of dead animals. In its manufacture go haraam meat, even 'varkvleis', tendons, cartilage, blood, pus, etc. It is pure filth which has been adorned by a chemical process. Tomorrow they will begin

adorning even faeces chemically and market it as 'halaal'. They have already commenced the process of 'hygenizing' faeces by converting cow dung into the ingredient vanillin which is found in numerous products which you, O Muslim consumers, devour like insane beastly gluttons, ruining your spiritual fibre in the inordinate craving to satisfy the lusts of your palates.

Abstention from all these luxuries, non-essential, physically harmful processed foods will not create any hardship. The requisite for abstention is to only apply a minimum of pressure to restrain the gluttonous dictates of the nafs. The downward journey of the haraam food from the tongue to the upper precincts of the throat which is the realm of taste and relish, is extremely short. Gigantic willpower is not required to withhold haraam and mushtabah from this short distance of a couple of centimetres of the throat.

*Mushtabah* and *Haraam* foods severely retard spiritual development. It ruins whatever spiritual stamina the Mu'min has. It destroys the effect of a mountain of Ibaadat. Do not allow the haraam 'halaal authorities' to tarnish and damage your Imaan with their haraam 'halaal certificates'. Do not use these satanic organizations as a smoke-screen for giving expression to your inordinate bestial promptings of devouring carrion and the products containing carrion ingredients.

The Mu'mineen of the early ages were called on to sacrifice their wealth,

### A MOST DELIGHTFUL WELCOME

**M**OST MUSLIMS ARE aware or should be aware of the fear and terror of the Qabr and the Day of Resurrection. Besides these terrors and torments there will also be moments of joy and delight for the virtuous Mu'mineen. Mentioning one such occasion of joy and delight, Hadhrat Ibn Umar (radhiyallahu anhu) narrated:

"When the Mu'min emerges from his grave (on the Day of Qiyaamah) he will be welcomed by a being (a Damsel from Jannat) of such exquisite beauty which he had never seen (or dreamt of). With delight he will exclaim: "Who are you?" She will say to him: "I am the one who was with you on earth. I shall not leave you until I secure your entry into Jannat."

"She" is the personification of man's virtuous deeds which he practised on earth. These deeds will be transformed into a wonderful heavenly being to welcome and comfort him on that Day when "*the eyes and hearts of men will be upturned*" (*Qur'aan*) with fear and terror.



families, homes and lives for the sake of their Imaan. In this age you are only required to sacrifice the haraam rotten carrion and carrion products which the mercenary parasites have sanctified and halaalized. Allah Ta'ala warns in the *Qur'aan* Majeed: "*O People! Eat from the earth that which is halaal and tayyib (lawful and wholesome), and do not follow in the footsteps of shaitaan (whose agents are these mercenary 'halaal authorities'). Verily, he (shaitaan, as well as his agents) command you with only evil and immorality and that you fabricate in (the Name of) Allah that which you know not.*"

### YOUR FATHER

**RASULULLAH** (sallallahu alayhi wasallam) said:

- The pleasure of Rabb is in the pleasure of your father, and the anger of Rabb is in the anger of your father.
- Your father is the centre door of Jannat (for his children). Therefore, if you wish, destroy that door or guard it.
- Verily, among the noblest acts of piety is that a man shows kindness to the family of his father's friends after his death.

Three Duas are mustajaab (assured of acceptance). There is no doubt in this. The Dua of your father; the Dua of the Musaafir and the Dua of the Mazloom (oppressed).

According to the Hadith, a glance of affection at the faces of parents earns for the child the thawaab of one Hajj. If he/she casts ten such gazes, the thawaab of ten Hajj is received. Now reflect and examine your relationship with your parents.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

Any charity which is not compulsory is also called Sadqah. But it will be a Naf'l Sadqah which could also be called Lillaah. It could be used for any charitable work whatsoever.

**Q. During the lifetime of my father, he said that the house belongs to my mother. He made a gift of the house to her. He also signed a document to record the gift. The family continued living in the house and my father paid the rates and saw to the repairs. He had full control of the property. Is this house part of his estate or does it belong to my mother?**

**A.** According to the Shariah a donation is valid *only* if the donor gives total possession of the gifted asset to the donee. If total possession is not given, the donation will not be valid regardless of any verbal or written statement or deed of donation or even if the asset/property is registered in the name of the 'donee'. Thus, if a father says to his son, or a man to his wife or to anyone: "I am giving you this house/shop as a gift. You are henceforth its owner."; he draws up a document declaring that he has made a gift of the asset to his wife/son; he signs as the donor and the wife/son signs as the donee accepting the gift; the deed is also signed by witnesses;

he even registers the property into the name of his son/wife, but the father continues collecting the rent for the property and pays the rates, etc., and if the wife/son wants to sell the property, he prevents them from doing so, and he conducts himself as if he is the owner -- the 'donee' has no total freedom to do with the gifted asset as he/she wishes -- then this gift is not valid in the Shariah.

Another example of an invalid donation: A husband tells his wife: "This house is yours. I have gifted it to you." He even transfers the property into her name. However, all his personal belongings are still all over in the house. This gift/donation is not valid. For the validity of the donation, it is incumbent that he removes all his belongings physically from the house, then declares the donation to her, and also gives her full control of the property. If she wishes to dispose of the property in any way whatsoever, whether by sale or donation, he will have no power of preventing her.

In almost every case of this kind, the 'donation' is merely an external façade. The donees (wife/children) have no total possession and control of the asset. Hence, according to the Shariah such a donation is not valid.

**Q. After the demise of our father, our brothers continued running the**

**business of my father. Now after several years the estate is being wound up. No account of the profit was kept. How should the assets of the business be distributed to the heirs?**

**A.** With regards to the business assets (stock, equipment, etc.), all the heirs have their proportionate share in such assets which the deceased had left on the day of his demise. The brothers had grievously erred for continuing to trade with the estate's assets without having finalized the distribution or without having made an agreement with the heirs to purchase their shares of the stock or without a partnership agreement. In the circumstances, the ruling of the Shariah is categoric as follows: (a) The brothers had erred and are sinful (b) The shares of the heirs relate to only the assets which had belonged to the deceased on the day of his demise. (c) The profit which the business yielded after the death of the father, belongs to *only* his sons who had traded. The sisters and all other heirs have no claim on the profits despite the misappropriation of the stock, equipment and other business assets with which the brothers had continued to trade. (d) The value of all the assets of the business will be the amount which has to be distributed to the heirs. The value has

to be as accurate as possible. If an inventory of the assets was not made, then obviously there will have to be an intelligent and honest compromise settlement to determine an amount.

The profits from the day of demise belong to those who traded, not to all the heirs. Notwithstanding the error and sin of misappropriation of the assets of the mayyit, the heirs who had not traded are not entitled to the profits. Their claim relates to only the assets which the mayyit had.

**Q. My husband gave me three Talaqs. After two years a Maulana told him that we can reconcile. He performed the Nikah again. We have been living together, but my conscience is bothering me. Please advise me of the position of our Nikah.**

**A.** The three Talaqs which your ex-husband had given you had irrevocably and finally ended the Nikah. You are not his wife any more. The subsequent 'nikah' which the moulana had performed was *baatil* (null and void). The 'moulana' is an ignoramus who has involved you in adultery for the past two years. When a husband gives his wife three Talaqs, then a marriage between them is no longer valid. You are living in a state of adultery with this man.

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### THE MOST PIOUS

"Who is the most pious? He who is most diligent in commanding righteousness and prohibiting evil and who is the best upholder of family ties." (Hadith)

## SUBTLE DECEPTION OF THE NAFS

ONCE IN THE presence of Hadhrat Ma'roof Karkhi (rahmatullah alayh), after Iqaamat was recited, the musallis insisted that a certain durwaish (sage/saint) who was present should lead the Salaat. The durwaish refused and said: "I fear that I may die during the Salaat and bring ruin to everyone's Salaat." However, when the people persisted, he said: "I shall lead the Salaat on condition that you do not ask me again to lead any Salaat."

Hadhrat Ma'roof Karkhi (rahmatullah alayh) said: "Friend, step back. You are insane. First, you feared dying during the Salaat. Thereafter you developed the idea that you will remain alive until the

next Salaat." Someone else then led the Salaat.

Hadhrat Ma'roof Karkhi (rahmatullah alayh) detected the subtle deception of the nafs in the durwaish. Initially he had portrayed the overwhelming fear of perhaps dying during the Salaat. He conveyed the impression that he had no hope of living and that Maut was imminent. Yet, he later spoke of another time. If his fear was genuine, the question of another time would not have developed in him. The nafs fabricates extremely subtle tricks to deceive the pious ones. Only an expert in the *Roohaani* (spiritual) field is able to detect the subtle deception of the nafs.

**M**ENTIONING THE signs of Divine Love, Hadhrat Ahmad Bin Aasim (rahmatullah alayh) said that the signs of a person having divine love are

**DIVINE LOVE**

constant reflection, abundance of seclusion and perpetual silence.

When a calamity befalls him, he is not grieved. When good fortune comes his way, he is not delighted. He fears no one nor does he have hope in any one.

**JAMAADITH THANI 1429  
JUNE 2008**

**ZAKAAT NISAAB R3,272  
MEHR-E-FATIMI R9,340**

**AMR BIL  
MA'ROOF**

**R**ASULULLAH (sallallahu alayhi wasallam) said: "I saw (on the Night of Mi'raaj) a man from my Ummah being approached by the Angels of Punishment. Then appeared on the scene his *Amr bil Ma'roof* (commanding righteousness) and his *Nahy anil munkar* (prohibiting evil). It saved him from that (punishment which was about to be inflicted on him by the Angels)."

## IMAAN

"**VERILY THE WORLD** is contemptible by Allah Ta'ala. He gives from it to those whom He loves and to those whom He does not love. But, Imaan He bestows to only those whom He loves." (Hadith)

## THE ABODE OF THE HEART

**G**LORY UNTO Allah Who has made the hearts of the Aarifeen the abode of Thikr; the hearts of the Zaahideen the abode of Tawakkul (trust in

Allah); the hearts the Mutawakkileen, the abodes of Ridha (the state of always being pleased with Allah's decrees); the hearts of the Durwaish, the abode of

Qanaa'at (contentment), and the hearts of the worldly people, the abode of Hirs (greed).

(Hadhrat Mansur Ammaar)





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"Dajjal will not appear except when his appearance will be more desirable to Muslims than water is to a thirsty man." (Hadrath Huzaifah radhiyallahu anhu)

## SAUDI DESTRUCTION OF THE HARAMAIN

"And you (O Thamud!) hew mansions proudly from mountains."

(Ash-Shu'raa, Aayat 149)

"And (O Aad!) You construct palaces as if you are going to live forever (here on earth)."

(Ash-Shu'ra, Aayat 129)

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**B**OTH THE CIVILIZATIONS of Aad and Thamud, the ancestors of the Saudis, were utterly destroyed by the *Athaab* of Allah Azza Wa Jal when they transgressed all bounds of disobedience. They were a race of giants and their salient practice was to hew out palaces from solid rock.

The Saudis of this age, thanks to modern technology, have excelled and surpassed the nations of Aad and Thamud in the construction of palaces, mansions and monuments. About the wasteful monuments which the Aad erected, the Qur'aan Majeed states: "Do you erect a monument in every elevated place in idle sport?"

The Saudis, in their stupor of luxury and in their inordinate craving to squander the billions of dollars Allah Ta'ala has bestowed to them, are de-

molishing mountains, hewing mansions out of rocks and constructing massive and wasteful palaces as if they are going to live on earth forever. While they have surpassed the Aad and Thamud kuffaar in the culture of palaces and mansions, their objective in life is the same. They are entirely forgetful of *Maut* and the *Aakhirah*, hence they continue the reckless destruction of the Haramain (Makkah and Madinah) with the demolition of all the old, spiritual relics and buildings, and supplanting them with monstrous concrete structures in emulation of their American masters.

The spirituality and holiness of Makkah Mukarramah and Madinah Munawwarah have been utterly destroyed and eliminated by the evil commercialization which the Saudis are recklessly and sacrilegiously implementing. In their mad stupor of demolition and destruction to make way for palaces, mansions, hotels and American modernization, the Saudis have destroyed forever the homes of Rasulullah (sallallahu alayhi wasallam), the homes of the Sahaabah, sacred Musjids, sacred

### 'ISLAMIC' BANKS? UNTIL THEY COME TO THEIR SENSES!

**It is the bounden Islamic obligation of Muslims who operate accounts and investment deals with the 'Islamic' banks, not only Albaraka Bank, to terminate their monetary relationship and dealings. Those who are constrained by circumstances to operate banking accounts, should resort to the non-Muslim banks.**

wells and many other relics and heritages of Islam.

Thousands of public toilets have been constructed directly above the holy homes and relics which have been buried underground under the toilets by the Saudi construction conspiracy. Nothing remains to identify with Makkah Muazzamah and Madinah Munawwarah. The Holy Ka'bah is dwarfed by the immoral hotels erected around it. The sacred hilltops in the precincts have also been obscured with stupefying buildings rising high above. The entire Islamic and *roohaani* character of the Haramain has been utterly destroyed by men who have forgotten Allah Ta'ala and their imminent *Maut*.

While all signs and remembrances of Rasulullah (sallallahu alayhi wasallam), the Sahabah and Islamic his-

**Non-Muslim riba banks are the lesser of the evils. It is not permissible to engage in riba dealings with Muslims. So, as long as these Muslim-owned riba banks refuse to overhaul their haraam riba system, as well as their haraam zina environment, Muslims are duty-bound by the Shariah to close their accounts and withdraw their money. If sufficient pressure is brought to bear on the errant and miscreant 'islamic' banks, they may understand the message and agree to submit to Allah's Law.**

tory have been systematically, wantonly and venomously destroyed, even to the extent of pouring petrol over sacred wells and igniting them, museums have been erected to keep alive the memory of the Saud family. Thus, the glasses, slippers, cloaks and other silly items of Saudi kings are preserved and put on display in museums erected specifically to commemorate the House of Saud.

The Holy Cities have been converted into playgrounds along western immoral styles and standards. High rise buildings/skyscrapers dwarfing and concealing the Ka'bah and the entire Musjidul Haraam are a blasphemous insult against Islam and whatever is holy and beloved to the hearts of Muslims.

The orgy of demolition and de-

(Continued on page 9)

### QUESTION

**What are the Shariah's requirements for operating a bank? Is it not possible for the many Islamic banks in operation to organize themselves in compliance with the Shariah?**

### ANSWER

The question is tantamount to asking: What are the Shariah's requirements for operating a supermarket, a textile factory, a steel refinery, etc.? The requirement is only to ensure that all operations of the business whether banks or any other commercial enterprise, are in compliance with the Shariah. If a Muslim-owned supermarket sells liquor and haraam meat, and obtains interest-bearing loans from banks, the operations will be haraam. The entrepreneur only has to ensure that he desists from haraam transactions, and his supermarket/factory will be in compliance with the Shariah.

Similarly, a Muslim-owned bank should only ensure that all its transactions comply with the Shariah. Only then will the bank be justified

## BANKS AND ISLAM

to call itself an Islamic bank. All the so-called 'Islamic' banks currently operating are haraam riba-capitalist banks. They hoodwink the Muslim public with Islamic sounding names with which they designate their haraam riba deals. They label their outright riba loans as muraabahah, mushaarakah transactions when in reality the deals are plain interest-bearing loans.

These banks have adopted Islamic names for their financial products, and they have hired mercenary scholars (molvis and sheikhs) to legitimize these riba wares. They together with their *baatil* 'shariah boards' are perpetrating massive deception. The masses are being duped and tricked into investing in riba transactions.

There is no insurmountable obstacle for overhauling the whole haraam capitalist system which the so-called 'Islamic' banks have adopted. Since the bosses of the banks are downright capitalists, they

intransigently refuse to operate in accordance with the Shariah. To legitimize their products, they only have to ensure that their muraabahah, mushaarakah, mudhaarabah, etc. deals are in compliance with the Shariah's concepts and teachings. If they renovate their corrupt capitalist system to conform with the Shariah, everyone will be happy. No one will then criticize and revile them. But, they are simply not prepared to accept the Islamic system of the various transactions whose names they have borrowed while rejecting the lawful Shar'i processes regulating these contracts and transactions.

The primary reason for their aversion of the system of the Shariah is that the Shariah totally bans interest and insurance, and it requires the bank to become a real partner who assumes risks and obligations in the same way as its partners in a partnership venture. But the banks are extremely averse to the assumption of risks and obligations. They acquit

themselves in exactly the same way as all the non-Muslim riba banks. There is no difference in nature and system between the conventional banks and the so-called 'Islamic' banks. The only difference is that finance acquired on the basis of riba from the conventional non-Muslim banks costs cheaper than the riba-finance obtained from the so-called 'Islamic' banks.

Banks can function and flourish in perfect consonance with the Shariah. There are ways in which conflict with the laws of the land could be surmounted or circumvented. But, those who devour riba are afflicted with the malady of mental derangement brought about by 'the touch of shaitaan' according to the Qur'aan Majeed. They are just not prepared to divert from their riba system. They are content with skulduggery and misleading the unwary public with Islamic nomenclature. Allah Ta'ala is therefore increasingly exposing their haraam riba dealings.



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Emergency Hormonal Contraception (EHC) for women is available for sale or supply on the NHS in the UK when a contraceptive method has not been used. It is a large dose of the hormone Levonorgestrel which acts by preventing ovulation or fertilization or implantation, depending on which stage of the menstrual cycle it is taken. It is also referred to as "morning-after pill". Are Muslim pharmacists permitted to sell or supply EHC in order to prevent a woman having an abortion at a later stage of pregnancy, or prevent an unwanted child being born? Pharmacists are allowed (by law) to refuse to sell EHC on the grounds of religious conscience. Please advise.**

**A.** It is haraam for Muslim pharmacists to sell EHC contraception or any other form of contraception. In selling such items they are aiding and abetting in the wicked practice of interfering with Allah's creation. The Qur'aan Majeed forbids such interference and attributes it to the operation of shaitaan. They aid and abet in the horrid crime of infanticide – murder of infants in which the pre-Islam mushrikeen of Arabia excelled. All those involved in this abominable practice are murderers.

**Q. Is it permissible for women to take tablets to delay menstruation when they go for Umrah/Hajj?**

**A.** It is not permissible for women to take tablets to interfere with and prevent haidh even if for Umrah or Hajj purposes. Interfering with the natural order of Allah's creation is termed in the Qur'aan Majeed *Taghyeer li khalqillaah*, and such changing of Allah's creation is attributed to shaitaan by the Qur'aan Shareef. These unnatural tablets gravely affect the health of the woman. Allah Ta'ala has created a system in the body to expel filth, impurities and harmful substances. Now instead of expelling the filth and harmful substance of haidh, people following shaitaan are retaining this filth inside the body with haraam tablets. This causes serious health problems and it upsets the normal cycle of the woman. It leads to other complications which doctors are unable to diagnose and treat. Shedding tears after the damage has been done is of no avail. It is not permissible to use tablets or anything else to interfere with the natural cycle and to retain the filth inside the body beyond the time naturally ordained for its expulsion.

**Q. What should one do if he finds the Imaam in ruku' or sajdah?**

**A.** If you join the Salaat while the Imaam is in Ruku, then you should recite first 'Allaahu Akbar', then stand for at least the duration of one *Subhaanallaah*. Then if you are able to link up with the Imaam in Ruku, you have obtained the raka't. But if the Imaam emerges from Ruku before you have entered Ruku, you have lost the raka't. If you find the Imaam in Sajdah, you have lost the raka't. After the Imaam makes the first Salaam, you should get up and perform the

raka't/s which you have missed. If you had missed the first or second raka't, then when you fulfil this raka't or the two raka'ts, you should recite Surah Faatihah as well as a Surah. If you had missed the 3<sup>rd</sup> or 4<sup>th</sup> raka't, then when fulfilling it recite only Surah Faatihah.

**Q. I have proposed marriage to a certain woman. Is it wrong to fantasize about her?**

**A.** Fantasizing about a woman who is not your wife is most certainly zina of the mind and heart. Even though you have proposed for the woman, fantasizing about her is haraam. Exercise restraint, recite Istighfaar and do not contaminate your mind and heart with zina. When such ideas develop, immediately recite *Wala houla....* and lapse into any form of Thikr. The Qur'aan Majeed commands Thikr when shaitaan assaults the mind and heart.

**Q. Saudi Arabia and other Arab countries are opening their doors for the construction of churches. Please comment.**

**A.** Muslims countries – everyone of them – are aiding and abetting kufr. This trend is on the increase. It will reach its peak when Arab women will be dancing around idols. This has been predicted by Rasulullah (sallallahu alayhi wasallam). The rulers of these countries are in fact non-Muslims. Their beliefs are contorted ideas of kufr. They have eliminated the Shariah and have supplanted it with western kufr law. Regarding such miscreants, the Qur'aan Majeed declares: *"Those who do not govern according to that (Law) which Allah has revealed, verily they are the kaafiroon."* While the vile misdeeds of these countries are lamentable, there is nothing surprising. They have all betrayed Islam.

**Q. What is the Shariah's ruling regarding the Diminishing Musharakah concept of buying a property? Islamic banks are offering this product.**

**A.** The concept of 'Diminishing Musharakah' is a blatantly haraam transaction. It is a deception to legalize a baatil deal. It consists of two baatil transactions forged into a single deal, viz. sale and leasing. There is not a single bank in the world which has a lawful 'diminishing musharakah' product. It is not permissible to acquire a property by this haraam method.

**Q. Who should make the decisions regarding Masjid affairs – the Imaam or the committee?**

**A.** If the Imaam is a paid employee of the Masjid committee, the decisions of the administration of the Masjid should be made by the committee. However, if the Imaam sees that the decisions are in conflict with the Shariah, then it is his incumbent duty to draw the committee's attention to the improper decision. It is also not permissible for him to submit to the improper decision of the committee. If the Imaam happens to be the Mutawalli (Trustee) of the Masjid, then he should make the decisions himself. Provided that his decisions

conform with the Shariah, they will be accepted.

**Q. A friend told me not to read even books of Islamic history written by Salafis even if all the information is correct. Is he right?**

**A.** Books authored by deviates should not be read. Even if everything in a book is correct, but if the author is a deviate or a faasiq, his writings exercise a negative spiritual effect on the reader. Therefore, Salafi books should not be read. Besides this, Salafi publications contain much erroneous propaganda.

**Q. What should a Hanafi do when the Shaafi' Imaam he follows in Salaat makes Sajdah Sahw without making one Salaam to the right?**

**A.** It is proper for the Hanafi to follow the Imaam in the Sajdah Sahw even if he did not make one Salaam to the right as Hanafis do. Hanafis behind the Imaam should follow the Imaam in this regard.

**Q. Is it permissible to buy shares in a mobile telephone company?**

**A.** It is not permissible to purchase shares in the mobile telephone company. By buying shares in companies, one does not become an actual partner in the assets of the business. One simply buys a share in future profits, and this is riba. We have explained the prohibition of shares in a book on this issue. If you do not have the book, let us have your postal address. We shall, Insha'Allah, post a copy of our book to you.

**Q. Is it permissible for a male to wear a ring of platinum and titanium?**

**A.** It is not permissible for a man to wear a ring of any metal or any other material besides silver. Platinum and titanium rings are haraam.

**Q. Is it permissible for a married woman to dye her hair?**

**A.** A married woman may dye her hair. Black dye is not permissible. Also dyes containing alcohol or any other haraam substance. The best is mendhi dye. Unmarried girls may not dye their hair.

**Q. Is it permissible for women to remove facial hair?**

**A.** It is permissible.

**Q. Is it true that if slaughtered chickens are dipped in very hot water before the intestines are removed, the meat becomes haraam?**

**A.** If a slaughtered chicken is dipped into very hot water before removal of the entrails, the heat of the water begins the process of 'cooking'. The najaasat (impurity) inside the chicken is absorbed into the flesh of the chicken. Thus, the chicken becomes haraam and diseased. The flesh is contaminated and can cause disease, hence the Shariah has made such chickens haraam. There is no way of purifying such contaminated chickens. If the water is so hot that you are unable to keep your hand inside it, then it is evidence for the fact that while the chicken is inside the hot water, the 'cooking' process begins.

**Q. I cut my finger and a lot of blood fell onto the meat. What is the posi-**

**tion of the meat?**

**A.** If blood from your finger touches the meat, then you should wash the meat. Washing will purify the meat.

## A HALAAL COUGH SYRUP

**Q. Is Chamberlains Cough Mixture halaal?**

**A.** To the best of our knowledge, Chamberlains Cough Mixture contains alcohol. The best cough syrup is honey. Even the medical establishment has testified to its superiority. Another halaal cough syrup is *Phyto Nova Natural Cough and Cold Syrup*. It has no alcohol and no preservatives. Several people have reported excellent results.

**Q. Is there a difference in the Asr time for Hanafis and Shaafi's?**

**A.** Asr time for Hanafis begin when the shadow of an object is more than twice its length while according to the Shaafi' Math-hab it is more than one length. Added to the lengths should be the shadow which remains at the time of Zawwaal. The Hanafi Asr time begins more than an hour later in winter, and in summer there is a greater difference. However, Asr time ends at sunset according to both Math-habs.

**Q. What is the correct way of making Istikhaarah Namaaz?**

**A.** Salaatul Istikhaarah is a simple method of consulting with Allah Ta'ala and seeking a directive. It consists of two raka'ts. Perform it just before going to bed at night. Place a clean sheet on the bed, and after the Salaat go straight to sleep without speaking to anyone unless it is extremely necessary. Sleep facing the Qiblah. When the eyes open then whatever option appears to have settled strongly in the heart, act accordingly. If the state of indecision persists, then continue making Istikhaarah for a maximum of seven nights. After the Salaat, make fervent dua, supplicating for guidance in the matter.

**Q. Is it Sunnat to ask a person to make Istikhaarah on behalf of one?**

**A.** It is not a Sunnah practice to ask others to make Istikhaarah on one's behalf. The concerned person should make his own Istikhaarah.

**Q. Why does a person not gain a clear indication in Istikhaarah. Even after making Istikhaarah for several days, then too the initial doubt remains.**

**A.** One of the main reasons why we do not gain clear indication from our Istikhaarah is the numerous sins we commit. Our spirituality becomes darkened with the sins of the eyes, ears, tongue, etc. Wherever we walk our eyes fall on females; our ears listen to music; we talk with females; we mingle with them; we indulge in futile talk, and there are many other sinful and futile acts which we commit unconsciously, forgetfully and even knowingly. Hatred, envy and malice thoroughly pollute the heart and block the spiritual channels of transmission. The list of moral corruption is indeed



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long. All these futile and sinful acts have an extremely negative impact on our spiritual heart and spiritual eyes, etc. The consequence is spiritual blindness, spiritual deafness and imperviousness of the spiritual heart, hence the spiritual messages cannot be properly transmitted. The channels are blocked with spiritual pollution. May Allah Ta'ala forgive, guide and protect us all. Regardless of the result, one should continue making Istikhaarah Namaaz. It is not without benefit even if no indication is received.

**Q. In West Africa most of the Imaams in the Musaajid are Tijaanis. Is it permissible to perform Salaat behind a Tijaani? The Imaam also makes Salaam only to the right side.**

**A.** Although Tijaanis are deviates, they are still Muslims. As long as they conduct the Salaat correctly, you should perform behind such an Imaam. His making Salaam only to the right does not adversely affect your Salaat. Your Salaat will be valid. You should make Salaam both sides. After the Fardh you may leave the Musjid to perform the Sunnat and Nafl Salaat at home. Do not join them in any of their other bid'ah prayer activity.

**Q. Is catfish halaal?**

**A.** Catfish is halaal. It is a fish.

**Q. Are handling charges permissible? I have arranged with a supplier to return some goods. He has agreed, but has stipulated a 30% handling charge.**

**A.** Handling charges are haraam. If the goods are not defective, the supplier is entitled not to cancel the sale. He may refuse to accept return of the goods. But, if he agrees to cancel the deal and accepts the return of the goods, he will receive great reward. Such cancellation of a sale is called *Iqaalah*. On the Day of Qiyaamah, Allah Ta'ala will cancel the sins of the one who had happily cancelled a sale even though he was not legally bound to do so. But, if he does cancel the sale, he may not charge what the Riba capitalists call 'handling charges'. If he is bent on making a profit on the deal, then the 'cancellation' will not be *Iqaalah*. In this case, a price should be arranged for the goods.

**Q. An Aalim has mentioned that when taking advice or knowledge from any Aalim, it does not behove one to look at the Aalim's personal attributes, lifestyle, practices, etc. Instead one should take whatever good knowledge one can get from him regardless of what one may know about his personal or public life. Please comment on this view.**

**A.** Before accepting any Aalim as your guide, examine his lifestyle. If an Aalim's personal lifestyle is in conflict with the Sunnah, he is a danger for one's Imaan and Akhlaaq. It is perfectly permissible to examine his way of life for the purpose of ascertaining whether he will be a suitable guide for one. Everyone commits sins. But, this does not mean that an Aalim

may flagrantly and recklessly abandon the Sunnah, distort the Deen and mislead Allah's creatures. Such a man will mislead and misdirect people. He will issue fatwas in conformity with his nafs. His nafs will generally be the influencing factor in his advices. He will endeavour to find Shar'i justification for his failings and corruption. No person will entrust his money and his business to just any Tom, Dick and Harry. To a greater degree will a concerned Muslim not entrust his Imaan to just any person who while being a learned man leads a corrupt life. In fact, the Hadith warns us to be careful regarding the person from whom we acquire our Deen.

**Q. A Muslim woman participated in a vehicle racing competition. The woman was hoisted onto the shoulders by non-Muslim males who paraded her on their backs holding her thighs. What is the status of this woman in the Shariah?**

**A.** *The Majlis* comments only on Muslim affairs. We do not concern ourselves with non-Muslims. You have mistakenly assumed the woman to be a Muslim. Since she is not a Muslim, there is no need for us to comment. It is the 'constitutional' and *nafsaani* 'right' of all non-Muslims to even commit the explicit act of fornication on a public stage. Don't waste your time and don't cast your brains into in equilibrium by concerning yourself with the acts of prostitution which non-Muslims commit. Among the signs of a sincere Muslim is that he pays no attention to the affairs of aliens.

## DESTRUCTION OF THE PEOPLE

Hilaal Ibn Khabbab Abul Alaa' asked Saeed Bin Jubair: 'O Abdullaah! What is the sign of the destruction of the people?' He said: 'The ruin of the Ulama.'

When the Ulama are members of the fraternity of evil scholars, the Ummah is then destroyed. When the Ulama are destroyed, the vacuum is filled by *juhhaal* donkeys who will issue 'fatwas' of corruption. They will be astray, and they will lead others astray into Jahannum.

**Q. I live in close proximity to a Musjid. The main Imaam is a prominent member of the NNB Jamiat. I know for a fact that he addresses mixed gatherings. What is the position of my Salaat behind this Imaam or other Imaams of similar practices?**

**A.** Your Salaat behind the Imaam is valid even if he is a member of the NNB Jamiat. As long as he performs the Salaat correctly, your obligation is discharged. The *fisq* (immorality) of the Imaam does not negate the validity of Salaat although it is not permissible for the trustees of the Musjid to appoint a faasiq to be the Imaam of the Musjid. A man who addresses mixed gatherings is a faasiq. He is guilty of a *kabeerah* (major) sin of an aggravated nature. The aggravation

stems from his flagrant disregard for the Qur'aanic prohibition.

**Q. I heard of an investment known as Roshmed. This involves investing money in gold mining. If one needs medical attention, the company pays out whatever one has invested towards the bills and not a cent more. The balance must be settled by oneself. There is no interest involved in the transaction and the full amount that one invests over time can be claimed back whenever one wishes including whatever profit has been made on the share in the gold mining. What is the Shariah's view on this transaction?**

**A.** The information you have provided regarding Roshmed is scanty. We cannot issue a Shar'i ruling on such little information. We have to study their contracts / agreements. Furthermore, dealing in shares with public companies is not permissible. The share-trading is trading in interest.

**Q. Is it permissible for young girls to wear rings?**

**A.** Females are allowed to wear rings of only gold and silver. It is not permissible to wear rings made of any other type of material. If a young girl wears a gold or silver ring, she may do so at home, not when going out. When leaving home no item of a woman's jewellery may be displayed. Everything has to be concealed. This applies to married women as well.

**Q. What is the source for a minimum number of people required to perform Salaat in Jamaa't, according to the different Math-habs? The Salafi sect claims: "There is no proven evidence (daleel) which states that a specific number is required; for the prayer to be valid it is sufficient for there to be three or more people. It is not permissible for a person who is obliged to pray Jumuah to pray Zuhr in its place when there are less than forty people present – according to the correct scholarly view."**

**A.** We are followers of the Hanafi Math-hab, hence we answer in terms of our Math-hab. A Jamaat (congregational Salaat) is valid even with two persons. Jumuah is valid with even three persons. We do not perform nor advocate Zuhr if the musallis are less than 40. That is a Shaafi' view. While Imaam Shaafi' (rahmatullah alayh) and Imaam Maalik (rahmatullah alayh) aver that for the validity of Jumuah the number of musallis should necessarily be 40 and 12 respectively, they have their strong and valid Shar'i evidence for their views. On the other hand, the stupid and arrogant Salafis have no evidence for the figments of their fancies. At least they have to concede on this issue that they submit to the Hanafi view of less than 40. For the views of the Shaafi' Math-hab, please contact some Shaafi' Ulama.

Salafis are ignorant. They subject the Qur'aan and Hadith to personal opinion. The abovementioned Salafi view refers to "the correct scholarly view" without stating whose view this

happens to be. According to the Maaliki Math-hab, the validity of Jumuah is dependent on at least 12 adult resident males besides the Imaam. According to the Hambali Math-hab, the requisite number is 40 resident adult males. According to the Shaafi' Math-hab, the number for validity is also 40 resident adult males. Only according to the Hanafi Math-hab, three male musallis will suffice. Now which of these four scholarly views does the Salafi sect adopt? Despite its virulent attitude towards the Hanafi Math-hab, it has opted for the view of Imaam Abu Hanifah (rahmatullah alayh).

**Q. Once an inventory has been taken of a mayyit's assets, how should the beneficiaries decide on the distribution of these assets. Some items on the inventory list, like cash, are easily divisible, and pose no problem. Other items like household furniture, appliances, etc. cannot be physically divided like cash. Can the beneficiaries, all of whom are adults, mutually agree on what they deem to be a fair value for household items, without reference to an independent valuation? Will the sum of these valuations be added to the total distributable assets of the mayyit before the actual division takes place?**

**A.** When distributing the variety of assets which cannot be physically divided into portions like cash, then the heirs should do so with understanding, give and take and compromise. One method is to make parcels or lots of such assets. Each parcel/lot should be more or less of the same value. Then lots should be drawn. Each parcel could be allocated a number. Whoever draws a particular number will receive that particular parcel.

Another method is for the heirs to select the items of their desire. In this method, the male heirs should show much kindness to the sisters or other females. Let them select the items of their choice. If an heir selected for example items the value of which is more than his/her share, then he/she should pay in the balance which will then be divided among the heirs proportionately. If the selected items are less than the heir's share, then he/she should be given more items equivalent to the share value.

When making parcels/lots of the items, an independent valuator should be consulted to ensure that the value of all the lots/parcels is equal or nearest to equal. However, It is permissible for the adult heirs to mutually agree "on what they deem to be a fair value without reference to an independent valuation". But in so doing, the male adults should be honest and fear Allah Ta'ala. Generally the females are ignorant and will accept whatever their brothers tell them.

It is not necessary to add the sums of the value of all the assets to the total distributable assets. Some assets may be distributed independently. For example, all the clothes could be valued separately, then this could be dis-



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tributed to the heirs. Or, if, for example, only the fridge is distributed, then a proper value should be fixed for the fridge. All the heirs could agree to sell the fridge for that value to one heir or to an outsider and divide the cash among the heirs. Or the heirs may auction the fridge among themselves. The highest bidder will take the fridge, pay in the money which will be distributed to all the heirs, including the heir who purchased the fridge.

**Q. As for the fixed property of the mayyit, none of the beneficiaries wishes to sell it. Will it be proper in this case for a lawyer to draft an agreement of the shares of the heirs?**

**A.** Yes, it is permissible. If the heirs wish to retain the fixed property, it is permissible. Each one of them will own his/her percentage share in the property, e.g. the wife will own 12.5%. In this case a rental mutually agreed by the heirs has to be stipulated for the house. Whoever occupies the house will have to pay rent. The nett profit of the rent will then be divided proportionately among the heirs. If all the heirs decide to allow their mother to occupy the house free, then this too is permissible. However, if there are minor heirs, then their shares may not be waived. Their monies will have to be kept in trust until they reach the age of discernment.

**Q. In the case where assets have been passed down by previous generations, the land was not properly distributed when the father died. As is the custom in many parts of India, the land was simply taken over by the son without any consideration for the wife and daughters. The mayyit's children now wish to correct this position. How should the shares be valued? The mayyit's father died in 1986 leaving behind a wife, a son (the mayyit) and two daughters. Should the shares of these people be valued at 1986 prices or current prices?**

**A.** If the land is still in the possession of the son or any other heir, then the current value will be the amount for distribution, not the 1986 value. However, if the land was sold, then the cash amount obtained for the land will be the amount for distribution, not the current value.

**Q. If a government reduces the travelling fare for Hajj pilgrims, will it be permissible to accept such a subsidy? In India, the government grants all prospective Hujjaaj a Hajj subsidy. Some people say that the Hajj subsidy is not permissible.**

**A.** What doubt is there in the permissibility of such subsidies? There is no conflict with the Shariah if Muslims accept such subsidies. At least the Indian government regardless of its political agenda for granting the Hajj subsidy, is not oppressing Hujjaaj as Sahuc does. That government is not extorting from the pilgrims. While the pilgrims in India are fortunate to obtain subsidies, the prospective Hujjaaj in South Africa are most unfortunate. They have to bear the yoke of oppres-

sion and extortion (Sahuc) imposed on them by the Saudi government.

## PENSION FUNDS

**Q. Retirement Annuity: A person plans to retire at the age of 65. He pays a certain amount of money each month. At the age of 65, he is paid one third of the accumulated money, and the balance of two thirds he receives in small amounts each month until his death. Is this permissible?**

**A.** Retirement Annuity: If this is a voluntary contract into which the person enters of his own freewill, it has to be ascertained what happens with his monthly payments. If the monthly payments are invested in any banking institution or in any public company, then it will not be permissible to be involved in this type of retirement annuity arrangement. It will be investing in riba. The extra which one will earn more than one's total investment, will be haraam riba.

If someone has already committed the error of having acquired a retirement annuity policy of this nature, then he should first endeavour to have it cancelled. If cancellation is not allowed, only the amount which one had invested is halaal. All the extras above the investment amount will be riba which should be given away to the poor without a niyyat of *thawaab*.

If this type of policy is compulsorily imposed on workers by employers and 'deductions' from their salaries are made without their consent, then according to the Shariah there is no agreement. The 'deductions' will in this case not be part of the salary. The effective salary is the amount which is given to the worker. In this type of compulsory policy, the worker may accept all the money which is paid to him at the end of his employment term and thereafter until his death. The monies paid to him will in reality be gifts. He receives the money in lieu of nothing since he had not made any voluntary contribution.

**Q. Pension Fund: The employer pays a certain amount towards the pension fund of an employee. The employer also deducts the same amount from the salary of the employee. The combined amounts are paid to the pension fund. The amount paid out to the employee as pension after retirement amounts to millions. Is this money halaal?**

**A.** Pension Fund: If this pension fund is voluntary, it is not permissible since it involves two haraam factors: (a) Investment in riba ventures (b) Receiving interest. The extra which will be received is riba. Even if the intention is to give the riba to charity, it is not permissible to voluntarily invest in riba enterprises. The money is invested to gain riba.

If the pension fund is compulsory, the same ruling as mentioned above will apply. All the benefits of the scheme will be permissible gifts.

**Q. Endowment Policy: A person pays a certain amount every month.**

**At a certain time, he is given a lump sum which has accrued over the years. Is this permissible?**

**A.** Endowment Policy: Endowment policies are insurance. When the policy matures, an excess is paid more than the amount invested. The money is also invested to gain riba. Endowment policy is haraam.

**Q. Is it permissible to invest interest monies in lawful business ventures with the intention of contributing all the profit to the poor?**

**A.** It is not permissible to invest the interest to gain profit even if the purpose of such investment is to benefit the poor. Interest is haraam money for which the Shariah has only one solution, viz., elimination. It has to be eliminated not invested. It is *khabeeth* (impure) wealth. A structure cannot be erected on the foundations of impurity. The Shariah therefore orders that such *khabeeth* money be given away. There are worthy avenues where such money could be beneficially eliminated. There are millions of poor suffering Muslims in many parts of the world. Besides the poor, there are also other ways of eliminating interest monies.

## WHEN AMR BIL MA'ROOF IS ABANDONED

Hadhrat Huzaifah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: "You better command righteousness, forbid evil and exhort virtue otherwise Allah will overtake you all with punishment or he will appoint the most vile among you as your rulers, then your pious ones will supplicate (make dua), but it will not be accepted."

**Q. Is it permissible for a person who dyes his beard black to lead the Salaat? Is it permissible at any time for a male to use black dye?**

**A.** It is haraam to use black dye to dye the beard or the hair. A person who uses black dye is a faasiq. It is not permissible to appoint him as the Imaam or to permit him to lead the Salaat. However, notwithstanding his fisq, the Salaat performed behind him will be valid. It is permissible to use black dye only when one has to confront the enemy in the battlefield.

**Q. After completing my Namaaz I often doubt whether I had performed a certain act or not. What should be done when such doubts occur?**

**A.** If after completing Namaaz a doubt develops regarding any aspect of the Namaaz, then simply ignore the doubt. There is no need to repeat the Namaaz. Doubts which occur after completion of Namaaz should be ignored.

**Q. I made a mistake in Dua Qunoot during Witr Salaat. I repeated the Qunoot. Does Sajdah Sahw have to be made for this error?**

**A.** It is not necessary to make Sajdah Sahw if Dua Qunoot in Witr is again recited because of an error.

**Q. Is it a Sunnah practice to shake hands and make Salaam after Fardh Salaat?**

**A.** It is bid'ah (an innovation) to shake hands or make Salaam at the end of any Salaat. It should not be done. Salaam and hand-shaking should take place when you meet a brother, not at the end of Salaat.

**Q. What should the muqtadi recite behind the Imaam?**

**A.** Behind the Imaam the muqtadi (follower) should recite everything except Qiraa't. That is, he should not recite Surah Faatihah and a Surah behind the Imaam.

**Q. What is the Sunnat method of making Dua after Salaat? In our Musjid the Imaam makes loud Dua after every Salaat. If an outsider leads the Salaat and makes the Dua silently, it raises eyebrows. The attitude is that he has left out an obligatory act.**

**A.** Dua after Salaat should be made silently. Everyone should engage in his own dua. The current practice of loud congregational dua is bid'ah.

**Q. What warrants Qunoot-e-Naazilah?**

**A.** Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has advised that every person should make his own dua instead of the ritual Qunoot-e-Naazilah which is nowadays made with much ostentation and without understanding and feeling. When there is a calamity on the nation, then everyone should make dua individually. Although Qunoot-e-Naazilah is valid in times of fear and danger befalling the whole community, this practice has become a mere outward display.

**Q. Our Musjid is being renovated. Collections are being made for the renovations. There is a hall attached to the Musjid, where haraam wedding functions take place. The door of the Musjid is very close to the entrance of the hall, and the parking area for the hall and Musjid is the same. So when the Musallis go for Salaat and there happens to be a function in the hall, they have to pass by half-naked women who are attending the function, to get to the Musjid. Should we donate for these renovations? The worst thing about this issue is that Ulama are in charge of the building project. They have done nothing about the hall. In fact, they renovated the hall first. Should we donate to this project?**

**A.** In view of the evil hall, the purpose of which is to cater for evil haraam functions with even immodestly dressed women attending, it is not permissible to donate for the renovations of this Musjid and hall. Donating towards this project is tantamount to aiding haraam. You will live to see still worse. The ulama-e-soo' are polluting the sanctity of the Musajjid. The evil introduced in the Musajjid by the agents of shaitaan is incremental. There are places where women attend the Musjid dressed in miniskirts and with no head-covering.



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Inside the Musjid they put on an *izaar* (*lungi*) – a cloth around the waist – and a half *burqah*. After Salaat, they remove this garb and stream out of the Musjid in all their satanic adornment and nudity. The ulama-e-soo' are preparing the stage for such acts of Jaahiliyyah. The first step which shaitaan has inspired them with, is the arrangement of ladies facilities at the Musjid. *Talbees-e-Iblees* (satanic deception) is a dangerous and a very old trap of Shaitaan.

**Q. Is it permissible to delay the Jamaat Salaat in a Musjid for a pious person or a guest?**

**A.** It is permissible to delay Jamaat Salaat for a pious guest – a Buzruq/Aalim. However, in our opinion it is best not to delay the Jamaat. The Buzruq, if he is late, can perform his Salaat with some of his mureeds in a second Jamaat. A bad impression is created by delaying the Jamaat. Furthermore, the Jamaat in a cosmopolitan Musjid should not be delayed if the Buzruq is late. Such delay in a khaanqah Musjid or a small neighbourhood Musjid is understandable and acceptable.

**Q. When making Umrah, if one completes Tawaaf at a time when the two raka'ats Tawaaf Salaat cannot be made, is it permissible to begin Sa-ee and perform the two raka'ats afterwards?**

**A.** If the two raka'ats Tawaaf Salaat cannot be performed due to the Makrooh time or for any other reason, one may commence Sa-ee and perform the two raka'ats after the Sa-ee, as soon as possible, but not in a Makrooh time. It could be performed at any time.

**Q. There is a Shaikh who is a khali-fah of one of our Deobandi Akaabir. He encourages his female mureeds to gather for thikr functions and make loud thikr of Baarah (twelve) Tasbeeh. Is there any room for such a practice in the Shariah?**

**A.** This 'shaikh' has been spiritually severely mauled by Shaitaan. His brains are in the grip of shaitaani inspiration. The kabeerah sins which this deviate is encouraging are so brazen and conspicuous that elaboration is obviated. There is no need to expound on the haraam in which this so-called 'shaikh' is involved and in the haraam which the misled blind females are mired. It comes in the Hadith that there will arise beings who will have the bodies of human beings, but the hearts of wolves. This deviate is one such being. May Allah Ta'ala save the Ummah from such agents of shaitaan.

**Q. After beginning a Nafl fast, I broke it. Is there qadha for this fast?**

**A.** Nafl fast if invalidated has to be made qadha.

**Q. When the Imaam recites Qunoot -e-Naazilah during Fajr Salaat, may the muqtadis say 'Aameen' with tongue and lip movement?**

**A.** The Muqtadis should silently say 'Aameen' with tongue movement at the pauses made by the Imaam while

## THE VALIDITY OF A GIFT

**Q. A husband made a gift of his house and its contents to his wife. With her consent he pays the rates, etc. But he has sincerely gifted the house and whatever there is inside besides his personal belongings, to his wife. He has not drawn up a document in this regard because his marriage is registered in community of property. All his relatives – sons, daughters, etc. are aware of the gift. Is this gift valid?**

**A.** *Hibah* or gift is valid only if at the time of making the gift, the property or whatever the asset may be, is not *mashghool* (occupied) with any assets of the *Waahib* (donor). If at the time when the brother made the gift and its contents to his wife, his belongings were in the house, then the *hibah* is incomplete, hence not valid.

If this was the case, it is best that the brother renews the *hibah*. He should remove his belongings which we presume may all fit in a bakkie since he intends the contents of the

house also to be for his wife. Whatever the case may be, he should first remove all his belongings, even stack it up in the yard outside or in a vehicle, etc. Thereafter he should verbally state that he gives her the house and the contents, and she should declare her acceptance. The *hibah* will then be *Taam* (complete) and valid. He has to undergo this bit of inconvenience to render the gift legally valid in the Shariah.

He should also draw up a document declaring the gift. This is not incumbent in terms of the Shariah, but is to avoid future dispute. The community of property does not matter. While the document will not be valid in a secular court, it will be valid in the Shariah. Such a document will not prejudice him or any of the heirs in any way. We do not see any valid reason for abstaining from committing the gift to writing.

With the consent of the wife he may return his belongings and pay for the upkeep and maintenance of the premises.

reciting Qunoot-e-Naazilah during the Fajr Salaat.

**Q. What is the Shariah's viewpoint regarding the purchase of a house which has not yet been built? A company sells houses off a plan. The deal is concluded before the property is built. A deposit and monthly instalments are paid. On completion of the building, the balance has to be paid.**

**A.** According to the Shariah a sale of a non-existing item is *baatil* (null and void). Thus the sale is not valid. The house may be purchased only after it has been built. The sale on a non-existing item is called *Bay-e-Ma'doom* which is neither permissible nor valid.

## DEVIATION

**A MAN CAME** to Abdulah Ibn Umar (radhiyallahu anhu) and asked: "When shall I be deviated (from the Truth)? Abdullah Ibn Umar said: "When such rulers will be appointed over you that if you obey them, they will lead you astray, and if you disobey them, they will kill you."

**Q. Is it necessary to perform Tahyatul Musjid when entering a Jamaat Khaanah?**

**A.** Tahyatul Musjid is performed only when entering a Musjid, not a Jamaat Khaanah. While one may perform Nafl Salaat in a Jamaat Khaanah on entering, the niyyat should not be Tahyatul Musjid which is restricted to a Musjid.

**Q. Is it permissible to enter the Musjid without Wudhu?**

**A.** It is not permissible to enter the Musjid without Wudhu.

**Q. Does wudhu break if nails are cut/clipped?**

**A.** Wudhu is not affected by clipping

the nails. Since clipping the nails does not release any impurity, it does not affect the Wudhu.

**Q. A woman has the white liver sickness. May she inject tattoo ink to conceal the blemishes. No patterns will be made.**

**A.** The tattoo ink may not be injected into the body by the person even if she has white liver. Even if a pattern is not formed, tattooing remains haraam.

**Q. A husband walked out of his home and was separated from his wife for 18 years. Is the Nikah still valid? How can she gain her freedom?**

**A.** Despite the 18 year period of separation the Nikah is still valid. This woman could have gained her freedom many years ago if she had made an application to the Ulama body in her area for an annulment. She should now apply to the Ulama body in her area for an annulment of her marriage. In view of the husband's desertion, there should be no problem for the marriage to be annulled.

**Q. A Waqf Madrasah has been built on a Waqf land. Is it permissible for the trustees to construct private flats on top of the Madrasah? The flats will not be Waqf.**

**A.** The trustees may not construct their personal properties on top of the Waqf Madrasah. The ground and the Madrasah property are Waqf. Whatever is erected on top of it will be Waqf. The flats too are Waqf.

**Q. Is there any difference between a Musjid and any other Waqf property with regard to disposal of the property in the event of the premises no longer being in use?**

**A.** There is a difference between a Musjid and a Waqf house. Even if the Musjid is no longer in use by virtue of there not being a single musalli – or the Musjid may have become dilapi-

dated and the walls have collapsed – or the area has become desolate and a dump, then too the Musjid may not be sold or used for any purposes other than ibaadat. It has to be cordoned off to prevent sacrilegious acts being committed on the premises.

On the other hand, in extreme cases where the Waqf house/madrasah no longer serves the purpose for which it was established and it lies totally idle, vacant and is vandalized, then in such circumstances it may be sold and a similar or better structure constructed elsewhere to fulfil the intentions of those who had made the Waqf.

**Q. I am in a dilemma. My parents have a television. When I visit them they allow my children to view the programmes with them. If I don't visit them or if I don't take my children to them, they become angry. What is the solution for my problem?**

**A.** The solution for your problem is simple. Remember that Rasulullah (sallallahu alayhi wasallam) has imposed on us the principle: "There is no obedience for anyone in any act which involves disobedience to Allah." If you remember this principle, then you will not go astray. While invocation of this principle will constitute a trial, this dunya has been divinely decreed to be our abode of trial. By taking your children to your parents' home, you are ruining their morals whereas the Qur'aan and the Hadith have made incumbent on you the *ta'leem* and *tarbiyat* of the *Amaanat* of children bestowed to you by Allah Ta'ala. It is haraam for you to allow your children to visit your parents. Furthermore, it is not permissible for even you to visit your parents as long as they are in love with the one-eyed dajjaal in their home. Even if the TV is switched off then too it is not permissible for you to visit your parents. Politely, respectfully and humbly offer them *naseehat*. Explain to them that this evil contraption is haraam. If they argue and become offended, maintain silence and take the flak. But do not visit them as long as they carve out the path of Jahan-num for themselves and your children with the aid of the dajjaal. You have to choose between Allah Ta'ala and your parents—between Jannat and Jahan-num. May Allah Ta'ala guide you.

## SIGNS OF QIYAAMAH

**RASULULLAH** (sallallahu alayhi wasallam) mentioning some of the Signs of Qiyaamah, said:

"Time will fly swiftly, Knowledge (of the Deen) will decrease, niggardliness will prevail, corruption will become rampant, and killing will be in abundance to the extent that a man will kill his father."

**Q. I have by the mercy of Allah Ta'ala given up watching television. A Maulana said I should sell it to a non-Muslim. Is this permissible?**

(Continued on page 12)



**T**HE *RIZQ* (sustenance / nourishment / earning) of every creature is the responsibility of Allah Azza Wa Jal. He states in the Qur'aan Majeed: "There is no creature on earth but its Rizq is the responsibility of Allah." The Mashaaikh phrase the mutual relationship between man and Allah beautifully. They said: "Our responsibility is to worship Allah as He has commanded, and His responsibility is to provide for us our Rizq as He has promised."

#### ENGROSSMENT

There is now no need for any Muslim to look beyond the confines of the Shariah or to act in conflict with the spirit of the Deen by seeking wealth in unlawful ways, nor is it proper for the Mu'min to pursue his Rizq in even such lawful ways which is in violation of the spirit of the moral precepts of Islam. Engrossment in the search for Rizq, which countenances neglect of the duties of the Deen is not permissible despite the lawful avenues of

## RIZQ – A DIVINE PROMISE

the quest for abundance of wealth. Thus, it is inappropriate for a young man to worry about his Rizq when he will reach the age of 65 years. It is inappropriate to plunge into the pursuit of the *dunya* with the eyes focussed on security and stability for decades ahead, and for establishing financial empires to 'ensure' the material well-being of one's grand and great grandchildren.

#### DISTANT FUTURE

All such hopes related to the distant future come within the scope of the evil known as *Toolul Amal* (i.e. *hopes for the distant and hazy future*). No one has any guarantee that he/she will live to attain the distant future. Instead of diverting the mind and heart from reality – the reality of the inevitable event of Maut – the Mu'min is required to be concerned with his imminent Death which calls him five times a day according to Rasulullah (sall-

allahu alayhi wasallam). Regarding *Toolul Amal*, Rasulullah (sallallahu alayhi wasallam) said: "The first step in the corruption of the Ummah is *amal* (vain hopes for the future) and *bukhl* (niggardliness / stinginess)." Such hopes related to the distant future create obliviousness of the Akhirah. While Maut stalks us daily, we engross ourselves in worldly pursuits as if life is never-ending here on earth.

The Being Who nourished the foetus and the infant within the womb of its mother; the Being Who feeds the ants and the birds, and entire creation, will sustain us throughout life and when we reach 65 and 85 and 105. Pension funds, and insurance policies are not required for our sustenance here on earth. Only the amount of pre-ordained *Rizq* will reach us regardless of our efforts or indolence. Rasulullah (sallallahu alayhi wasallam) said: "*Rizq* is

*sealed and the greedy one is deprived.*"

#### MAUT

Maut arrives when man has exhausted his quota of *Rizq*. After he has consumed his last morsel of food which Allah Ta'ala has ordained for him, his Maut arrives and captures his soul. According to the Hadith, *Rizq* is inseparable from a person. It remains attached to him like his shadow. There is therefore no need for the formulation of plans for distant projects spanning future decades. The Mu'min is required to have *tawakkul* (trust, firmer than a rock) in Allah's Providence, not in insurance, endowment policies and pension funds which are in conflict with the Shariah.

The Shariah grants latitude to Muslims of weak Imaan. But that latitude operates within the confines of the Shariah. Men of *tawakkul* do not avail themselves of the

wide latitude granted by the Shariah for weak Muslims whose gaze is not securely riveted on the Akhirah. *Tawakkul* demands implicit conviction in the Promises and Providence of Allah Azza Wa Jal. Instructing the people of healthy Imaan in the lesson of *Tawakkul*, Rasulullah (sallallahu alayhi wasallam) said: "If you have *tawakkul* on Allah in the proper manner, Allah will feed you as He feeds the birds. They emerge hungry in the morning from their nests, and return in the evening satiated."

Describing His *Razzaaqiyat* (Providence), Allah Ta'ala says in the Qur'aan Majeed: "Numerous are the animals which do not carry their rizq (on their backs). It is Allah Who feeds them and you (O People!)." In this aayat is a lesson in *Tawakkul*. The *tawakkul* of animals and birds in the Providence of Allah Azza Wa Jal is greater than the trust of the vast majority of human beings.

## SALAAT – INEXCUSABLE ERRORS

**T**O GAIN THE full *thawaab* of Salaat, it is necessary to ensure that the entire Salaat be correctly performed. While it may be difficult to maintain total concentration of the mind, observance of *all* the *masaa-il* (rules and regulations) of Salaat is not only possible, but incumbent. Some common errors which are inexcusable are listed here. These errors are the effects of either ignorance or carelessness, and for both these conditions there are no valid excuses.

(1) When raising the hands at the time of Takbeer Tahrimah, both palms *must* be in the direction of the Qiblah. The hands should not be towards

the cheeks nor should the fingers be bent nor held in any other way whatsoever. The only correct method is for the palms to be towards the Qiblah with the thumbs in line with the lobes of the ears.

(2) In Ruku', the fingers should be spread out, clasping the knees.

(3) In Ruku', the legs should be held erect. The legs should not be pressed backward in a bow-like form nor should they be bent forward as many people do. The legs should be perpendicular with the ground, held straight like pillars.

(4) In Jalsah and Qa'dah (the sitting positions), the feet should not be crossed. Some people cross the right foot on top of the left foot. This is in-

correct. Check a Salaat book for the correct position. The position differs according to the Math-habs.

(5) In Sajdah, the arms should be kept completely separated from the sides of the body. Some people adjoin the arms to the body while others place them flat on the ground. This is highly improper. This applies to males only. Females have to keep their arms together with their bodies, and flat on the ground.

(6) In Jalsah and Qa'dah the fingers should not hang over the knees nor placed halfway on the thighs. The tips of the fingers should just be in line with the knees, and be in the direction of the Qiblah. The fingers should also be held

lightly together, not outspread.

(7) During the Qiyaam (standing) position, the toes should point directly towards the Qiblah. Keeping the feet at angles, pointing in different directions, is improper.

(8) The feet should not be more than 10 centimetres apart. Apart from the hideously outstretched legs of the Salafis, even Muqallideen do not observe the proper gap allowed by the Sunnah.

(9) Many people have developed the habit of raising the feet off the ground during Sajdah. This is highly improper. The feet should be held firmly on the ground with the toes in the direction of the Qiblah.

(10) When making Salaam, some people look right into the

face of the musalli alongside. The eyes should be focussed on the shoulders during the two Salaams.

(11) A common error is dragging the hands on the ground when arising from Sajdah. This act is not permissible. When emerging from Sajdah, the hands should be lifted off from the ground, not dragged on the floor.

(12) When arising from Sajdah towards Qiyaam (Standing), the hands should not rest on the ground. The support of the ground should not be taken when getting up from Sajdah unless one happens to be weak due to age or illness.

#### QUESTION:

Polyphenol is used as a health additive and in the food industry. Please advise if the product is halaal. The product is derived from red wine. Below is a brief review of the product. "A typical wine consists of water, ethyl alcohol, tannins acids, Polyphenols, flavour compounds and colour if from red grapes. Polyphenols contribute the bitter taste of the wine and astringent mouth-feel of wine; characteristic aromas are related to wine maturation. The Red Wine Polyphenols concentrate is produced from Chilean red wines which are one of the most rich in flavonoids worldwide. It is produced as a powder. The alcohol, sugar and some other undesirable red wine components are removed during the process. This is specifically designed for pharmaceutical and nutraceutical use, to be capsuled alone or mixed with other health

## Polyphenol Alcohol

products like vitamins, and as health additive into food industry and beverage industry."

#### ANSWER:

Redwine Polyphenols concentrate.

According to the review it is mentioned: "The alcohol, sugar.... are removed during the process." After elimination of the alcohol, the product will be permissible since *Qalbul Maahiyat* is effected. If the alcohol element is eliminated from *khamr* as occurs during the process of vinegar manufacture, the latter product is halaal according to the Hanafi Math-hab, but not according to the Shaafi Math-hab. *Qalbul Maahiyat* according to the Shaafi Math-hab will not be a

*mutahhir* if the transformation is the effect of the addition of a substance even if such substance is *taahir*. Thus, if salt or any other *taahir* chemical is added to *khamr* to produce vinegar, the product is haraam for Shaafis.

With regard to polyphenol concentrate, it should be first ascertained at what stage is the alcohol eliminated. This is important in order to determine whether the end product – the food, medicine, etc. – is halaal or haraam. From the review it is not clear if the alcohol is eliminated after addition of the alcoholic concentrate or is the concentrate itself free of alcohol. It is essential that this fact be established. Usually the concentrates are heavily alco-

holic. For example the concentrates

added to water syrup to produce Fanta, Coke, etc., etc. – all soft drinks – could be even 80% alcohol. The alcohol content is extremely high.

If the concentrate itself is alcoholic and added to the product, then obviously the end product will be haraam even if the alcohol is eliminated subsequently during the process of making the end product. It is the same as adding a quantity of urine to the product, then after considerable boiling, etc. a chemical analysis shows that the urine has been eliminated. The very addition of the impure substance renders the product haraam.

Furthermore, we have to be more careful with this product in view of the fact that it is

made from *khamr* in whose *hurmat* of even a drop there is no *ikhtilaaf* (difference). Hence, it is essential to establish at which point the alcohol is eliminated and to which degree is it eliminated.

Another fact to remember is that despite the claim of removal of alcohol, it has been proven that traces of alcohol do remain, but due to the minute quantity it is overlooked and the deceptive claim of removal of the alcohol is made. The bulk may be removed. But removal is not necessarily total elimination. The same position applies to beers which are legally advertised 'alcohol-free'. In terms of the government's law, if the product contains a certain percentage of alcohol below the minimum mark, then it may be advertised 'alcohol free'.



# FAZAAIL-E-A'MAAL

**QUESTION:** Some people are alleging that there are baseless stories in the kitaab, *Fazaail-e-A'maal*, which harm the Aqeedah (Belief) of Muslims. A number of examples of allegedly baseless stories are given to back up the claim of baseless stories. The claimant alleges as follows: “Moulana Zakariyah mentions in *Fazaail-e-Hajj*, ‘Once one of the Abdaal met Khidr and inquired from him whether he had met anyone among the saints whom he considered higher in rank than himself. To this he replied, “yes, I have. I was present once in the Masjid in Medina, where I saw Hazrat Shaikh Abdur Razzak directing Hadeeth to his students. On one side was a young man sitting with his head bent on his knees. I went to him and addressed him thus, ‘do you not see the gathering listening to the words of Rasoolullah. Why do you not join them?’ Without lifting up head or turning in my direction the youth answered: “Over there you see those who listen to the Hadeeth from the mouth of Abdur-Razzak (the slave of the sustainer), while over here you see him who listens to Hadeeth directly from Ar-Razzak (Allah).” Khidr said to him, “If what you say is true then you should be able to tell me who I am?” He lifted up his head and said, ‘If my intuition does not fail

*me then you are Khidr.’ Hazrat Khidr said, “From that I realized that among the saints of Allah there are such who are so exalted in rank that I cannot recognize them.” The objector presented the following comment on this episode: “This Deviant Story Promotes that the false belief that someone can receive knowledge directly from Allah without the mediation of the Messenger (sallallahu alae wasallam) and to receive knowledge from Allah is something specific for the Messengers. This story make this so-called Abdaal equal to Prophet Moosa (alaihis-salam) and our Messenger Muhammad (sallaallahu alaihe wasallam) who spoke directly to Allah. (We have reproduced the allegation and comment of the jaahil Salafi verbatim together with the many errors –The Majlis)*

**ANSWER:** Hadhrat Maulana Zakariyya Saheb (rahmatullah alayh) was an outstanding Aalim and Wali. He spent his entire life teaching Hadith. He was not ignorant like these juhhaal Salafis who submit the Qur’aan and Hadith to their whimsical fancies and fabricate interpretations of their nafs. The kitaab, *Fazaail-e-A'maal* is a very beneficial kitaab. It is reliable.

The criticism of the deviant Salafis is spurious and devoid of substance. It is a sheer waste of time to respond to all the drivel they have gorged out.

We shall by way of sample just deal with one stupid criticism of the Salafis, which we have reproduced from the list of allegations you have sent. There is nothing in conflict with the Shariah in the episode of the Abdaal and Hadhrat Khidr (alayhis-salam). The *jaahil* Salafi presenting his objection and criticism states: “In this Deviant Story, the knowledge of the conditions of Paradise and Hell-Fire and the knowledge of future events is claimed for the so-called ‘man of Kashf’”

There is no such claim made in the story. *Kashf* and *Ilhaam* are realities. But the barren Salafis are spiritually blind, hence they are like the kuffaar atheists who deny the transcendental realities of the spiritual realms, and believe in only the existence of stone and rock because their brains are not only fossilized, but totally deranged by the touch of shaitaan. The story does not teach that the Wali has knowledge of the unseen. It is simply a case of Allah Ta’ala having revealed some aspects of the Unseen realm by way of *kashf/ilhaam*. The claim of *Wahi* has not been made.

*Kashf/Ilhaam* is a reality experienced by non-Ambiya.

In the authentic Hadith it is reported that Hadhrat Umar (radhiyallahu anhu) while delivering the Jumuah Khutbah in Madina, gained knowledge of the condition of the army thousands of miles away about to move into a trap/ambush, hence during the course of the Khutbah, to the surprise of the audience, he exclaimed: ‘O Saariyah! The mountain! The mountain!’ Now how did Hadhrat Umar (radhiyallahu anhu) gain this awareness when he was thousands of miles away: And, how did his voice reach Hadhrat

Saariyah (radhiyallahu anhu) instantaneously? When the army returned to Madinah, Hadhrat Umar (radhiyallahu anhu) was informed that his command was heard in the battlefield, and Hadhrat Saariyah (radhiyallahu anhu) ordered the army to change position and head for the protection of the mountain as commanded from Madinah by Hadhrat Umar (radhiyallahu anhu).

Shall it now be said that Allah’s Knowledge of the Unseen (Ghaib) has been conferred to Hadhrat Umar (radhiyallahu anhu), and all those who narrate this Hadith and belief in its correctness are believing in *baatil*?

A man who had cast lustful

glances at a woman came into the gathering of Hadhrat Uthmaan (radhiyallahu anhu). When Hadhrat Uthmaan (radhiyallahu anhu) looked at the man, he saw zina dripping from his eyes. In order not to embarrass the man, Hadhrat Uthmaan (radhiyallahu anhu) in general terms admonished people who commit zina of the eyes then come to his gathering. Did Hadhrat Uthmaan (radhiyallahu anhu) receive *Wahi* to know of the misdeed of the man? What was the medium for his awareness? How did he know?

There are countless thousands of episodes of the *kashf* and *ilhaam* of the Sahaabah and Auliya. But stupid, spiritually barren deviate Salafis are too blind to understand this reality. Stating the *kashf/ilhaam* of the pious, Rasulullah (sallallahu alayhi wasallam) said: “Beware of the *firaasat* of the Mu’min, for verily he looks with the Noor of Allah.”

Salafis are stupid just like the kuffaar materialists who deny the realities of the spiritual realm. Therefore, the best answer for them is to say as the Qur’aan Majeed commands:

“And when they (the Mu’mineen) hear *laghw* (nonsense), they say: ‘For us are our deeds and for you are your deeds. Salaam on you, we do not follow the *jaahileen*.’”

## THE SUNNAH STYLE OF THE KURTAH

**QUESTION -** What is the Sunnah style of the kurtah for a man? Which style has a greater resemblance with the Sunnah – the maxi-kurtah which the Arabs wear or the kurtah with side slits worn by the Ulama of India and Pakistan? There appears to be much controversy on this issue.

**ANSWER:** The unnecessary controversy in this regard is the *nafsaani* machination of such ‘learned’ men and their students whose primary concern is not the Sunnah. They are influenced by the Salafi Arabs who have adopted the long, maxi kurtah. Some of the maxi kurtahs worn by the present-day Arabs are even below the ankle.

There is no resemblance whatsoever between the current maxi Arab-style kurtah and the kurtah which Rasulullah (sallallahu alayhi wasallam) wore. The maxi kurtah which is on or below the ankles is *haraam*. The question of Sunnah simply cannot be directed towards it. It is also a clumsy garment in emulation of female dresses. It hampers

free movement. It thus is a garment which is unbecoming for a Muslim male.

The kurtah worn by the Ulama of India and Pakistan has a very close resemblance to the original Qamees (Kurtah) of Rasulullah (sallallahu alayhi wasallam) and the Sahaabah. Firstly, its length is the Sunnah length stated in the Hadith. According to the Hadith, the length of Rasulullah’s kurtah was midway between the knees and ankles. This attribute exists in the kurtah of our Akaabir Ulama.

As for the side slits – although we have not been able to find an explicit reference to it in the Hadith, the presumption that the Sunnah kurtah did have slits is based on two factors:

(1) The Akaabir Ulama and Auliya of India and Pakistan did not forge this style. They did not call a conference to decide on a kurtah style. They inherited it from the seniors above them who in turn inherited it from the seniors above, and so on until the Chain of inheritance links up with the

Sahaabah. From the life-style and ideology of our Akaabir Ulama, it is clear that there exists *Ta-aamul* (unbroken practice on which there is continuity from one generation to the other).

Our senior Ulama and Auliya were meticulous in their observance of inherited practices. Furthermore, they had a natural aversion for new and innovated practices. It should be remembered that the *Silsilah* of our Akaabireen who were all top-ranking Auliya who meticulously practised every detail of the Sunnah, is an unbroken Chain linking directly to the Sahaabah. There is no missing link anywhere in this golden *Silsilah*.

It has always been the practice to adopt the ways and styles of the senior Shaikh above. In this manner, the practices were transmitted and transferred from one generation to the next. For example, our Shaikh Hadhrat Maulana Masihullah (rahmatullah alayh) did not invent the kurtah which he used to wear. He simply wore the style which his Asaatizah and Mashaaikh

wore. His Shaikh, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), did not introduce the kurtah style we are wearing. He simply adopted the style of his seniors who in turn had adopted the style of their seniors, and so on until the Chain ends with the Sahaabah. Thus, it is safe to presume that the Masnoon kurtah did have side-slits.

(2) Everyone is well aware that the Sahaabah were the greatest Mujaahideen. They were expert horseman. Horse-riding was not a hobby or a part-time activity for them. It was a way of life. It is quite obvious that the clumsy, womanish maxi kurtah which extends below the ankles, as well as the Salafi maxi kurtah without slits but above the ankles and not in conformity with the Masnoon length, do not permit free and fast movement. Running, jumping and leaping with the womanish kurtah is most difficult. Unrestricted movement is hampered. The maxi kurtah is a most unbecoming garment for a horseman and a Mujaahid in the battlefield.

Giving *naseehat* to an army of the Sahaabah setting out to conquer the lands of the kuf-

faar and to settle there, Ameerul Mu’mineen, Hadhrat Umar (radhiyallahu anhu) stressed two acts: (a) Do not shy away from the sun. Sun-shine is our bath. Sun-bathing was a way of life for the Sahaabah. They were robust and courageous. Hadhrat Umar (radhiyallahu anhu) instructed them to beware of the luxury and comfort of the Ajam (non-Arabs). (b) Do not mount your horses like the Ajam. While non-Arabs would climb onto their horses, the Sahaabah would leap on to their horses. They would sprint and leap into the saddle. We are certain that this act is not possible with the maxi womanish kurtah which the flabby and obese Arabs of this age have adopted, and which some molvis in our circles are advocating. There is a *nafsaani* agenda for this advocacy.

It should now be clear that the kurtah of our Akaabir Ulama and Auliya has the greatest resemblance with the kurtah of Rasulullah (sallallahu alayhi wasallam), and perhaps it is identical. *Ta-aamul* of the Akaabireen is the strongest argument to bolster this claim.



**Q** It is all well to rip the institution (Albaraka Bank) apart, but your article does not provide the proper way as to how this financing should be done in Shariah terms and conditions. This has always been the vagueness of the Ulama in explaining in detail the process.

**A** You did not apply your mind before lodging your objection. Proclamation of the Truth and criticizing falsehood are not dependent on the provision of substitutes by the Ulama. Your emotional attitude has diverted your attention from the reality of our criticism of *Baatil* (falsehood). Assuming that in terms of the Shariah there is no substitute for the capitalist *riba* system of banking, or assuming that there is, but we lack the knowledge thereof, it does not follow that silence has to be maintained in the face of *baatil and haraam*. The absence of a substitute or our inability to provide an alternative does not behove any Muslim to embark on a process which is in conflict with the Shariah, nor does it behove the exponents and defenders of the Deen to retreat into a fortress of silence while the fire of *haraam* rages around them. The obligation of the Ulama is *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding virtue and prohibiting evil).

We are not capitalists nor financial entrepreneurs who are engaged in scheming and manufacturing financial prod-

# RIPPING ALBARAKAH BANK

ucts. Those who wish to pursue the *dunya* should present their schemes of trade and commerce to the Ulama for their verdicts. The Ulama will examine the schemes and pronounce on permissibility and impermissibility.

Your understanding leads to the conclusion that if a child is about to consume a bottle of colourful poison, the child should not be reprimanded nor the poison wrenched from his hand until a chocolate is provided, or the community should be allowed to consume swine flesh and carrion until such time that *halaal* mutton is available.

Secondly, Albaraka Bank and all the other so-called Islamic Banks although spiritually blind, are not so stupid as to be in the dark regarding their *haraam riba* products. They are fully aware of the filth which they conceal under the carpet. They have in particular established so-called 'shariah boards' staffed by hired 'scholars' with the express motive of fabricating licences for their *riba* products and for providing smoke-screens to hoodwink the unwary and the ignorant.

Thirdly, these banks are not interested in submitting to the Shariah. They intransigently insist on dealing the capitalist way and emulating the *riba* patterns of the conventional non-Muslim banks. They employ the very same systems

with some cosmetic changes under the guise of Islamic nomenclature. Thus they deceptively label their *riba* products 'musharaka', 'mudharaba', 'murabaha' and stupid 'shirkatul aqd' (diminishing *musharaka*) to pull wool over the eyes of Muslims.

Fourthly, our 'ripping apart' is directed at the *haraam riba* in which the bank indulges and which it refuses to abandon. What alternatives should we provide when the Bank is fully aware of the transactions of *Shirkat*, *Mudhaarabah*, *Muraabahah*, etc.? The bank has all the names and is aware of the reality of these transaction, but it is simply not interested in the Shariah. While it obscenely uses and misuses the Islamic terms, it (the Bank) wholly discards the nature and reality of these contracts. We are merely pointing out the *haraam* indulgence of the bank and asking it to overhaul its system. If it lacks the expertise to overhaul its *riba* system, it should consult with the Ulama who will explain the Shariah and suggest ways and means of operating the bank in compliance with the Shariah.

It is the obligation of the Muslim-owned bank which operates in violent conflict of the Shariah, to approach the Ulama with the sincere intention of streamlining its operations to conform with the Qur'aan and Sunnah. And, by the Ulama we mean the Ulama

who represent the Shariah, not the hired 'scholars' who represent the bank and who are under monetary constraint to fabricate fatwas of permissibility for marketing the *haraam riba* products of capitalism offered in cosmetic 'islamic' hues.

The Ulama will then explain the meaning of Shariah compliance. In today's parlance this term has become an expletive due to gross misapplication to licence *haraam riba* ventures. The Ulama will, Insha'Allah, indicate to an honest and sincere bank how they should transform their *riba* products so that the element of *riba* is totally eliminated. If there are areas in which implementation of the Shariah results in a conflict with the law of the land, there may be ways of circumvention and stratagems to overcome the legal obstacles. Should there be no device of circumvention for any specific *riba* product in order to streamline it with the Shariah, then such product will have to be incumbently thrown out of the window. Such conflicts are bound to occur.

This world is the arena for such conflict and trial. It is for this trial that Allah Ta'ala has despatched us for a temporary sojourn in this transitory abode of misery, trial and tribulation to enable us to purify and prepare ourselves for the Meeting of our Rabb in the Akhirah.

Life is all about conflict – the conflict between Haqq and

*Baatil* – vice and virtue. Conflict is a *Wajib* or a natural upheaval which every Mu'min will necessarily be confronted with here on earth. If any *riba* has been indelibly encrusted in a product and cannot be extricated and eliminated, the bank will have no option but to discard it. When a Mu'min has to choose between *halaal* and *haraam*, he has no alternative but to opt for *halaal*. If the choice is between *riba* and cutting grass or washing cars for a living, the Mu'min, even if he is a bank manager sitting in an air-conditioned office with a bloated belly, he has no option other than to cut grass and wash cars for the acquisition of his *Rizq*.

The Mu'mineen are not permitted to pursue their *rizq* by employing ways and means which indicate the path of *Jahannum*. Emulating the *kuffaar* capitalists will not increase one's *rizq* one cent. *Rizq*, Rasulullah (sallallahu alayhi wasallam) said is sealed, and the avaricious one who lusts for a fortune whether it be *halaal* or *haraam*, will be deprived. He will not gain one cent more than what has been decreed in his *Taqdeer*. If any claimant of Imaan fails to comprehend this eternal Truth, he should then examine his Imaan.

So Brother, the ripping has to continue unabated. It is a *Wajib* obligation which the Shariah imposes on us regardless of your presumption of our inability to present alternatives and substitutes.

**THE BROTHER WHO** has posed the aforementioned criticism has also accused the Ulama of 'vagueness in explaining detail'. This allegation itself is extremely vague and ambiguous. In fact, it is meaningless in substance as well in the context of the criticism. We fail to understand in which respect we or other Ulama have been 'vague' in criticizing Albarakah Bank or any other institution or practice.

The brother should state precisely which 'detail' he is referring to. The details of our

## ? "VAGUENESS of the ULAMA" ?

criticism of the Bank's *riba* products have been stated without ambiguity or 'vagueness'. In fact, the Bushra case has been explained in detail. Other similar Albaraka Bank fiascos will be explained in booklet form in such detail which will puzzle and tire the brother as well as others who have a flair for 'detail'.

It is also not known to the public at large that prior to 'ripping apart' the capitalist

*riba* banks run by Muslims and *halaalized* by hired 'scholars' who treacherously trade the Qur'aan and Sunnah for a miserable price, we as well as other Ulama organizations had entered into 'detailed' dialogue with these so-called 'islamic' banks. We have files upon files of correspondence with the bankrupt and defunct Jaame 'islamic' Bank, the 'islamic' Islamic Bank and Albaraka 'islamic' Bank. But, the operators of these banks are hard-

ened *riba* capitalists. They understand nothing but *riba* ventures, hence they intransigently and doggedly cling to *riba* structures which they portray as Islamic dealings. This they seek to accomplish by means of deceptive names, and by waving the 'halaal' certificates issued by their paid mercenary 'scholars'.

The brother should not expect us to reproduce volumes of correspondence for public consumption. There is no need,

at least at this stage, for such detail and elaboration. Nevertheless, the exposure of the *haraam* rot, the stench of which even Muslim laymen are now unable to tolerate, will continue, Insha'Allah, to prevent concerned Muslims from being entrapped in such a vulgar sin against whose perpetrators the Qur'aan Majeed announces the ultimatum of War of Allah and His Rasool (sallallahu alayhi wasallam). Our duty is but to deliver the Message. *Hidayat* is the prerogative of Allah Azza Wa Jal.

## A LESSON IN HUMILITY

Once when Hadhrat Khwaajah Ali Seerjaani (rahmatullah alayh) sat down to have his meal, he supplicated to Allah Ta'ala: 'O Allah! Send a guest to share the food with me.' Soon a dog appeared from the door of the Musajid which was close by. Hadhrat Seerjaani chased the dog away. The dog departed. Nearby from the grave of Hadhrat Shah Shuja' Kirmaani (rahmatullah alayh), a voice spoke and said: 'O Khwaajah! You had desired a guest to join you. Why have

you buffeted him?'

As he heard the reprimand, Khwaajah, taking the food with him, ran in the direction the dog went, but to his grief, he could not find the dog. He continued the search from lane to lane. Finally he set out towards the wilderness. After prolonged searching, he saw the dog sleeping in a corner. Khwaajah Saheb placed all the food in front of the dog. The dog opened its eyes but did not even look at the food. Fear and grief overcame Khwaajah Sa-

hib. He repented, reciting *Istighfaar*. He removed his turban from his head and said: 'I have repented.'

Suddenly the dog spoke in a human voice and said: "O Khwaajah! You have done well. You muster up courage to supplicate for a guest whereas you should supplicate for (spiritual) eyes. If it was not for the blessedness of Shah (i.e. Shah Shuja'), you would have seen what you ought to see. Was-salaam." So saying, the dog departed.

## SHAH SHUJA'S ADMONITION

**ADMONISHING** his *mureedein* (disciples), Hadhrat Shah Shuja' Kirmaani (rahmatullah alayh) said:

"Abandon the world, repent and shun the desires of the nafs (bestial capacity in man), then you shall attain the goal (of Divine Proximity). Abstain from lies, gossip and stealing. The sign of *Wara'* (Taqwa of a very high standard) is abstention from *Mushtabahaat*

(doubtful things). Perpetual grief is the sign of fear for Allah Ta'ala. The excellence of a man remains with him as long as he does not consider others to have lesser excellence than him. When he gains the notion of his superiority, his excellence is eliminated. If a man of *wilaayat* (i.e. a Saint) advertises his *wilaayat* (sainthood), it will be snatched away from him."



**A**T THE BEHEST of the U.S.A. and other non-Muslim powers, Saudi Arabia is in the process of treacherously betraying Islam with its plan to permit the construction of churches in Arabia. Rasulallah (sallallahu alayhi wasallam), during his final moments of this earthly sojourn, while on his death-bed, commanded the Sahaabah: “*Expel the Yahood and Nasaara from the Arabian Peninsula.*”

In stark violation of this

## SAUDIA ARABIA AND CHURCHES

Command of Allah Azza Wa Jal delivered by Rasulallah (sallallahu alayhi wasallam) to the Ummah in his final moments, Saudi Arabia has audaciously displayed its subservience of those who are conspiring the destruction of Islam.

In a truly Islamic state – and there are none in this era – while the Zimmis (non-Muslim citizens) are allowed

to practice their religion and retain their places of worship, they are not permitted to expand, propagate and construct new places of worship. Islam teaches that Truth and Salvation are inextricably interwoven with the Islamic concept of Imaan. All other religions are false and lead to Jahannum. Hence, the Shariah while tolerating non-Muslims,

does not tolerate the expansion of false ideologies and religions which lead mankind to everlasting damnation in Jahannum.

There is no ambiguity regarding the Shariah’s prohibition on this issue. The Shariah states:

“They (the Zimmis) will be prohibited from constructing churches in the lands of Mus-

lims. This (prohibition) is based on the statement of Rasulallah (sallallahu alayhi wasallam): ‘*There shall be no churches in Islam.....*’ The meaning of this is the prohibition of construction of churches in the lands of Muslims.” (Al-Mabsoot li Shamsuddin Sarakhsi)

The prohibition is not restricted to Saudi Arabia. It applies equally to all Muslim countries.

(Continued from page 1)

struction will undoubtedly continue regardless of any clamour of protest of Muslims. Rasulallah (sallallahu alayhi wasallam) had predicted these developments. We now observe the materialization of the prediction of Nabi-e-Kareem (sallallahu alayhi wasallam). The eminent Sahaabi, Hadhrat Abdullah Ibn Umar (radhiyallahu anhu), once asked some companions: “*What will be your condition when you (i.e. the Arabs)*

## SAUDI DESTRUCTION OF THE HARAMAIN

*demolish this Bait (the Ka’bah)? You will not leave a single stone (of the Ka’bah) on a stone.” They said (in astonishment): ‘And will we be on Islam (i.e. shall those people be Muslims)?’ Abdullah Ibn Umar (radhiyallahu anhu) said: “You will be on Islam.” A companion said: ‘What will follow then?’*

*Abdullah Ibn Umar (radhiyallahu anhu) said: ‘Then a more (physically) beautiful structure will be built. And, when you see Makkah being ripped apart, and you see (high-rise) buildings rising above the peaks of the (surrounding) hills, then know that the Command is overshadowing you.’*

(Al-Musannaf Li Ibn Abi Shai-bah)

The Ka’bah has already been demolished stone by stone. Every single stone of the Ka’bah was removed and dumped in the sea. The present Ka’bah is a purely Saudi constructed one.

The clarity of this Hadith leaves no doubt regarding the identity of the unfortunate

souls whose task it is to rip Makkah apart. The House of Saud has been delegated to rip Makkah and Madinah apart. We already see the high buildings obscuring the surrounding hills and dwarfing and concealing the sacred Ka’bah. Undoubtedly, this Hadith is most befitting the Saudis who have forever ruined and destroyed the spiritual and Deeni character of Makkah Muazzamah and Madinah Munawwarah, and the sacrilege is continuing unabated.

# A MINUTE OF SHIRK

**T**HE NNB JAMIAT (NO NAME BRAND JAMIAT) of Fordsburg, through its ugly mouthpiece, Radio Shaitaan, has called on Muslims to participate in a minute of shirk. This errant group of misguided molvis has plummeted into new depths of jahaalat with the advocacy of a minute of shirk. They have called on Muslims to observe one minute of silence in commemoration of some mythological ‘god’ of crime.

Firstly, observing a minute of silence for any event whatsoever is an act of the kuffaar. It is a futile act of drivel which is tantamount to shirk. Observing a minute of futile silence in kuffaar style is Tashabbuh Bil Kuffaar (emulation of the kuffaar). With regard to such emulation, Rasulallah (sallallahu alayhi wasallam) said: “Whoever imitates a nation is of them.”

This method of commemorating something or someone or a dead person or an idol, etc. has absolutely no relationship with Islam. It is a method of pure kufr and shirk. From whence did these misguided beings extract this futile practice? Its futility is accompanied by the grave crime of Tashabbuh. This aggravating factor renders this one minute silence haraam.

That such a practice of kufr drivel and futility emanating from the NNB Jamiat is understandable because the reverend

gentleman who happens to be the leader of this group had indulged in worse than the stupid act of observing silence for a minute. He had actually worshipped under a huge cross in a church in unison with non-Muslim priests.

The stupidity of the NNB Jamiat is indeed stupendous. They present themselves as Ulama, but their methodology is pure kufr, fisq and fujoor in almost all their activities. The claim is that there will be immense benefit for the populace by observing one minute of silence. It is envisaged by the NNB Jamiat that the one minute silence is a panacea for the horrendous crime culture gripping the country. This is the implication of their silly act. It is haraam for Muslims to indulge in silly and futile acts. But the NNB Jamiat believes that with its one minute of silence it has stumbled on the solution for the crime waves buffeting the country.

Islam teaches that the anarchy and mischief which engulfs people are the consequence of their own transgression and misdeeds. Stupidly and ludicrously observing a minute of silence will not transform the crime situation by one iota. In fact, it will invite more of Allah’s Wrath because of the indulgence in the futilities of the kuffaar. Such Tashabbuh is an invitation for Athaab. The Qur’aan Majeed referring to the crime and anarchy which bring mis-

ery to people, says:

“Corruption has appeared on the ocean and the land on account of that (evil) which the hands of people have perpetrated, so that Allah causes them to taste a portion of that which they have committed.”

Instead of admonishing Muslims and warning them of Allah’s Punishment, and exhorting them to turn to Allah Ta’ala in repentance and to practise deeds of virtue, the miscreant molvis of the NNB Jamiat offer absurd advice, and the motive for calling on Muslims to follow the kuffaar into the ‘lizard’s hole’ is nothing other than to curry favour with such kuffaar who dole out a few coins. The NNB Jamiat has just recently crawled on its four paws, licking the boots of the U.S.A. aggressors and murderers of the Ummah, to gain a pittance of a few rand. Its master, the U.S.A. using the NNB Jamiat as a propaganda tool, doled out a miserable cheque of R35,000. At the same time, it constrained the NNB Jamiat representative to literally dance and prance for the photographer to capture on film the acceptance of the pittance by a faasiq who disgraced the Beard which he dons.

The method which the Qur’aan and the Sunnah teach the Ummah to observe in times of calamity and anarchy is Inaabat ilallaah – to turn unto Allah Ta’ala with repentance and A’maal-e-Saaliha

(righteous deeds). Islam teaches Qunoot-e-Naazilah when calamity and fear strike the community. Islam teaches Dua, and for Dua there is a Masnoon method. But the evil organizers of the stand and sit stupid one minute observance in emulation of the kuffaar advise the public to innovate a new method of prayer in emulation of non-Muslims. The NNB Jamiat and its radio personnel and all those who support this kufr method of prayer should rather go to a church to discharge their kufr in imitation of their leader who had sat under the cross praying with the priests of the cross and the priests of idols.

This one minute shirki practice is a publicity gimmick for gaining some cheap acclaim. It is clear to all intelligent men that the NNB Jamiat is craving for publicity and acclaim, hence it is perennially searching for stunts to appease aliens. Every silly political statement issued by this errant group is motivated by the inordinate crave for acclaim. The NNB Jamiat is portraying itself in a very stupid and laughable form with all its stunts designed to attract the attention of the government and the U.S.A.

Plodding this stupid trail, the No Name Brand organization issues ludicrous pamphlets on public holidays. In its obsequious attitude the NNB Jamiat seeks to gain the favour of the political leaders by offering an ‘Islamic’ flavour for public

holidays such as Mother’s Day, Worker’s Day, Women’s Day, etc. The stupid flattery in its haraam pamphlets in the attempt to convey the idea that Islam condones these non-Muslim holidays, only reveals the mental corruption and silliness of these errant molvis who have lost the way of the Deen.

When the crime perpetrated by Fir’oun against Bani Israaeel exceeded all bounds of horror – slaughtering thousands of babies – and they complained about their misery, Nabi Musa (alayhis salaam) did not instruct them to commit stupidity, drivel and folly. He exhorted his people: “Seek aid from Allah and have Sabr, Verily the earth belongs to Allah, and the ultimate result of success is for the Muttaqeen.” (Qur’aan)

There is no room in Islam for the stupid methods and drivel of non-Muslims, such as standing and sitting stupidly observing a minute of silence, thereby bluffing oneself and others by imagining that a gallant act against crime has been accomplished. The NNB Jamiat has lost all credibility. It has long ceased to be a representative of Islam and of the Muslim community. It simply wallows in haraam, left, right and centre – haraam gushing from every aperture of its noxious body. May Allah Ta’ala save the Muslim community from this group of ulama-e-soo’ of the worst category.



# INTERPRETATION OF THE QUR'AAN - not permissible for even the Ulama

## "VERILY, THE ULAMA ARE THE HEIRS OF THE AMBIYA." (Hadith)

A MISCREANT MODERNIST who himself is unaware of his Imaani status, whether he is a *zindeeq*, *mulhid* or *munaafiq*, claims that modernists like him with some secular education and lawyers with LLB degrees and others of such ilk who have made a self-study of some books on Islam, or a study under *fussaaq* university professors have the right to interpret the Qur'aan and to bandy fatwas based on such corrupt and unqualified opinion of non-entities.

He further avers that the Ulama in South Africa have always claimed that it is only their right to interpret the Qur'aan and to deliver lectures in the Musaajid. The miscreant modernist and others of his brand are merely displaying their stark ignorance of issues pertaining to the Shariah. It was never claimed that it was the exclusive right of the Ulama to interpret the Qur'aan. The claim of the Ulama has always been that it is the right of *only* Rasulullah (sallallahu alayhi wasallam) to interpret the Qur'aan. The Deen of Islam is not the product of human interpretation of the Qur'aan. Islam is the perfected and finalized Code of Law revealed by Allah Azza Wa Jal.

The Ulama do not interpret the Qur'aan. The obligation of the Ulama is to defend the Shariah –to safeguard Islam from the attacks of marauders such as the modernist *zindeeqs* and *mulhids* who lack totally in the qualifications of Knowledge. Without possessing any qualifications they aspire to enter into the elevated domain of the Ulama.

### REVELATION

Islam is the product of *Wahi* (Divine Revelation). It is not the product of human interpretation, least of all the interpretation of modernist *fussaaq* and *zindeeqs* who lack adequate knowledge of even the basic *masaa-il* of Tahaarat and Salaat. Yet, their arrogance and ignorance constrain them to set up business as *mujtahids*. Their *ijtihaad* and interpretation are akin to the inferior plastic toys manufactured in China.

In rebuttal of the charge made by these modernist donkeys, Rasulullah (sallallahu alayhi wasallam) said: "Whoever, speaks about the Qur'aan with his opinion, should prepare his abode in the Fire." Hadhrat Umar Ibn Khattaab (radhiyallahu anhu)

describing these modernist asses of bloated self-opinion, said: "Verily, the people of opinion are the enemies of the Sunnah." To clinch this argument, the Qur'aan-e-Hakeem declares in rejection and condemnation of these modernist miscreants who distort and mutilate the Deen of Allah Azza Wa Jal:

"Why do you (O ignoramuses!) dispute in matters in which you lack knowledge?" (Aal-e-Imraan, ayat 66)

"Verily, many (are the miscreants) who mislead (others) without knowledge." (An-Nisaa', 119)

With their *compound jahaalat* the modernist *zindeeqs* endeavour to mislead *juhhaal* of their ilk.

"Who is a greater oppressor than the one who fabricates lies about Allah without knowledge." (An-Aaam, 144)

These unqualified modernist *mulhideen* are among the greatest 'oppressors'. They come within the full glare of this and other Qur'aanic strictures.

"Do not fabricate anything regarding which you have no knowledge. Verily, the ears, eyes and the heart, everyone of them will be subjected to questioning (by Allah Ta'ala)." (Bani Israaeel, 36)

"And among people there is such (a miscreant) who disputes about (the laws) of Allah without knowledge, and he follows every rebellious shaitaan." (Hajj, 3)

This appropriately describes the modernist *zindeeq* who seeks to set himself up as an authority of the Shariah despite his lack of qualifications.

"In fact, the transgressors follow their base desires without knowledge. Who then can guide one whom Allah has misled?" (Ar-Rum, 29)

Modernist miscreants who speak without Shar'i qualifications are transgressors who voice nothing but their silly opinions – products of their *jahaalat*.

"And, among the people are those who dispute about (the laws of) Allah without knowledge, without guidance and without a glittering kitaab." (Luqmaan, 20)

All modernist *zindeeqs* suffer from this malady stated in this ayat. Their arrogance and pride do not allow them to submit to those who have the requisite Ilm to speak on matters of the Deen.

"And they do not have knowledge in this regard. They merely conjecture." (Al-Jaathiyah, 24)

"Only the unbelievers dis-

pute in the aayaat of Allah. Therefore, do not let their strutting in the cities deceive you." (Al-Mu'min, 4)

*Zindeeq* is a class among the *kuffaar*. Modernist *zindeeqs* who subject the Qur'aan to their whimsical opinions and forge interpretations of their nafs display their kufr.

"Those who dispute in the verses of Allah without proof (qualified Ilm of the Deen), (indeed their crime) is a great sin by Allah and by those who Believe. In this way does Allah seal the heart of every arrogant oppressor." (Al-Mu'min, 35)

"Verily, those who dispute in the aayaat of Allah without any proof (Knowledge) having come to them, verily, in their hearts is a (lust for) greatness which they will not attain.

(Al-Mu'min, 56)

The unqualified modernists who dispute and deny the Shariah of Allah Ta'ala and who attempt to wrought changes in this Deen qualify themselves for Divine Wrath. Rejecting their disputation and interpretation of the Qur'aan, Allah Ta'ala says: "Those who dispute about Allah after acceptance of Him (of His Deen), their disputation is baseless by their Rabb, and on them is Wrath (of Allah), and for them is a severe punishment."

(As-Shura, 16)

### THE ULAMA ARE SPECIAL

The 'Ulama' are not a special class in society in terms of lineage, race, or any other worldly and artificial factor. The speciality of the Ulama has never been posited on any such grounds. But, indeed the Qur'aan and the Ahaadith do allocate a special – an extremely elevated – pedestal to the Ulama. Among the Qur'aanic verses declaring the elevation of the Ulama, is ayat 11 of Surah Mujaadalah: "Allah elevates the Believers among you, and those who have been granted Ilm by many ranks."

This ayat is explicit in declaring the superiority of the Ulama. By virtue of the Knowledge of the Qur'aan and Sunnah, they occupy a lofty pedestal, loftier than the rank of even the pious ordinary Mu'mineen. Hence, Rasulullah (sallallahu alayhi wasallam) said: "Verily, the Ulama are the Heirs of the Ambiya". Numerous Ahaadith testify to the superiority of the Ulama. While the modernist *zindeeq* tries to deny this superiority, nothing will be able to dislodge the Ulama-e-Haqq from the pedestal of elevation divinely bestowed to them. They

are the Officers of Allah Azza Wa Jal here on earth. They are the Defenders of His Law and they are the Representatives of His Nabi.

This lofty pedestal is not for every molvi, least of all for the LLB asses who are awarded a mantle of 'qualification by a bunch of donkeys. A man does not become a qualified Aalim by virtue of his MA and LLB secular qualifications. University donkeys (professors) cannot appoint Ulama. Speaking on this subject, Hakimul Ummat Hadhrat Maulana Ashraf Ali Tha'anvi (rahmatullah alayh) said: "The affirmation of a few donkeys does not elevate a man to the status of Hadhrat Isaa (alayhis salaam)."

### GOLDEN CHAIN

Nowadays, we find cranks with LLB qualifications aspiring to be mujtahids. They labour under the colossal misconception of their LLB scrap degrees and their secular law professions elevating them to the lofty pedestal occupied by the Ulama. We reiterate that the Ulama are not a racial class nor is their hallowed status the effect of lineage nor of wealth nor of any other worldly factor. In the early epoch of Islam, emancipated slaves were among the great Mujtahideen and Spiritual Masters of the Ummah. What promoted them to such a lofty pedestal? It was their qualification. They acquired the Ilm of the Deen which the Sahaabah had imparted. They acquired Ilm of the Deen authoritatively from expert Ulama who were linked to a Golden Chain of Asaatizah linking up with Rasulullah (sallallahu alayhi wasallam). There is no missing link in this Chain which binds the qualified Ulama to Rasulullah (sallallahu alayhi wasallam).

An Aalim of the Deen is one who acquires his Ilm from Asaatizah who are *all*, without any exception, links in the Golden *Sanad* which emanated from the noble and blessed Breast of Rasulullah (sallallahu alayhi wasallam). An Aalim is not one who sits at the feet of *kuffaar* professors wallowing in physical and spiritual *janaabat*, nor does he acquire damaged knowledge from *fussaaq* and *fujjaar* Muslim professors in a spiritually and morally filthy university in an environment of *fisq* and *fujjoor*.

There is no barrier for any Muslim to become an Aalim and become an Ambassador of the Rasool (sallallahu alayhi wasallam). Any person from whichever wrung of society he may be, be he a scavenger,

may aspire to enter into the domain of the Ulama. The Ilm of the Deen is not the capital of any special class of persons. This is where the stupid modernist seek to mislead ignoramuses. He and others of his ilk are usually at pains in the attempt to create the picture of the Ulama positing themselves as a special racial class. This is furthest from the truth. Even the modernist *zindeeq* may join the ranks of the Ulama. He only has to abandon his *Irtidaad*, renew his Imaan and pursue the Knowledge of the Deen from authorities of the Shariah whose *Sanad* is authoritative. Then the qualifications of Ilm will be conferred on him as well. But, a book study, a self-study, a study under men of kufr, *fisq* and *fujjoor* will never elevate him to the pedestal which Allah Ta'ala has conferred to the Ulama-e-Haqq.

### A DONKEY

As long as a man does not possess qualified Ilm of the Deen, he remains a donkey who cannot become an Aalim by being invested with 'authority' by a group of other asses. A donkey appointed by asses remains a donkey. He does not become a qualified Aalim. Commenting on the trend of asses appointing donkeys, Hakimul Ummat Hadhrat Maulana Ashraf Ali Tha'anvi (rahmatullah alayh) said: "Nowadays, every person considers himself to be an Aalim and a Mujtahid. But when he is confronted by a Muhaqqiq then he discovers that his 'knowledge' is pure *jahl* (ignorance). Only if a Muhaqqiq affirms your knowledge, then regard it to be correct otherwise it is nothing but *jahl*. .... Even among the Ulama, everyone is not a Muhaqqiq. A very few among them are (in the class of) Muhaqqiqeen. The majority possesses only book knowledge. Their knowledge is restricted to translating the Arabic.

Nowadays the situation has deteriorated so much that one who studies *Meezaan* (i.e. the ABC of Arabic grammar) is regarded as a molvi, and the one who has completed *darsiyaat* (the academic course) is portrayed as if he is a registered molvi. Ilm (i.e. qualified Ilm of the Deen) is not restricted to this (i.e. to mere textual knowledge). Beyond this there is another Ilm by means of which one becomes a qualified Muhaqqiq. By this Ilm he acquires the aptitude of Ilm."

The modernist miscreant who excels in heresay and kufr, and those who seek to pass off their scrap LLB degrees as qualification for *Ijtihaad* should understand that

(Continued on page 12)



Continued from Vol. 18 No. 2

ON THE DESPERATE instructions of her distraught mother, Hadhrat Musa's sister walked along the banks of the River Nile to ascertain the fate of the casket containing the baby Musa (alayhis salaam), which had been assigned to the water of the river. Mentioning this episode, the Qur'aan Majeed says: "And she (the mother of Musa) said to his sister: 'Follow it (the casket). Thus (she went) and observed it from a distance whilst they (the people) did not know (that she was the sister of Musa).'"

She had observed from a safe distance the enactment of the entire episode of the retrieval of Hadhrat Musa (alayhis salaam) from the river. She hastened home to report to her mother. The safety of the baby brought considerable peace to the distressed and grieving mother of Nabi Musa (alayhis salaam).

Meanwhile a search for wet nurses to suckle the baby was initiated at the palace of Fir'oun. Women in droves applied for this honourable duty, but the infant refused to be suckled. Referring to this Scheme of Allah Ta'ala, the Qur'aan Majeed states: "We had prohibited for him (the infant) (the milk) of all the wet nurses (hence the baby refused to drink from anyone of them)."

Refusing to be suckled, the baby began sucking his own thumb. Eight days passed without this wonderful baby destined to be among the *Ulul Azam* (the greatest) Ambiya, drinking a drop of milk. The baby's sister would appear fre-

quently and discreetly make enquiries about his condition. Finally she mustered up courage, and despite her fear, she presented herself at the palace of Fir'oun and in the words of the Qur'aan Majeed said: "She said (to the people of Fir'oun): 'Should I inform you of a home whose inmates will take well care of him and treat him with love and affection?'"

On hearing the proposal made by the baby's sister, Haamaan, Fir'oun's prime minister, in a state of shock jumped up from his chair and announced: "Arrest this girl! She appears to be aware of the house where this baby was born. Undoubtedly, this is the boy who will be the cause for the demise and destruction of Fir'oun and his land."

Allah Ta'ala fortified the heart of Musa's sister. Maintaining her composure, she said: "I am merely offering good advice out of sympathy for Fir'oun for the sustainment of his son. I don't know who you are nor who the baby is." The hearts of men are in the control of Allah Azza Wa Jal. On observing the firmness of the girl, Fir'oun spoke and said to Haamaan: "She spoke out of goodwill for me. She has no relationship with the baby." This enemy of Allah and enemy of Hadhrat Musa (alayhis salaam) spoke up in defense of Musa's sister although hundreds of babies were still being slaughtered in the insane scheme to destroy the one whom the astrologers had predicted would be the cause of Fir'oun's demise.

Turning to the baby's sister, Fir'oun said: "O girl, go and bring the lady who will care

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

for the baby with affection and love." Musa's sister was sent off with honour in a royal coach to bring her mother. On reaching home, she hastily explained the position. Thus, with honour, Hadhrat Musa's mother was transported to the palace of Fir'oun. When she was ushered into the presence of Fir'oun, the baby was being lovingly fondled in the lap of Fir'oun. Hadhrat Musa's mother appeared in the presence of Fir'oun with her face covered.

Fir'oun handed the baby to his wife Aasiyah (rahmatullah alayh) to pass him on to Hadhrat Musa's mother. The baby immediately began to drink from his mother. Fir'oun was flabbergasted. He thought: "The baby had not drunk a drop of milk for the past eight days. He had refused to be suckled by innumerable wet nurses. What could be the reason for his immediate attraction to this woman?" He then interrogated Musa's mother. "Woman who are you? Are you perhaps not his mother?" The pious and intelligent lady spoke with courage and said: "I am a pure and chaste woman who is fragrant with perfume. My milk is extremely wholesome and sweet. This is why your son has taken to my milk. This phenomenon is not restricted to your infant son. Bring any baby to me and he/she will react in the same way."

Convinced by the reply,

Fir'oun said: "Good, take the baby to your home and tend to him affectionately. I shall compensate you handsomely. Once a week bring him to my palace so that I and Aasiyah may cool our eyes." With profound gratitude in her heart for Allah Ta'ala and with delight, she was returned home with her baby, Musa (alayhis salaam). Thus, Allah Ta'ala fulfilled His promise which the Qur'aan mentions in the following aayat: "Then We returned you to your mother so that her eyes be cooled and that she does not grieve."

One day when Hadhrat Musa (alayhis salaam) was three years of age, he was sitting on the lap of Fir'oun. Suddenly, the child grabbed the beard of Fir'oun and powerfully tugged it. A few hairs were uprooted. With his free hand, Musa very forcefully slapped Fir'oun. Fir'oun was now overwhelmed with wrath. He issued an order for the immediate slaying of Musa (alayhis salaam). Hadhrat Aasiyah (rahmatullah alayh) who happened to be present, pleaded that the child was merely displaying childish boisterousness, and that his action was not motivated by any malice.

It was the practice of Fir'oun to adorn his beard with expensive pearls which glimmered. Aasiyah said: 'O Fir'oun! The child was attracted by the glimmer of the pearls, hence he acted in this

manner. Do you not know that burning embers and pearls are the same to a little child?" Fir'oun said: 'Well, we shall soon see.' He ordered a tray with burning embers and a tray of pearls and diamonds to be brought to him. Both trays were placed in front of the boy, Musa (alayhis salaam). As Hadhrat Musa (alayhis salaam) stretched his hand towards the tray of pearls, Hadhrat Jibraeel (alayhis salaam) in invisible form, appeared and diverted his hand to the tray of burning embers. Musa (alayhis salaam) took a burning ember and placed it into his mouth. The ember burnt his tongue and this was the cause of the life-long stutter with which Hadhrat Musa (alayhis salaam) spoke. His hand too suffered burns. Allah Ta'ala later transformed this hand into what is known *Yad-e-Baidha* (the glittering hand) which was one of the *Mu'jizaat* (Miracles) which was bestowed to Hadhrat Musa (alayhis salaam).

Observing this episode, Fir'oun was not only satisfied and convinced with the argument of Aasiyah (rahmatullah alayh), but his affection for Hadhrat Musa (alayhis salaam) increased. He lifted Musa on to his lap and displayed profound affection for him. He spared no effort in the endeavour to treat and cure the injuries of Musa (alayhis salaam).

(To be continued,  
Insha'Allah)

(Continued from Vol.18 No.4)

THAT AlBarakah Bank had granted Bushra an outright loan (*Qardh*), in that there is no doubt. The reality and nature of the deal, and the explicit references to the loan in the Bank's contract with Bushra loudly testify to the *riba*-loan agreement. The very heading of clause 1 in the agreement reads: **LOAN AND ADVANCES**. 1.2 of this clause states: "The client hereby authorises and empowers the Bank to pay the amount referred to in sub-clause 1.1. directly to the Vendor or his nominee or agent and the conveyance/s concerned respectively."

AlBarakah was supposed to be 59% co-owner of the property being purchased. Direct payment to the vendor (i.e. Mr. Howard the seller of the property) is an axiomatic truth requiring no authorization from Bushra. The property was supposedly to be jointly purchased with the Bank being the major partner. What authorization did it require to make payment

## -- COMPOUND INTEREST -- ALBARAKA BANK'S RIBA FIASCO

'directly to the Vendor'? Is it not a logical fact to pay the price to the seller?

The reason for the authorization required from Bushra is that the money advanced by the Bank was a loan, and a loan to a party has to be passed on to the party concerned. It cannot be paid to a third party without authorization of the one who seeks the loan and who will be solely liable for its repayment. The reference is to the R1 760 000 cash loan which Bushra acquired from the Bank to purchase the property.

Clause 1.4 of the agreement states: *The amount referred to in sub-clause 1.1. will herein-after be referred to as "the LOAN"* (The emphasis is the Bank's). The clarity and the emphasis which the Bank itself placed on the amount which it advanced to Bushra adds further substantiation to the fact

that it was a pure loan—an interest-nearing loan, hence despite the ploy of the 'musharaka' scheme, the Bank had no alternative of labelling the amount "the LOAN". Little did the Bank foresee this issue being exposed to the public. Thus, it had no qualms about calling a spade a spade in its agreement. It understood Bushra's desperation for finance. It therefore had total reliance on Bushra, believing that the lid would never be blown off its *haraam* interest-dealings.

Clause No.2 reads: "**REPAYMENT OF THE LOAN** The capital amount of the LOAN shall be repaid in **ONE HUNDRED AND TWENTY (120)** monthly instalments.

2.2. The first instalment shall be payable **THIRTY** (30) days from the Commencement Date and the subsequent instalments on the corresponding day of

each and every successive and consecutive calendar month."

When a property is purchased in partnership by two persons, the question of 'repayment of loan' does not develop if the amount tendered (R1 760 000 in this case) is supposed to be the share (59% in this case) of the purchase price of one partner (the Bank in this case). The issue of payment (not repayment) by one partner to the other will occur only if the one partner (the Bank in this case) sold its share to its partner (Bushra in this case). But there was no sale between the Bank and Bushra. While the Bank insists on repayment of the interest-bearing loan it doggedly clings to the baseless notion of it being a partner in the property, as the major shareholder.

At this juncture, it is necessary to reiterate clause 1.1. of the deceptive and baseless

'musharaka' agreement, to refresh the memories of readers for a better understanding of the bizarre 'musharaka' stratagem drafted to hoodwink Muslims and to pull wool over their eyes to ensure that they do not gain a glimpse of the *rijs* (filth) of *riba* which constitutes the backbone of this transaction between the Bank and Bushra. Clause 1.1. of the musharaka document which is a weird presentation of skulduggery, reads: "The Bank shall lend to the Client and the Client will borrow from the Bank the sum of **ONE MILLION SEVEN HUNDRED AND SIXTY THOUSAND RAND (R1 760 000)** to enable the Client to pay for and discharge the purchase price of the Property and obtain the registration of the transfer of the Property into the Client's name." (Emphasis is the Bank's)

The Bank categorically affirms in the agreement that the amount advanced to Bushra was a LOAN to pay the pur-

(Continued on page 12)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

A. It is not permissible to sell or give evil and haraam to even non-Muslims. Just as haraam meat may not be given to even a dog, so too may haraam television not be sold

or given to a non-Muslim. A Muslim is supposed to be a beacon of virtue from which radiates only light and virtue, not darkness and vice. Furthermore, a Muslim is supposed to be a *Muballigh* (Deliverer of the

Deen), not a spreader of vice and immorality. When it is haraam to give physical poison to a non-Muslim, how can it ever be permissible to give him a worse and more lethal poison, namely, spiritual poi-

son? The only option you have for the television is to smash it into bits and dump it. May Allah Ta'ala grant you istiqamat (firmness) on your resolve.

**T**O PROVE THE poisonous effects and harms of vaccines a challenge was made to pharmaceutical company CEOs worldwide and to U.S. medical doctors who routinely administer vaccinations to children.

"Jock Doubleday, president of the California non-profit corporation, *Natural Woman, Natural Man, Inc.*, hereby offers \$20,000 (U.S.) to the first medical doctor or pharmaceutical company CEO who pub-

## VACCINE CHALLENGE!

licly drinks a mixture of standard vaccine additive ingredients in the same amount as a six-year-old child is recommended to receive under the year 2000 guidelines of the U.S. Centers for Disease Control and Prevention.

The mixture will not contain viruses or bacteria dead or alive, but will contain standard vaccine additive ingredients in their usual forms and propor-

tions. The mixture will include, but will not be limited to thimerosal (a mercury derivative), ethylene glycol (antifreeze), phenol (a disinfectant dye), benzethonium chloride (a disinfectant), formaldehyde (a preservative and disinfectant), and aluminium.

The mixture will be prepared by Jock Doubleday, three medical professionals that he names, and three medi-

cal professionals that the participant names. The mixture will be body weight calibrated.

This offer, dated January 29, 2001, has no expiration date unless superseded by a similar offer of higher remuneration."

Despite the vociferous claims regarding the benefits and safety of vaccination, no doctor and no pharmaceutical company took up the challenge

to drink only an amount of vaccine which is routinely administered to children. Their silence and abstention from accepting the challenge are glaring testification for the dangerous corruption and massive fraud which the western medical establishment is guilty of in the immunization scam which is a multi-billion dollar industry under the control of the Mafia politburo of America.

## PAKISTAN: POISONOUS MANGOES

**A** POISONOUS CHEMICAL, calcium carbide, is used extensively to ripen mangoes in Pakistan. Calcium carbide is a ripening agent which is banned in many countries, even in India. This chemical has carcinogenic properties and is used in gas welding for steel products.

It causes burning to the skin and a variety of health problems. Research has established that calcium carbide is extremely hazardous because it contains traces of arsenic and phosphorus. It

can affect the neurological system by inducing prolonged hypoxia. It can cause headaches, dizziness, mood disturbances, sleepiness, mental confusion, memory loss, cerebral oedema and seizures. Studies have shown that calcium carbide ripening agent could produce fatal results, and excessive consumption of carbide-laced fruit can cause intoxication.

Dr. S. Hashmi, General Secretary of the Pakistan Medical Association, said: "Regular intakes

of the chemical may cause irritation of the digestive system, diarrhoea, jaundice, and liver failure. Free radicals from carbide play a major role in the ageing process as well as in the onset of cancer, heart disease, stroke, arthritis and perhaps allergies."

Visitors to Pakistan should abstain from consuming mangoes. The same applies to those who go for Hajj and Umrah. Pakistani mangoes are imported on a large scale into Saudi Arabia and other Arab states.

## MOST FEARSOME

**RASULULLAH** (sallallahu alayhi wasallam) said:

- \* "The most fearsome thing which I fear for you is women when they adorn themselves with gold, wear the fine garments of Syria and pursue the rich."
- \* "I have not left after me a fitnah for my Ummah greater upon men than women."



## IBAADAT AND HIJRAT

Rasulullah (sallallahu alayhi wasallam) said: "Ibaadat (worship) during the times of fitnah (strife / anarchy / mischief) is like Hijrat (migration) towards me."

In these times of anarchy and immorality, the safest sanctuary is within the home and the best activity is ibaadat.

## ALBARAKA BANK'S RIBA FIASCO

(Continued from page 11)

chase price of the property and to take transfer into the 'Client's name'. Since the money to Bushra was a loan, by what stretch of Islamic logic and on the basis of which principle or decree of the Shariah does the moneylender become a partner in the purchased asset? (To be continued, Insha'Allah)

**RAJAB 1429  
JULY 2008**

**ZAKAAT NISAAB R3,150  
MEHR-E-FATIMI R9,050**

## SALAAT - A MAJOR ERROR

**S**OME PEOPLE ARRIVING late at the Musjid and finding the Imaam in Ruku', recite Takbeer and join the Imaam in Ruku' without adopting the Qiyaam (standing) position. They fall into the Saff, recite Takbeer and link up with the Imaam in Ruku'. Then they believe that

they have obtained the raka't. This is a major error. If the musalli joins the Imaam in Ruku' without having stood for the duration of at least one Tasbeeh (Subhaanallaah), then the raka't is lost. The incumbent position for Takbeer Tahrimah is Qiyaam.

## INTERPRETATION OF THE QUR'AAN -

(Continued from page 10)

they remain donkeys, and donkeys cannot become Ulama notwithstanding their braying. About their braying, the Qur'aan Majeed says: "Verily among the worse of sounds is the braying of an ass." So, understand well, Mr. Unqualified Modernist! You remain an ass which cannot aspire for the lofty pedestal which Allah Ta'ala has conferred to the Ulama, and if all the university donkeys unite in the attempt to jack you onto the stage of the Ulama, you will remain where donkeys dwell. Donkeys cannot propel an ass to the pedestal of Isaa (alayhis salaam), and as long as you remain a donkey, you have no right to speak in any Musjid. If you do, you are a fraud! Was-salaam

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"Verily, when people do not change (i.e. do not prevent) evil which they see, Allah will soon overtake them with His punishment." (Hadith)

## THE KUFR OF THE INTERFAITH EXERCISES

THE MADRID INTERFAITH publicity stunt organized by the Saudi Arabian king is a conspicuous manifestation of the obsequiousness which Muslims have acquired from their western political masters. This Saudi stunt is a further materialization of Rasulullah's prediction pertaining to total and abject Muslim emulation of the kuffaar. The disease of obsequious emulation has reached the kufr level where fundamental *Aqaaid* (Beliefs) which separate Islam from all religions and concepts of *Baatil* are compromised and merged into the clear-cut doctrines of the interfaith movement with its cardinal articles of faith being (1) No religion is the absolute truth, and (2) All religions have equal legitimacy.

Both these doctrines of kufr are in violent and diametric conflict with the Islamic belief and concept of *Tauheed*. The Saudis who had at one stage believed themselves to have held the monopoly of *Tauheed* – all other Math-habs being Shirk – are today licking the boots of the polytheists in pursuance of political ambitions and goals. Saudi Arabia has transformed itself into an American protectorate and instead of having reliance on Allah Azza Wa Jal for its protection against Iran who has unholy designs and sights fixed on the Haramain Shareefain, it (Saudi Arabia) is prepared to compromise

Islam to retain its American patronage. It will come as no surprise if it transpires that the manipulating force behind the Madrid kufr interfaith conference is the hand of Mr. Bush & Co. who have spanned the Saudi king into their cart of obedience and submission.

The political undercurrent of the interfaith gimmick spearheaded by the Saudi king is not hidden from intelligent beings. The purported aim of the interfaith 'dialogue' is ostensibly to foster 'mutual respect between the followers of the three main religions', and to "foster better understanding between the West and Muslim countries". This presupposes the existence of hostility and conflict between the West and the Muslim countries. Now if the honest purpose of the 'interfaith dialogue' is to foster an atmosphere of 'harmony and tolerance', the prior requisite is to delineate the areas of conflict and hostility, and the causes underlying the conflict and hostility.

If the regions of the globe are examined from this perspective, we find conflict and hostility directed against the U.S.A. in particular, in Iraq, Afghanistan, Palestine, Somalia, and in a few pockets in some other countries. The common denominator is that the target of Muslim hostility is the U.S.A. while in Palestine it is exclusively directed against Israel. In Chechniya

the hostility is against the Russians. Even a superficial scrutiny shows that the cause of anti-American hostility is not due to the alleged religious intolerance of Muslims, be they the Taliban, the so-called Al-Qaaidah, the Somalis or the Palestinians.

The Taliban are not engaging in any hostility towards India or the small Sikh community living to this day in Afghanistan. In Saddam's Iraq there never existed any sectarian conflagration as currently prevails, and today the Shia-Sunni hostility ignited by the American invaders is not a case of religious intemperance towards the West on account of its Christian religion. In Afghanistan the Taliban-Northern Alliance conflict is not a façade of anti-Western hostility on the basis of Christianity. It is not a conflict between Islam and Christianity. In Palestine the conflict is not a religious one based on Islam and Judaism.

Wherever there is conflict and hostility between Muslims and the U.S.A. it is not the consequence of religious intolerance of the Muslim fighters. In every case without exception, the conflict and hostility are the direct products of American imperialistic designs. The U.S.A. with its coalition of nations have invaded the lands of Muslims. The cause of the conflict and hostility is Muslim oil, mineral and other natural wealth. The cause is American greed and its inordinate craving to suck the natural resources of the Muslim lands. The fight is not about religion. The conflagration has been spawned by the American invasions of the lands of Muslims. The resultant Muslim hostility against the U.S.A. is not the effect of America's belief in Christianity. The hostility has been bred by the brutality and acts of genocide which America and its allies have and are perpetrating in the

lands of Islam.

As long as the underlying causes of the conflict and hostility are not addressed, there will be no peace and America will not be able to impose its imperial hegemonistic designs regardless of the mass slaughter of Muslims and its numerous war crimes committed against the people of Islam. Throughout history, and in all the lands of Islam, Muslims have always coexisted in harmony and with tolerance, with Christians, Jews, Hindus, Fire-Worshippers and people of other persuasions. Non-Muslims were never persecuted by Muslims on the basis of their false religions which Islam abhors. Despite the inherent abhorrence which Muslims have for kufr, they had acquitted themselves with remarkable tolerance towards people of other religions.

Anyone who cares to reflect a bit will understand that the fight in Iraq, Afghanistan, Palestine and Somalia is not hostility directed against Christians or Jews. The fight is a defensive war against cruel invaders and aggressors. In regions where Muslims endeavour to implement the Shariah, the imposition is by Muslims on Muslims. Such imposition on Muslims by Muslims does not create hostility for Christians and members of other faiths. Thus, the imposition of the Shariah by the Taliban has no truck with America or the American people or their religion. Such imposition does not yield hostility for Christians and Jews.

Let us revert to the interfaith publicity circus of the Saudi king. Graced by a crowd of truckling cuckolds, the interfaith conference is a pure sham. The futility of the silly talk-shop is conspicuous to all men of sense. Commenting on the Madrid charade, the Israeli Foreign Ministry spokesman said: "If they really wanted to make

this significant, they should have invited real Israeli rabbis." What the Saudi king had initiated makes no sense, but what the Israeli said makes sense. By the same token it should be observed that any genuine desire for finding a solution to the hostility would have constrained the organizers to initiate dialogue with the antagonists – with the Taliban, the Iraqi fighters, Hamas, the Somali fighters, etc.

Cessation of hostilities can become a reality only if there is dialogue with antagonists and a genuine desire to address the causes of the hostility which are most certainly not religious intolerance or Muslim hatred for Christians or Jews. The interfaith 'dialogue' was an indoor frivolity confined to the cuckolds of the same feather. Of what purpose is a dialogue of bedfellows? All the participants are of the same pro-U.S. persuasion. None of the participants is a propounder of hostility. Now when all the players in this pantomime are of identical ilk, the call for tolerance and harmony is a lot of hot air. A hundred similar conferences will not change the situation on the ground in any way whatsoever. Endurance of the causes of hostility – the continued American acts of brutality and genocide, and the rape and plunder of the Muslim lands by the U.S.A. – will sustain the conflict and hostility.

There is consensus of all the obsequious participants of the interfaith dialogue exercises that groups such as the Taliban, Hamas, Iraqi Mujahideen, etc. are the "perpetrators of intolerance" and react with 'hostility' towards Christians and Jews. Should there be any truth in this claim, how will the interfaith dialogue between King Abdullah and some others of his persuasion solve the 'intolerance' and 'hostility' of these groups when the latter is not even engaged in dialogue in any forum? And,

(Continued on page 12)

### DISGRACE OF EMULATION

Rasulullah (sallallahu alayhi wasallam) said:

"Most assuredly, you will follow the ways of those before you inch by inch, cubit by cubit so much so that if they enter into a lizard's hole, you too will certainly enter it."

The Sahaabah asked:

"O Rasulallah! (Do you mean) the Yahood and the Nasaaraa?" Rasulallah (sallallahu alayhi wasallam)

said: "Who else?"

*Tashabbuh bil kuffaar* (emulation of the ways and mannerisms of the kuffaar) is among the major sins. The *Tashabbuh* in the aforementioned Hadith has diffused every strata of Muslim society. The most lamentable facet of this *Tashabbuh* into the 'lizard's hole' is its adoption by most of the ulama of this era.



# Questions and Answers

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**Q. Zaid owns a building in Makkah Muazzamah. He is offering the building for rental to a Saudi Haj agent (Bakr) for 6 million riyals for the year. Bakr is seeking a 25% partner to invest 1.5 million riyals. Amar is keen to make the 25% investment. Bakr will then rent out the whole building to an Indonesian Haj agent on the following terms: (1) The Indonesian Haj agent will manage the building and be responsible for running expenses which include receptionists, cleaning staff, consumables, etc. (2) The Indonesian agent will pay Bakr 150 riyals for every Haaji who stays at the hotel. Bakr estimates about 40,000 Hujjaaj will be staying during the Hajj season. He will give Amar 25% of the profit which he receives from the Indonesian agent. Is it permissible for Amar to make an investment of 25%? If permissible, what is the effect on the income of the television which will be in every room? Will the income be contaminated?**

**A.** Every cent 'profit' which Bakr makes is haraam. The contract between Zaid (owner of the building) and Bakr (the lessee) is valid. However, the contract between Bakr and the Indonesian is haraam and not valid. All the 'profit' which Bakr makes is *Wajibut Tasadduq*, i.e. it has to be given out as *Sadqah* without a *niyyat* of *thawaab* acquisition. A lessee may not hire out or sublet the property for more than the actual rent he pays the owner unless he makes a structural addition or provides services. In this case Bakr is not providing any services. The Indonesian agent is providing the services, hence Bakr's gain is haraam.

The contract between Bakr and the Indonesian is also not permissible. It is *baatil* since no rental has been fixed. The 150 riyal per Hajji is *baatil*. It is not a rental. One specific amount has to be fixed and stated at the time of the contract.

It is not permissible to invest in this venture. Besides the issue of haraam television which also makes the venture haraam, the very transaction (*Aqd*) is *faasid*. If such a contract is made, then the profit will be *Wajibut Tasadduq*, and Taubah will have to be made for entering into a haraam deal. Besides the Shar'i aspect, if 40,000 people are expected, it will not be even economically viable since Bakr will be receiving from the Indonesian agent 6 million riyals which is the amount he has to pay to Zaid, the owner of the building.

**Q. Is it permissible to give names of the Angels to children?**

**A.** It is permissible to name children with the names of the Malaikah (Angels).

**Q. Is it permissible to fast on behalf of a living person who is unable to fast or on behalf of a dead person who had not fasted?**

**A.** Fasting on behalf of any person, dead or alive, is not valid.

**Q. After entering into Ihraam for Umrah, haidh begins. She will be**

**leaving Makkah before her haidh is over. What should she do?**

**A.** If haidh begins during the state of ihram, but before having performed Umrah, then the lady will have to wait in Makkah until she attains purity, then perform Umrah. She may not leave without performing Umrah. She should delay her departure until she becomes pure so that she could perform Umrah.

**Q. Is it permissible for a man to lightly kiss his stepdaughter on the cheek?**

**A.** It is not permissible for the man to even lightly kiss on the cheek his 19 year old stepdaughter. In fact, he should not even shake hands with her. He should only make Salaam. He should not be alone with her, and she should dress Islamically when he is around. She may only leave her face expose.

**Q. Is it permissible to cut nails after Maghrib Salaat and during the night?**

**A.** It is permissible to cut nails at any time even during the night time and after Maghrib Salaat.

**Q. What is the maximum period that hairs and nails are allowed?**

**A.** It is Sunnat to cut nails and remove hairs once a week on Fridays. It is haraam to leave these for more than 40 days. By the 40<sup>th</sup> day the nails and hairs must be removed.

**Q. Is the following deal permissible? Project: A building of 5 towers in Abu Dhabi. Ten floors available. 10 units per floor. Price 2300 (starting price per square foot). There will be an increment of Dhs 10 per floor. Cannot confirm which floors until the morning of the launch. Payment Plan (30 – 70). Booking 10% (approximately Dhs 2,208,000. Dec. 2008 – 10%. Completion 70%. Payment of 10% is required on booking. You can resell at the launch event at a premium of say 2%.**

**A.** The deal offered is ludicrously ambiguous and encumbered with *baatil*. It is also *Bay-e-Ma'doom* (sale of a non-existent asset) even if it happens to be 70% complete as the scheme alleges. Despite this, 30% remains incomplete. It is not permissible to indulge in this *baatil* transaction. Furthermore, Abu Dhabi is an evil, immoral place under the *Ghadhab* of Allah Ta'ala. It is clouded with some impending disaster. Muslims should not invest in such vile and immoral places.

**Q. There is a Hadith which narrates that Allah Ta'ala said: "If it was not for you (i.e. Muhammad – sallallahu alayhi wasallam), I (Allah) would not have created the universe." Some people say that this Hadith is fabricated. Please comment.**

**A.** Although the specific Hadith which you have mentioned is unauthentic, there are many similar Ahaadith which are authentic. So while this particular Hadith is not *Saheeh*, its meaning is correct and is conveyed in several other similar narrations.

**Q. Is it permissible to respond to the**

**salaam of one's school teacher whilst standing? Some teachers are of the opinion that we should stand to greet as a token of respect?**

**A.** If you are a girl and your teacher is a male, even if he happens to be a Molvi, then firstly it is not permissible for you to be in his class. Secondly, it is not permissible for a female to greet a ghair mahram male nor to respond to his greeting. If your teacher is a female, then it is permissible to stand in respect.

**Q. I am a pupil in an Islamic school. Before commencing the lesson we recite the school dua. Should one stand and recite the dua? The teacher and the pupils all have to stand.**

**A.** Shaitaan is a dangerous and a cunning foe. This system of praying has been acquired from the non-Muslim secular schools. There is no such 'school dua' which all have to recite standing in emulation of the non-Muslim school practice. From the time of the Sahaabah, the Asaatizah (Islamic Teachers) had pupils, both young and old. They taught the Deen, and the Deen has been taught since the past fourteen centuries. Never was there any such 'school dua' as you are required to recite in imitation of non-Muslims. It is *bid'ah* to have this collective dua in the manner in which it is being enacted in these so-called 'islamic' schools. It is not permissible to participate in this prayer service.

**Q. Zaid is currently running a business. He asks Bakr to buy a 20% share in his business for R200,000 which will be Bakr's capital contribution. Is this a Mudhaarabah deal? Can Bakr make a condition that he will remain a partner as long as the business is operating, and if the business closes down, then he should be paid out whatever is due to him? Can Zaid and Bakr mutually agree that at the end of the year, Bakr will invest 50% of his profit share in the business?**

**A.** The transaction between Zaid and Bakr is not a *Mudhaarabah* deal. It is a *Shirkat* (Partnership) contract. Bakr has purchased 20% of the assets in the business for R200,000, and has invested these assets. The R200,000 is Zaid's personal money. It is the price which Bakr paid for the 20% of the stock and equipment. When a share is purchased in a business, in terms of the Shariah it means that a share of the physical stock and assets in the business has been bought.

It is essential that the percentage profit-sharing be stipulated. If it is not stipulated, the partnership will be null and void.

Any of the partners can cancel his partnership at any time. The partnership will then terminate. Bakr cannot stipulate that he remains a partner with Zaid as long as the business is running. If the partnership dissolves for any reason whatsoever, then both partners will be entitled to their respective shares of the cash, stock, equipment and whatever assets there are in the joint-business. Obviously,

Bakr will have to be paid out in full if the partnership is dissolved. Stock will have to be taken and the financial position ascertained. Then the division of the assets will take place.

When a partnership is ended, any one partner cannot demand that he be paid out in cash. If he is a 20% partner, for example, then he will be entitled to 20% of the cash, 20% of the stock, 20% of the vehicles and 20% of all the assets of the business. If the other partner does not agree to pay in cash whatever is due to his partner, then the stock and equipment will have to be shared proportionately.

The condition that at the end of the year Bakr has to invest 50% of his profits in the business is invalid. Such a condition may not be stipulated. At the end of the year whatever mutual agreement the partners make regarding investment will be valid. A partner cannot be bound by a promise to invest in future.

**Q. I joined the Jamaa't for Zuhr while I was a Musaafir. Although I was behind the Imaam, I completed only two raka'ts since I was a traveller. Is my Salaat proper?**

**A.** The musaafir has to perform full Salaat if he joins the Jamaa't of which the Imaam is not a Musaafir. You have to make Qadha of two raka'ts of Zuhr -- the Salaat which you had performed wrongly behind the Imaam.

**Q. After burial the Athaan is recited at the graveside. Is this a Sunnat practice?**

**A.** Reciting Athaan after burial is not permissible. It is a baseless innovation. The Sahaabah never gave Athaan after burial.

**Q. What does the Shariah say about kissing the mazaar of a saint and placing the forehead on his grave?**

**A.** The act of kissing the mazaar (grave of a saint) and putting the forehead on the qabar is haraam. It is shirk. It is akin to Sajdah which is permissible for only Allah Ta'ala. It is not permissible even to bow to a grave.

**Q. My wife has sufficient money for Hajj. If a mahram male is available to accompany her, will Hajj be Fardh on her? Who has to pay the expenses of the mahram?**

**A.** If your wife has sufficient money to pay her Haj expenses as well as the expenses for her accompanying mahram, then it is Fardh (obligatory) on her to go. The husband has no right to prevent her when Hajj is Fardh on her. However, she cannot go alone. She must have a mahram such as her husband, father, brother, adult son, etc. If the mahram wishes, he may pay his own expenses. But the expenses for the mahram are also the responsibility of the woman. If she does not have sufficient money for the travelling expenses of her mahram, Hajj is not Fardh on her.

**Q. In the last raka't after Attahiyat, the Imaam began to stand up thinking that it was the second raka't. He was immediately corrected by the musallis, and he sat down. Was Sajdah Sahw necessary? If Sa-**



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**Sajdah Sahw is not necessary and the Imaam does make the Sajdah, should the Salaat be repeated?**

**A.** In the case mentioned by you, Sajdah Sahw was not necessary in view of him sitting down immediately. His motion of rising was less than the duration of three Subhaanallaah, hence Sajdah Sahw was unnecessary. However, if he had delayed for the duration of three Tasbeeh, then the Sajdah was necessary. If Sajdah Sahw was made erroneously, then too the Salaat is valid. There is no need to repeat the Salaat.

**Q. What should one do if one doubts in Salaat whether the pause was three Tasbeeh or not?**

**A.** In all cases of doubt, Sajdah Sahw should be made.

**Q. Someone says that there is no such thing as two raka'ts of Nafl Namaaz after Zuhr, Maghrib and Isha. It is not proven from the Hadith. The Aimmah-e-Mujtahideen added these Nafl Namaaz to indicate that it is permissible to perform Nafl at these times. Is this true?**

**A.** Should we accord any credence and attention to what the jaahil person says about the two raka'ts Nafl after Zuhr or to the categorical rulings of the Aimmah-e-Mujtahideen, and the 14 century practice of the Ummah? There is no need to respond to the drivel the jaahil has spoken even if he happens to be a molvi.

**Q. Is it permissible for Shaafis to recite the Dua after Fardh Salaat loudly?**

**A.** According to all four Math-habs, the Masnoon practice of Dua after Salaat is to make it silently. It is not permissible to establish a practice in conflict with the Sunnah.

**Q. Is it necessary to reply to someone's Salaam while one is reciting the Qur'aan Majeed?**

**A.** It is not Waajib to reply to someone's Salaam while making Tilaawat or engaged in any act of ibaadat.

**Q. Is it permissible to sing nazams/qaseedahs/nasheeds with the tunes of western or eastern music?**

**A.** It is not permissible to sing nazams with kuffaar and fussaah musical tunes nor is it permissible to listen to such songs.

**Q. Is it advisable to eat the marrow of bones?**

**A.** Marrow of bones is permissible. We are not aware it being advisable for the health or not.

**Q. Is Ultramel Custard halaal?**

**A.** All custards, puddings and processed foods with stabilizer, emulsifier, colouring agents, flavouring agents and the like are haraam. Most stabilizers are animal gelatine. The other substances contain alcohol.

**Q. Is it permissible to keep as a pet a rabbit, hamster and a monkey?**

**A.** It is permissible to keep a rabbit, not a hamster nor a monkey. A hamster is of the rat family, and a monkey is a form with which Allah Ta'ala had punished flagrant transgressors. Such disfiguration will again occur just before Qiyaamah.

**Q. In our town a roster is maintained for the Imaamate of the two Musjids. There are six Imaams which are rotated. Some of the Imaams conduct the Salaat in a hit and run manner just to get out of the Musjid as quick as possible. What is the responsibility of the Trustees in this matter?**

**A.** It is the obligation of the trustees to discuss the 'hit-and-run' tactics of the miscreant 'imaams'. If they are unable to rectify their haraam mannerism, they should not be allowed to lead the Salaat. Their names should be axed from the roster.

**Q. A Muslim lady professor in the U.S.A. has written a PhD thesis against Hadith. Her book will be a grave danger for the Imaan of many unwary Muslims. I believe that the Ulama should respond to this attack on the Hadith.**

**A.** The world abounds with cranks and quacks of this type. We are living in proximity to the age of Qiyaamah. Rasulullah's predictions have to materialize. The female dajjaal whom you have mentioned is simply another peanut in a bag of rotten nuts. The kufr which she has written will, Insha'Allah, not influence Muslims of sound Imaan. The masses will not be attracted to the drivel and corruption of the dajjaalah. Only those who have already lost their Imaan due to their upbringing in kufr educational environments will applaud the nonsense and stupidities which she has gorged out in her thesis. You can be rest assured that dajjaalahs do not gain a following. It is only people of their ilk who applaud them. But such people have already been converted to kufr and need not be influenced for compounding their kufr. The lady dajjaal had already been a confirmed munaafiq and zindeeq, hence she embarked on her thesis of kufr.

**Q. When the Imaam makes an error in qiraa't during Salaat, what is the rule regarding correcting him?**

**A.** The muqtadis should not pounce, the moment the Imaam experiences difficulty in the qiraa't. If the Imaam is unable to proceed from the point where he became stuck, he should switch to another aayat. Only if the Imaam stands in silence, unable to proceed, should he be given *luqmah*, i.e. he should be assisted. According to some Fuqaha, if the Imaam is given *luqmah* unnecessarily, the Salaat of the musalli who does so is invalidated.

**Q. What is the correct method which the Imaam should adopt when he makes an error in the qiraa't or is unable to proceed due to having forgotten?**

**A.** It is not proper for the Imaam to unnecessarily allow the muqtadis to assist him, i.e. to give him *luqmah*. If he has already recited qiraa't which is sufficient for the validity of the Salaat, and is unable to proceed or to switch to another aayat, then he should proceed to ruku', not stand silently waiting for assistance from the muqtadis. If he has not recited sufficient for the validity of the Salaat, he should

## HARAAM INSURANCE

**Q. I work for an airline company. When selling tickets, I offer to sell them insurance as well. The insurance does not come compulsorily with the ticket. Most people buy the insurance. I get a commission for each insurance sale. Is this permissible, and is the commission halaal? Most people buy the insurance.**

**A.** Both acts are haraam. The act of selling insurance is haraam. You are aiding in a very grave sin, Insurance is haraam on the basis of *riba* (interest) and *qimaar* (gambling). The commission is haraam. You have to give all such haraam earnings to Sadqah without making an intention of acquiring thawaab (reward).

From the Islamic moral perspective too, you are committing grievous sins. You mention that most people buy the insurance which you offer them. Why would they buy the insurance when they came to buy air tickets, especially when everyone nowadays is searching for the cheapest air-tickets? Do you know why most clients buy the insurance which you offer? Most of the clients are males, and you are a female who does the advertising. The fundamental motive for employing females is

to boost business with their feminine wiles. With their looks, verbal expressions, voices and attitudes they exhibit themselves most alluringly to males. When even intelligent males are confronted by feminine wiles, two thirds of their brains and intelligence are overshadowed, and they then act like stupid asses. They fall into the wiles of the female, and buy the insurance, not because they want the insurance, but on account of their rational senses having been transformed into irrationality by the snares of femininity. Rasulullah (sallallahu alayhi wasallam) said: "I have not left after me a greater fitnah for the (men of) my Ummah than women." The brains of the men become temporarily deranged by your soft and alluring tones and perhaps your looks, hence they feel immorally obliged to buy the haraam insurance and spiritual poison you are offering them. They commit zina of the eyes, zina of the tongue, zina of the mind and heart, and you are responsible for all these acts of sin and transgression. The insurance is haraam and your job too is haraam. We are positive that female clients are not be inclined to buy your insurance, especially if they are Muslim women.

switch to another aayat/surah, and not wait for *luqmah*. The Fuqaha have clarified that it is highly improper for the muqtadis to simply pounce on the Imaam when he falters in qiraa't.

**Q. A person lives in town A. He leaves home with the intention of going to town C. One route from town A to town C is 40 km. Another route via town B is 85 km, and from C to his hometown A is 40 km. Will this person be a musaafir from the time he leaves home?**

**A.** The person who wishes to travel from his hometown to town C has two routes. The one route is a direct route of 40 km, and the other route is a long route via town B. This longer route is 85 km (55km from his hometown to town B, and 30 km from B to C. If he travels the longer route of 85 km, he will be a musaafir when he leaves home with the intention of going to town C. He has to perform Qasar Salaat.

**Q. A person lives in town A. He leaves home with the intention of going to town D. If he takes a direct route, D is 35 km from A, his hometown. But he goes first to town B which is 40 km from A, then to town C which is 30 km from B. Then he returns to B, and from B he proceeds to town D, which is 35 km from B. Then he goes home from D. Will he be a musaafir from the time he leaves home?**

**A.** If this person when leaving home has the intention of going to town D via towns B and C, then he will be a musaafir from the time he leaves home. If his intention when leaving home was to travel directly to D, then

he will not be a musaafir. Also, if his intention was to travel to B and from there to D, not to C, then too he will not be a musaafir.

**Q. A person lives in town A. He leaves home with the intention of going to town B which is 60 km from his hometown. In town B he decides to go to town C which is 40 km from B, but 100 km from A, his hometown. What is his status from the time he leaves home?**

**A.** He will not be a musaafir from the time he leaves home since B is only 60 km from his hometown, and he had no intention of going to town C when he left home. He will also not be a musaafir in town C because C is only 40 km from B. However, from the time he leaves town C with the intention of returning home, he will be a musaafir.

**Q. A lady leaves home in the state of haidh. She travels to her destination which is 200 km from her home. She intends to stay 10 days. At her destination she attains purity. What is her position regarding Qasar Salaat?**

**A.** The lady who leaves home in the state of haidh is not a musaafir even at her destination which is 200 km from her hometown since she reached the place while still in the state of haidh. At her destination even after attaining purity she will not be a musaafir regardless of her intention being to say less than 15 days. She will be a musaafir when she leaves her destination to return home or to travel to a place which is 77 km from her destination. After attaining purity, she has to perform Salaat in full at her desti-



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nation. Only when she departs for her home or to any place which is 77 km or more from her destination, will she have to perform Qasar Salaat.

**Q. A radio mufti answering a question said that it is permissible to buy a house with an interest-bearing loan. According to his reasoning, there is a need for houses, hence the prohibition of interest is waived. Is this correct?**

**A.** How can it be correct? There are certain fundamental aspects of Islam which every ignorant Muslim and even every child are aware of, and that it is prohibition of pork, liquor and interest. Even the drinker of liquor baulks at any suggestion that pork and interest are halaal. This radio 'mufti' dwells in some valley of compounded *jahaalat*. In this era there is a glut of plastic 'muftis', specially radio 'muftis' who specialize in drivel. The stupid answer of this 'mufti' requires no intelligent rebuttal. You can consult your own conscience as commanded by Rasulullah (sallallahu alayhi wasallam) and the fatwa which your Imaan will issue will take you to Jannat, Insha'Allah, whereas following these plastic 'muftis' will lead you straight into the bowels of Jahannum.

**Q. I am a prisoner in the U.S.A. Neither am I able to see the moon nor do we get reliable outside information about moon-sightings. May I use an Islamic calendar for the Islamic dates?**

**A.** In places and circumstances where one is unable to ascertain the Islamic dates with precision, the principle is *Taharri*, i.e. reflection/deep thought, utilizing whatever method and information are available. Thus, Islamic calendars may be used to establish the dates, and if calendars too are unavailable, then reflect on the size of the moon and go by the 'fatwa' of your heart. If the moon cannot be seen, consult your heart and accept its ruling.

**Q. Is it permissible to marry four wives at one time?**

**A.** If you mean marrying four women in one Nikah ceremony, then yes, it is permissible. It is permissible for a Muslim male to have four women in his Nikah at any one time.

**Q. A person says that the first wife's permission is necessary for a second marriage. Is this correct?**

**A.** This person is an ignoramus who suffers from the malady of inferiority of the brains acquired from the indoctrination of the western educational system. No such permission is required.

**Q. Is it permissible to delay the Jamaa't Salaat until the Aalim completes his lecture?**

**A.** As long as the Salaat is performed within the duration of the valid time, delaying it for a valid reason is permissible. Thus, if Isha is usually performed at 8 pm, for example, and if it is delayed to 10 pm, then such delay is permissible.

**Q. Is it permissible to perform Qadha Salaat sitting?**

**A.** As long as a person is able to stand, it will not be permissible to per-

form Fardh Salaat, even Qadha, sitting. Only severe illness which makes standing painful or impossible, is valid grounds for sitting to perform Fardh Salaat.

**Q. Force of habit sometimes constrains one to say 'Alhamdulillah' when sneezing during Salaat. Does the Salaat break?**

**A.** Unintentionally or by force of habit saying 'Al-hamdulillah' when sneezing during Salaat, does not break the Salaat. However, one should not intentionally say so. If someone in Salaat responds and says: "Yarhamuk-allaah!", his Salaat will break.

**Q. A Maulana delivers lectures to a mixed audience of males and females at the university. What is the state of Salaat performed behind such a learned person?**

**A.** This person is not a learned man. According to all authorities of the Deen he is a jaahil. An Aalim is one who understands what he has learnt and who gives practical expression to the knowledge he has acquired. A man who so treacherously tramples on the Law of Allah Azza Wa Jal as this jaahil whom you have described as a 'Maulana' has been described in the Hadith as a 'pig'. This term has been mentioned by Rasulullah (sallallahu alayhi wasallam). While Salaat performed behind this treacherous jaahil is valid, it is not permissible to appoint such a faasiq to lead the Salaat. Those who appoint a man of this type to lead the Salaat are guilty of a major sin.

**Q. A sheikh denies that there is a person like Imaam Mahdi (alayhis salaam). He says that it is a baseless Shiah concept. Is belief in the advent of Imaam Mahdi (alayhis salaam) a confirmed Islamic belief?**

**A.** It is a confirmed belief of Islam. The sheikh who denies this belief is a zindeeq. Salaat behind him is not valid.

**Q. If a person who is in Qa'dah Akheerah doubts that he sat in Qa'dah Ula, what should he do?**

**A.** He should make Sajdah Sahw. (*Qa'dah Akheerah is the Last Sitting in Salaat, and Qa'dah Ula is the First Sitting after the second raka't.*)

**Q. In the third raka't the Imaam mistakenly recite part of Surah Faatihah aloud. Was Sajdah Sahw necessary? He did not make Sajdah Sahw.**

**A.** Sajdah Sahw was necessary. He was supposed to have repeated the Salaat.

**Q. In the first raka't after having recited an Aayat of Sajdah, the Imaam made the Sajdah. However, after rising into Qiyaam he again recited Surah Faatihah and a few aayats. What is the ruling? He did not make Sajdah Sahw.**

**A.** Sajdah Sahw was not necessary in this case. If he had recited Surah Faatihah twice without any intervening Qiraa't, then Sajdah Sahw would have been incumbent.

**Q. In Qa'dah Akheerah if the musalli recites Tashahhud twice, does Sajdah Sahw become Waajib?**

## SANHA – PORK AND LIQUOR

**Q. Sanha has certified as halaal juices with names such as Daiquiri, Martini, Bermouth. These are names of wines. Assuming that the juices do not contain alcohol, is it proper to certify such products halaal? In my opinion, by approving such drinks Sanha is opening a door of fitnah. Please comment?**

**A.** It is not permissible to certify as halaal the products mentioned by you. It is not permissible for a man while cohabitating with his wife to imagine that he is committing zina with another woman. It is not permissible for a person while consuming halaal orange juice to imagine that he is drinking wine. Such miscreants commit the sin of zina and liquor-consumption by such haraam fantasizing.

This halaal certifying entity is in fact a body of fitnah. The concern is money, and only money, hence it has certified pork products and even Israeli chocolates in which the main ingredient is the Blood of Muslim Palestinians. Certifying liquor and opening a door for the fitnah of liquor-consumption is the job of those who treacherously peddle the Deen for monetary pittances. After all, the prediction of Rasulullah (sallallahu alayhi wasallam) has to materialize. In South Africa, this miscreant organization known as Sanha is the manifestation of such Predictions. Rasulullah (sallallahu alayhi wasallam) said that as Qiyaamah approaches, Muslims will legitimize (i.e. halaalize) liquor by the trick of nomenclature. *Khamr* will be given fanciful names such as Martini, Dai-

quiri and Vermouth, and the satanic argument of synthetic ingredients will be presented to justify pork and liquor flavours.

The first step in the process of actual legalization of pork and liquor is to get Muslims accustomed to the rotten stench and taste of swine-flesh and liquor. This trick is being achieved by the shaitani argument of synthetic ingredients. Once the palate has become addicted to Sanha's 'synthetic' varkvleis and Martini, etc., then gulping down genuine liquor and devouring real pork will be an uninhibited process. Sanha primarily, and the other similar miscreant halaal-certificate bodies as well, have already desensitized the Imaan of the masses who are consuming carrion and liquors with relish.

In all fairness, we cannot blame only Sanha and its other haraam sister organizations. These illegitimate organizations are able to function and exist because the Muslim masses are far, very far astray from Siraatul Mustaqeem. They desire haraam consumption. It is the evil desire of the masses to eat and drink haraam, which has provided fertile thriving ground for the agents of shaitaan who have assumed the form of 'halaal authorities'. They are authorities in almost everything which is haraam. As long as the boodle is forthcoming, the haraam certificate machine will go on with the production of certificates to halaalize pork and liquor. The Muslim community is the greater culprit in this pork-liquor fiasco.

**A.** Sajdah Sahw is not Waajib. If Tashahhud is recited twice in the First Sitting of Fardh, Witr or Sunnatul Muakkadah Salaat, then Sajdah Sahw is incumbent.

**Q. Forgetting to make Ruku' in the first raka't, a musalli goes into Sajdah. After the first Sajdah he remembers the omission. What is he supposed to do?**

**A.** Immediately on remembering, he should make Ruku', then proceed as usual, and make Sajdah Sahw.

**Q. I run a pet shop. Is Zakaat payable on birds and animals?**

**A.** Why should Zakaat not be payable on the birds and animals in your pet shop? Zakaat is payable on all stock-in-trade, even if it be stones and sand.

**Q. I am in a Mudhaarabah partnership with Zaid. What are the rules of Zakaat pertaining to my capital which Zaid has employed in the business?**

**A.** You are liable for paying the Zakaat on the amount you have invested. It is not Zaid's obligation to pay the Zakaat of the capital with which he is trading. Zaid may not pay your Zakaat without your instruction.

(*Mudhaarabah is a partnership in which one person advances the capital, and the other person employs the*

*capital to gain profit. The profit is split in terms of pre-arranged fixed percentage shares, e.g. 50-50 or 60-40 or any percentage mutually agreed. It should be noted that the so-called mudhaarabah contracts of the so-called riba 'islamic' banks are baatil (baseless, haraam, null and void).*

**Q. On what value of the stock does Zakaat have to be paid? Do we consider the price paid for the stock or the selling (retail) price?**

**A.** Neither the cost price nor the retail price. The current wholesale value is the true value on which Zakaat has to be paid.

**Q. Is it permissible for a man to give his own Zakaat to his poor brother?**

**A.** Zakaat may be given to all poor relatives except parents/grandparents and children/grandchildren.

**Q. I have saved money for Hajj. Do I have to pay Zakaat on my Hajj savings?**

**A.** Zakaat has to be paid on your Hajj savings.

**Q. I have bought a property for gaining income by way of rental. Is Zakaat payable on the value of the property?**

**A.** Zakaat is not payable on this property. Only if the property was pur-



# Questions and Answers

THE MAJLIS Q & A  
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chased with the intention of selling it for profit would Zakaat be incumbent.

**Q. A man issued Talaq Baa-in to his wife during her haidh period. Is the Talaq valid?**

A. Although it is sinful to issue Talaq during the haidh period, the Talaq is valid.

**Q. Regarding the process of ripening mangoes with calcium carbide (mentioned in the previous Majlis), what is the Shariah's ruling? Is it permissible to eat such mangoes?**

A. One of the factors of *hurmat* is *dharar* (harm). Thus, eating sand or a poisonous substance despite their *tahaarat* (purity) and permissibility to use for beneficial purposes, is haraam to consume. The harms caused to the health of human beings by the poisonous chemical calcium carbide render it haraam for consumption. Since experts claim that it causes serious health problems, diseases and injury to the human body, it is not permissible to consume mangoes which have been ripened with this poisonous substance.

**Q. Christians have a custom of presenting the bride a wedding ring on the day of the wedding. They have 'ring-bearers' at the wedding ceremony, and this forms part of the wedding vows. They say something like: 'With this ring thee I wed.' Is it permissible for Muslims to give the bride a wedding ring?**

A. While it is permissible for a man to give his wife a ring, it is not permissible to adopt a custom of the non-Muslims. The prohibition is aggravated if the custom happens to be a religious one. If giving a ring to the bride on the day of the wedding is a custom of the Christians, it will be haraam for Muslims to adopt this custom. It is not an Islamic/Sunnah custom to give the bride a ring on her day of marriage.

**Q. A Mufti during the course of his lecture in the Masjid sometimes mentions the name of his wife when he relates some incident. Our elders have discouraged this practice. Please comment.**

A. It is shameless for a Muslim, especially if he is a person of knowledge, to mention his wife's name in public to an audience. The mufti who does so lacks *ghairat* (honour). It is in conflict with the spirit of *hijaab* for a man to advertise his wife to an audience. It is a form of spiritual prostitution. It is also shameful and in conflict with the spirit of Islam's concept of *purdah* and modesty for a female to allow her name to be published in a magazine/paper which prints an article which she has written. Since immorality and profanity have become accepted and respected constituents of western culture, westernized Muslims, including molvis, muftis and sheikhs, fail to understand the notoriety of advertising their womenfolk. Since the mufti lacks *haya* and *ghairat* he cannot understand the notoriety of advertising his wife to an audience.

**Q. A napaak (impure) garment (made impure by seminal fluid) is**

**washed in a tub together with other items of clothing which are not napaak. After this combined washing, the garments are squeezed out, then placed in another tub of fresh water. The items are then rinsed, squeezed out and hung up to dry. Are the garments paak (clean/pure)?**

A. When an impure (napaak) garment is added to paak clothes in a tub of water, all the garments in the tub become impure. When all these impure garments are transferred to another basin containing pure water, the latter also becomes impure. Thus, all the garments remain impure. Rinsing and drying will not purify the impure garments. Each garment will have to be washed separately and the water squeezed out.

**Q. I am a taxi driver in the U.S.A. I have to transport even very immorally dressed women. It is impossible to always keep the eyes from falling on these semi-nude females. Some passengers shamelessly commit even sexual acts while being transported. What is the position of my job?**

A. Your job is haraam. You are destroying your Akhlaq (moral character) and tarnishing your Imaan. It is haraam to search for Rizq in a haraam way. Rizq is guaranteed by Allah Ta'ala. You have to abandon this haraam job and search for halaal work even if the wage/income is less than the taxi business. It is not permissible for you to ferry in your taxi women who are not accompanied by a male escort. If the passengers are non-Muslims, then even if accompanied by a male, it is not permissible to transport them if the women are dressed lewdly and nakedly.

**Q. Some women after giving birth undergo an internal test called papsmear. An instrument is inserted and a substance from inside the womb is withdrawn. Does this test necessitate ghusl?**

A. Ghusl is not necessary. It, however, breaks wudhu.

**Q. While in Makkah for Umrah, I bought some Tasbeehs from a vendor. On reaching the hotel I discovered one extra Tasbeeh. I could not find the vendor anywhere. What should I do with the Tasbeeh?**

A. The Tasbeeh should be given to a poor Deeni conscious Muslim who will use it. The niyyat should be that you are giving it on behalf of the owner (the vendor). If there is a Masjid where the musallis use Tasbeehs, it may be placed in the Masjid for use by the musallis. The vendor will then continue gaining the thawaab for the Tasbeeh's use.

**Q. Is it permissible to make Waqf for a Masjid or Madrasah of a property which was bought with only haraam money (money obtained from gambling, interest, theft, etc.)?**

A. It is haraam to make waqf of such a property. The Waqf is not valid. It is Waajib to contribute all the haraam money to the poor without niyyat of

thawaab.

**Q. A man bought a house with haraam money. Then he made a gift of this house to his son. Is it permissible for the son to accept the house and live in it or sell it and use the money for himself?**

A. None of these acts is permissible. If the man has made the gift, his son should sell the house and contribute the proceeds of it to the poor without niyyat of thawaab. It is haraam for him to live in the house.

**Q. A man wishes to make Waqf of his house. While he is alive he will live in the house. After his death, the Waqf will be for his wife until she is alive, and after her death, the Waqf will continue for his children, and after them the income will be for the poor. Is this type of Waqf permissible?**

A. It is permissible. He has to make it Waqf while he is alive. He should not relate the Waqf to his death. In other words, he should declare while he is alive that he makes the house Waqf for the beneficiaries he wishes. He should not say that the house will be Waqf after his death.

**Q. After having made a property Waqf for a specific purpose, e.g. for the expenses of a Madrasah/Musjid, is it permissible for the donor to divert the income to another charitable institution, e.g. to an orphanage or to the poor?**

A. If at the time of making the Waqf, the Waaqif (Donor) did not reserve for himself the right to effect changes in the Waqf, then he has no right of altering the Waqf. He may then not divert the income to any institution. It has to be compulsorily used for the beneficiaries of the original Waqf.

**Q. A man makes Waqf of his house during his lifetime. The beneficiaries after his death will be his wife and children. Is it permissible for the beneficiaries to derive benefit even if they are not poor? If they are wealthy, what is the ruling?**

A. Even if the beneficiaries are not poor, they may derive benefit from the Waqf.

**Q. A few days prior to dying, a man made Waqf of one of his properties. The beneficiary is a Masjid. Is this Waqf valid?**

A. If the Waaqif (donor) was ill and he died during the illness in which he made the Waqf, then the Waqf will operate in one third of the value of his assets. The last sickness is termed *Maradhul Maut*. Any donation or waqf which a man makes during his *Maradhul Maut* is in the category of *Wasiyyat* (Bequest). A bequest is valid up to one third the value of a man's estate. If the value of the said property is equal to one third the total value of his assets or if it is less than one third, then the Waqf will be valid. If the value of the property is more than one third his estate, it will be valid only up to one third.

**Q. Is it permissible for a divorced woman to live with her parents from the day after Talaq was issued?**

A. After the Talaq, it is compulsory for the woman to remain in the marital home until the end of her Iddat. Only if there is a valid reason, may she leave the marital home. For example, there is the danger of her ex-husband interfering with her and imposing himself on her, or there is some other fear or danger or the husband refuses to support her during the Iddat and she is therefore forced to live elsewhere to gain her livelihood. But, if she has ways of maintaining herself in the marital home, then she has to remain there until the end of the Iddat.

**Q. During the iddat can the husband move out of the marital home?**

A. The husband may move out of the house after divorcing his wife. The Iddat applies to the woman, not to the man.

**Q. In a laundry impure (napaak) clothes are washed together with clean (paak) clothes. Are the clothes washed in this manner clean?**

A. It is incumbent to avoid laundries. Only if one is aware that a particular laundry's system of washing renders the garments *taahir/paak* will it be permissible to have clothes washed at such a laundry. But, generally all laundries accord no concern to the requisites of *tahaarat*. They utilize the same impure liquids repeatedly. They mix *najis* clothes and *taahir* garments. In our view the fatwa is that it is not permissible to perform Salaat with laundry-washed clothes.

**Q. I reported my ex-husband for failing to pay the maintenance for his two children which the court has ordered. He has been arrested. Did I err?**

Q. It was a grievous error committed by you to have reported your ex-husband for non-support. This is not permissible. Rizq (sustenance) comes from Allah Ta'ala in ways and means chosen by Him. Your sustenance and that of your children is not dependent on the children's father.

If he has to spend time in jail, remember that he will be trapped in a filthy and cruel kuffaar quagmire. We urge that you withdraw the charge so that he could be released immediately.

In future, do not worry if he does not pay maintenance. Make dua to Allah Ta'ala for aid. Don't rely on the children's father who is not concerned with his obligations. Allah Ta'ala will attend to him. If your reliance is on Allah Ta'ala, He will make things easy for you after the period of trial has run its decreed course.

**Q. Is it permissible to buy and sell gold certificates?**

A. It is not permissible to buy and sell gold certificates.

**Q. Is it permissible for a woman to perform Fajr Salaat in her home before the men perform Fajr in the Masjid?**

A. A woman may perform Fajr Salaat as soon as Subh Saadiq has set in. She need not wait for the time when the men perform Salaat in the Masjid.

**Q. In our place in West Africa four**

(Continued on page 12)



*“The most beneficial Aqal (Intelligence) is an Aqal by means of which a man recognizes himself. Then with this recognition he understands the ni’maat (bounties) of Allah Ta’ala within himself and gains the aptitude (taufeeq) for expressing shukr (gratitude) for these bounties, and he gains the ability to resolutely oppose the inordinate promptings of his nafs.”*

(Hadrath Ahmad Ibn Aasim Al -Antaaki)

**A**FTER THE TREASURE of Imaan, the best and noblest bounty which Allah Ta’ala has bestowed to man is *Aqal*. Allah Ta’ala had taken an oath that whomever He wishes to elevate, He will do so by means of the bestowal of *Aqal*, and whomever He wishes to humiliate, He will do so by means of the affliction of *Jahl* (ignorance). However, a healthy *Aqal* is an intelligence which operates within the limits of divine demarcation and proscription.

An excess of ‘intelligence’ is termed mental derangement which is apart from insanity as it is commonly understood. Generally the materialists, philosophers and scientists suffer

## AQAL – INTELLIGENCE

from the malady of mental derangement caused by diseased intelligence. Intellectual derangement is described by the Qur’aan Majeed as *Takhabbutush Shaitaan* which means mental derangement caused by the ‘touch of shaitaan’.

Consider the philosophers of bygone times, such as Plato, Socrates, Aristotle, Avicenna (Ibn Sina), etc. All of them had become mentally deranged as a consequence of the malady of *Takhabbutush Shaitaan*. Their excess of intelligence led them to deny Allah Azza Wa Jal and to fabricate hideous conceptions of divinity and of the eternity of the material world. They had stripped the Divine Creator of all His Attributes of excellence, and in the words of Imaam Ghazaali (rahmatullah alayh), they had rendered Him more impotent than a dead donkey.

The scientists of our age have plunged into the very same abyss of mental derangement. The more they discover of the wonderful mysteries of Allah Azza Wa Jal –the more

they unravel issues which were once mysteries and unknown entities – the more they observe and understand the magnificent system of billions of universes which in reality collectively constitute an infinitesimal speck in Allah’s creation, functioning with a precision of a split second – the more blind they become. Instead of the magnificence of the grandiose scheme of the universe with its precision systems and orders opening up their eyes of realization to see their Creator, they become more blind and dogmatic in their denial of the existence of The Divine Creator. They suffer from the terrible blindness which the Qur’aan mentions: *“...Verily, the (physical) eyes are not blind. But the hearts within the breasts are blind.”*

A healthy and most beneficial intelligence is the *Aqal* which unravels for man his reality, his insignificance, his weaknesses, helplessness and hopelessness. Such *Aqal* constrains him to understand that his origin was a contemptible

speck in an impure fluid, and his body is a vessel for much impurities and his ultimate end will be food for worms in the belly of the earth.

*Aqal* is such intelligence which produces in the heart of man a vivid understanding of the wonderful divine bounties within him. Among all the wonderful bounties within him, the greatest and noblest is his *Imaan*; then his *Aqal*, then the numerous faculties and abilities such as vision, hearing, internal organs, external organs, etc., etc. Generally, this short-sighted man regards only external objects of pleasure, delight, comfort and luxury as *ni’maat* (divine favours) for which he should be grateful to Allah Ta’ala. Since he has to struggle to acquire these external bounties, he does to a degree understand that these assets are favours of Allah Ta’ala.

However, he remains blind to the greater bounties which Allah Ta’ala has created within him. He understands the value of such bounties only after he

has lost them. Thus, if he loses his vision or his hearing or his sense of touch or his kidneys collapse or his heart is smitten by malady or his limbs become paralyzed, then his spiritual eyes open up to recognize the priceless of the lost internal favours which Allah Ta’ala had bestowed to him, but which he had never appreciated, hence Allah Ta’ala snatched them from him.

A man of intelligence does not procrastinate in the recognition of these wonderful *ni’maat*. He does not postpone his gratitude for the occasion of destruction. He does not wait for blindness to understand the value of his vision. He does not wait for the collapse of his kidneys to understand the wonderful gift of Allah Ta’ala. While he is healthy and enjoys all these wonderful bounties, he engages in constant *shukr* by employing all the bounties to gain the pleasure of the Bestower.

Reflect on the advice of Hadrath Al-Antaaki (rahmatullah alayh) to understand your origin, your present condition and your ultimate abode in the Qabr.

Rasulullah

## GARLANDING SWINES

(sallallahu alayhi wasallam) said: *“The one who imparts Ilm (of the Deen) to an unfit person is like one who garlands swines with gold, pearls and diamonds.”*

The ‘unfit’ student is likened to a swine, and the Ustaadh who imparts Ilm to him is described as one who garlands pigs with gold, pearls and diamonds. From this Hadith it is understood that the prospective ‘student’ is unfit and unworthy of pursuing Knowledge of the Deen, that is, higher Knowledge academically. How is the disqualification of a prospective

student to be ascertained? Answering this question, Hadrath Sufyaan Bin Uyainah (rahmatullah alayh) said: *“When you see the worldly desires of a student increasing with the increase of his (textual/book) knowledge, then refrain from imparting Ilm to him. By imparting knowledge to him, you will be paving his path to Jahannum.”*

Hadrath Zunnun Misri (rahmatullah alayh) said: *“Nowadays we see such people whose worldly desires increase with the increase of their (textual) knowledge.”*

## DEFILING THE MUSAAJID

**M**usjid Mutawalliship (being a trustee) is a post of sacred *Amaanat* (sacred trust). It is the Waa-jib obligation of Trustees to ensure that the sanctity of the Masjid is not defiled. One very vile practice which has reached endemic proportions is the proliferation of Musajjid foyers and wudhu khaanas with haraam tabloid papers and advertising material.

Papers prominently portraying haraam pictures of people and commercial adverts are

allowed to be distributed at the Musajjid. Trustees fail to understand the gravity of the *kabeerah* sin of pictures of animate objects. The Masjid has been constructed and dedicated for the ibaadat of Allah Azza Wa Jal. The Masjid is not a marketplace to be used as a venue for advertising commercial wares and for haraam pictures.

It is absolutely imperative that trustees and the Imaams strictly prohibit the distribution of haraam papers por-

traying photos of people. Tabloid papers and pamphlets with pictures as well as pamphlets with commercial advertising should be banned from the Musajjid.

Besides such papers and pamphlets, any paper disseminating anti-Islamic views, kufr and bid’ah should also be banned. Papers of the anti-Sunnah mob should never be allowed to be distributed from the House of Allah. The Qur’aan Majeed says: *“Do not aid in sin and transgression.”*

## THE JAAHIL ‘AALIM’

**H**OW IS IT possible for the Reciter of the Qur’aan (i.e. the molvi/sheikh) to practise on the teachings of the Qur’aan when he sleeps away the (entire) night, does not fast (Nafl) by day and devours haraam and mushtabah (doubtful) wealth?”

(Sufyaan Bin Uyainah)

“If the Ulama were alive (i.e. spiritually alive), they would

have perceived fire in their stomachs if haraam food was consumed. But, since they are dead (spiritually) they wander about consuming carrion and fire (without perceiving it).” (Hadrath Umar Bin Abdul Aziz).

“It is evil for an Aalim to fill his belly with even halaal food. What then is the (spiritual and moral) state of the Aalim who fills his

stomach with haraam? The piety of the Ulama is in abandoning lust.”

(Hadrath Hasan Basri)

Those who believe that they are members of the Ulama Fraternity should take heed, and meditate on their actions when they devour carrion and filth at Nandos, Kentucky, McDonalds and in the hall at Wanderers. And, those molvis who issue haraam licences for such carrion should also reflect.

## HARAAM RIBA ROYALTY

**ON THEIR OWN** admission, the self-styled ‘halaal authorities’ – the purveyors of haraam certificates issued to halaalize haraam carrion – levy a tax, termed ‘royalty’ on every chicken/carcass which is processed by the entrepreneurs who are trapped with the haraam certificates.

Generally the purveyors of haraam certificates charge half a cent per chicken and R2 on a sheep carcass. Apart from the

immoral exploitation which nets these purveyors and parasites hundreds of thousands of rands, if not millions, in such ‘royalties’, the levy itself is haraam riba. Purely from the *Fiqhi* (juridical) angle, this levy (royalty) comes within the scope of the Shariah’s definition of Riba. It is money which is acquired by a contract in which there is no tangible commodity as its equivalent.

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**“DO NOT MAKE** your homes graveyards. Verily, Shaitaan flees from a home wherein Surah Baqarah is recited.” (Hadith)

Rasulullah (sallallahu alayhi wasallam) described homes as graveyards when the Light of the Qur’aan is extinguished. When there is no culture of

## HOMES LIKE GRAVES

*Tilaawat* (regular, daily recitation), the home becomes spiritually barren and desolate. It becomes a haunt for shaitaan. Shaitaan flees from a house in which *Tilaawat* of the Qur’aan Shareef is a practice.

Nowadays, regular and abundant *Tilaawat* is a displaced culture. Evils such as the television and the western lifestyle have extinguished the *Noor* of the Qur’aan Majeed. Thus the homes are spiritually

dark and bereft of barkat. Rasulullah (sallallahu alayhi wasallam) said: *“Verily, these hearts rusts just as iron rusts when exposed to moisture.”* Someone asked: *“What is its polish, O Rasulullah!”* He

said: *“Remembrance of Maut and Tilaawat of the Qur’aan.”*

It does not behove a Muslim that a single day passes without *Tilaawat*. In the qabr, *Tilaawat* will be a *Noor* to brighten the darkness and to protect the mayyit against the chastisement of the grave.



## EVIL ULAMA

“O People of Imaan! Verily, numerous of the Ahbaar and Ruhbaan devour the wealth of people in baatil (haraam) ways, and they prevent (others) from the Path of Allah.” (Taubah, 34)

Trading the Shariah for miserable worldly gains by issuing false ‘fatwas’ to accommodate the rulers and the wealthy had become a profession of the scholars and saints of Bani Israaeel. The ulama-e-soo’ of this Ummah have inherited this vile profession from the ulama-e-soo’ of Bani Israaeel. They are following

in their footsteps with precision.

Their study of the Books of the Shariah is for discovering ‘loopholes’ and basis to legitimize the prohibitions of Allah Azza Wa Jal. While there are no such loopholes in the Shariah, the ulama-e-soo’ resort to baseless interpretation to fabricate rulings which totally distort the Shariah. They are adept in the art of manipulating obscure views which have no relevance with the practical life of Muslims. Their warped ‘knowledge’ will constitute a monstrous calamity for them in Qiyaamah.

## FOR THE MISCREANT INTER-FAITHERS

FOR THOSE WHO have become enmeshed in the tentacles of the kufr interfaith movement which is corroding the Imaan of unwary and ignorant Muslims, the Qur’aan commands the manner of addressing non-Muslims: “And do not assign another god with Allah, for then you will be cast into Jahannam disgraced and buffeted.” (Aayat 39, Surah Bani Israaeel)

Citing the method of Da’wah of Nabi Ibraaheem (alayhis salaam), the Qur’aan Majeed says: “(Remember!)

When Ibraaheem said to his father and his nation: ‘What are these idols which you are worshipping?’ (They said): ‘We found our ancestors worshipping them.’ (Ibraaheem) said: ‘Verily, you and your ancestors were in explicit deviation.’...He said: ‘Your Rabb is the Rabb of the heavens and the earth – He Who has created them, and I am among the witnesses (testifying) to this (Truth). I take oath by Allah! I shall enact a plan for your idols after you have departed.’ (Aayaat 53 –

57, Surah Ambiya)

In many verses of the Qur’aan Majeed and in numerous Hadith narrations, the methodology of Da’wat and Tableegh is stated without any ambiguity. The ‘Beautiful Debating’ mentioned by the Qur’aan is explained by numerous Qur’aanic verses and Hadith narrations. The Qur’aanic concept of *Mujaadalah Hasanah* (Beautiful Debating) does not permit compromise with baatil, kufr and shirk. It precludes any alliance which dilutes Islam’s uncompromising Tauheed and its total rejection of all other religions, concepts and doctrines.

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## LUSTFUL GLANCES

ALMOST EVERYONE, even the learned and the ‘pious’, indulge in the evil of lustful glances. Staring at ghair mahaareem is a rampant disease. While others may not detect the evil and surreptitious movements of the eyes, Allah Ta’ala is fully aware. Every evil glance is recorded. Exces-

sive indulgence in this evil practice of zina of the eyes has corroded the conscience. This major sin is thus regarded most insignificantly. In fact it is not even considered to be sinful. Most people who are involved in this crime believe that restraining the eyes from haraam gazing is beyond their control.

This idea implies a complaint against Allah Ta’ala Who has commanded us to control the eyes and refrain from looking at ghair mahaareem. It is tantamount to saying that Allah Ta’ala has imposed on us a burden which is beyond our bearable capacity. This is an implication of kufr.

The malady could be

quickly cured if a little pressure is applied on the nafs. Diverting and restraining the eyes do not require any physical effort. In a split second diversion of the eyes is possible. The problem, however, is that we readily submit to the evil dictates of the nafs without waging the incumbent struggle against it.

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) has prescribed 50 raka’ts Nafl Salaat for those in whom this evil is a chronic disease. Those who erroneously feel that they are unable to restrain their eyes, should perform 50 raka’ts Nafl Salaat for every evil glance they cast. Insha’Allah, the disease will be cured.

## THEY ARE EVIL MOLVIS – THEY ARE NOT MAULANAS

AMONG THE MANY e-mails circulating in criticism of Al-Baraka Bank, one brother comments:

“What bugs me is that I got a young cousin working in the bank (i.e. Albaraka Bank). Every now and then she has to fly to Durban for some staff training. She goes alone, without her husband or any other man from the house. Now these Molanas are training these young girls openly. There is no such thing as purdah. And then you hear these same Molanas giving big bayaan on Fridays, where they make us feel that we are in hell and they are in heaven. I am not saying the corporate environment is very healthy. We all know it is filthy. How come it is not permissible for us to be in the office environment but it is permissible for them? I don’t understand. To me it is all a big show. When the money is good then these Molanas forget about Islamic principles..... In public they pretend like big Sufis, yet in the bank you see their real colours. When their Hazrat is here from overseas they follow him everywhere. In every talk he stresses on one thing – evil glances. But behind his back they go and speak to the young women openly. They even lecture in university in front of mixed classes. You know what happens in university. Yet they feel they are immune. Let us not bluff ourselves – they are there for money.”

**OUR COMMENT:** This generalization which the miscreant brother or brothers are directing to all the Ulama is a vile slander (*Buhtaan*) which is

infinitely worse than the *gheebat* which the Qur’aan Majeed condemns in most stringent terms: “Do not commit *gheebat*, some against others. What, does any among you love to consume the dead meat of his brother (Muslim)? (Most certainly) you will abhor it. Fear Allah!”

The misdemeanours mentioned are not committed by ‘Maulanas’. Yes, some molvis who belong to the *ulama-e-soo’* class are guilty of pillaging the Deen in the manner depicted by the brother. Nowadays certificates of *molwiyat* (being a molvi) are doled out left, right and centre to just any fellow who spent some time at a Madrasah. ‘Maulana’ is a title of respect and honour. It is not a Madrasah acquisition. Every molvi is not a Maulana or an Aalim. There appears to exist a colossal misconception on this score.

Molvis who have treacherously betrayed Islam and the Ummah, such as the ‘shariah board’ cliques of deceptively designated ‘Islamic’ banks, sell their smattering of knowledge for pecuniary gain. They distort and mutilate the Shariah for a pittance – for dollars and rands which the capitalist banks, not only so-called ‘Islamic’ banks, pay for corrupt fatwas of permissibility for riba products. These molvis being the serfs of the banks, in addition to licensing riba products, condone the acts and

practices of moral turpitude which constitute an integral component of the westernized capitalist ‘Islamic’ banks.

Many Muslims have written to us regarding the haraam and shameless set-up at Albaraka Bank’s branch in Fordsburg. Female staff is in domination. Molvis, especially from the NNB Jamiat have no qualms about conducting themselves in the manner depicted by the brothers in their e-mail campaign. Furthermore, the NNB Jamiat which regards itself to be an Ulama body has hired its premises at Abaraka Bank where acts of ‘zina’ are committed daily. Remember that in Islam zina is not confined to the actual and ultimate act of fornication. There is a variety of acts of zina described by Rasulullah (sallallahu alayhi wasallam). There is zina of the eyes, zina of the ears, zina of the mind, zina of the heart, zina of the hands, zina of the feet – all acts of zina preceding the ultimate act of fornication/adultery.

Regarding all these introductory steps of zina leading to the actual act of fornication, the Qur’aan-e-Hakeem says: “And, do not approach near to zina.” Yet, the NNB Jamiat, so desirous of being accepted as an Ulama body, most treacherously, for the sake of money, hires its premises for the bank’s haraam riba trade and for its zina practices. The NNB Jamiat molvis should hang

their heads with shame and defrock or de-turban themselves for having transformed their building into a place of Divine *La’nat*. Do these molvis not know that the *La’nat* and *Ghadhab* of Allah Azza Wa Jal settle on a place and its inmates where intermingling of ghair mahaareem takes place – where women shamelessly work, converse, smile and entice males – where fussaag males commit zina of the eyes, mind and tongue by exchanging niceties with the female staff of the bank.

Does the NNB Jamiat and the Albaraka bosses who claim to be Muslims not know that Rasulullah (sallallahu alayhi wasallam) said that it is haraam for a woman who believes in Allah and the Last Day to go on a journey without a mahram male? Have they no shame! They have murdered every vestige of their Imaani conscience, hence they are able to audaciously send a Muslim female without a mahram on a journey to Durban to be ‘trained’ by lewd men with lascivious eyes and hearts of wolves.

This type of behaviour demonstrated by the miscreant molvis is motivated not only by the lust for money. The immoral proclivities of the *nafs* play a decisive role in this type of ‘staff-training’. The same applies to the evil molvis who deliver lectures at universities. It is the money as well as lustful gratification – zina of the eyes, tongue and heart. In fact, one channel shaitaan ‘mufti’ brazenly advocated the permissibility of mental zina. Without

the slightest shred of *haya* (shame), he polluted Allah’s air waves with his view of the permissibility of fantasizing on women. May Allah Ta’ala save the Ummah from such shayaateen in human form. What is so disconcerting and lamentable is that all this evil is being perpetrated by persons who are supposed to be guides in the community. They are committing their vile misdeeds in the name of Islam.

It should also be understood that the molvis who do not observe purdah and who flagrantly justify their zina-mingling, do not give discourses on the subject of Purdah. They, like the NNB Jamiat clique propagate against Purdah, hence they received a red-coloured cheque of R35,000 from some butchers for their propagation of women’s liberation and so-called gender equality. The cheque was red – dyed red with the blood of our Palestinian and Afghan brothers, sisters and babies. So blind has the NNB Jamiat with its satanic appendage, Radio Shaitaan become, that they were unable to see Muslim blood dripping from that evil cheque.

By generalizing, and slandering all the Ulama, especially the Ulama-e-Haq, it should be understood that the attack is directed at the Office of Nubuwwat. And, whoever dares slander and hurt the Officers of Allah Azza Wa Jal and of Rasulullah (sallallahu alayhi wasallam), must beware. He will find his neck divinely broken. May Allah Ta’ala save us all from His Chastisement.



**R**ASULULLAH (sallallahu alayhi wa-sallam) said:

"Verily, Allah will aid this Deen with (even) a faajir man." A *faajir* is a flagrantly immoral person. According to the Hadith a time will dawn when Allah Ta'ala will extract Deeni services from even immoral persons. Who are these *fujjaar*? When will this time dawn?

Explaining this Hadith, Hadhrat Hasan Basri (rahmatullah alayh) said: "Towards the approach of Qiyaamah there will be such people who will acquire Ilm for *ghairullaah* (i.e. for worldly and nafaani motives). Allah's wisdom in this is to preserve Knowledge (in this dunya). Then on the Day of Qiyaamah the Knowledge will be a calamity for them."

The Ulama referred to in the aforementioned Hadith, despite their base motives will nevertheless preserve and perpetuate the Knowledge of the Deen. In the Qur'aan Majeed, Allah Ta'ala has pledged that He will safeguard the Deen. This Deen will thus endure until the Day of Qiyaamah. Despite the intensity of corruption and evil as the time of Qiyaamah approaches, and despite the accretion of bid'ah into the Deen, there will never be a time when Pure Islam will ever be eliminated.

# FUJJAAR AIDING THE DEEN

## ULAMA-E-HAQQ

While the Divine Will of guarding the Deen has in the past been fulfilled by Ulama who were Saaliheen and Auliya, in this era this same obligation is discharged by Ulama who are *fujjaar* and *fussaaq*. It is essential to distinguish between the *Fujjaar* Ulama and those who are branded Ulama-e-Soo'. The key word in the Hadith is '*yuyayidu*', that is, Allah will aid His Deen with even *fujjaar*. Thus, this Hadith refers to such Ulama-e-Haqq who are not among the Sulaha (Pious). However, despite their *fisq* and *fujoor* they honestly and scrupulously believe in the correctness of the original teachings of the Deen. They do not misinterpret, distort and innovate. They do not alter the Shariah.

Despite their *fisq* and *fujoor*, they remain in the Fraternity of Ulama-e-Haqq in view of their propagation of the Haqq. They indulge in acts of *fisq* without legalizing the *fisq* and *fujoor*. They do not mislead Allah's creation. Their worst crime in their capacity as Officers of Allah is their silence in the face of Baatil. Since they have personal despicable worldly motives, they are hesitant in declaring the

Haqq and courting the displeasure of people who support them financially. But at the same time they do not legalize *riba*, *haraam* food, alcohol, etc., etc. While their personal weaknesses constrain them to even participate in 'mild' bid'ah practices on the basis of some dubious policy of 'hikmat' (wisdom and diplomacy), they do not proclaim such practices lawful.

## FISQ & FUJOOR

Among their acts of *fujoor* (immorality) is non-observance of strict *Purdah*. But unlike the evil *molvis* and *muftis* of the *shaitaani* radio stations, they do not, for example, legalize *zina* with the mind. They do not claim that fantasizing about women is permissible as one satanic radio mufti told his listeners.

In brief, the Hadith which mentions that Allah Ta'ala will aid His Deen with even men of *fisq* and *fujoor* refers to such Ulama-e-Haqq who do not ruin, mutilate and destroy the Shariah on account of their personal weaknesses. The Hadith does not refer to the *ulama-e-soo'* whose mission on earth is to act as agents of *Shaitaan* and to mutilate the Deen. The Hadith speaks of Ulama 'aiding' the Deen, not

crippling and destroying the Deen. Thus, the *molvis* and *sheikhs* who legalize *riba* for the *Riba* banks, those who *halaal*ize *haraam* and *mushtabah* foods of *kuffaar* establishments with their *haraam* certificates, those *molvis* and *sheikhs* who interpret away the *Hijaab* restrictions to open up the way for females to attend universities, those 'scholars' who distort the *Ahaadith* to legalize pictures, and many other prohibitions are excluded from the scope of the Hadith.

## ULAMA-E-SOO'

The impious Ulama-e-Haqq, even after suffering a monstrous punishment in the Hereafter will attain lofty ranks as the reward for their adherence to the pure Deen and for not having battered the Shariah beyond recognition as the *ulama-e-soo'* of today are guilty of. The *ulama-e-soo'* never aid the Deen. They destroy the Deen. They introduce concepts such as Muslim Personal Law under Islamic guise to promote an entirely new 'shariah' which they describe as Islam. There is a clear distinction between the impious Ulama-e-Haqq and the *ulama-e-soo'*. The latter are *mulhids* and *zindeeqs*. These are two classes of *kuffaar*.

From this explanation it should be clear that *Salaat* behind such *molvis*/*sheikhs* who legalize the absolute prohibitions of Allah Ta'ala, is not valid because by the evil act of legitimizing *haraam*, they lose their *Imaan*. The Hadith which teaches that *Salaat* behind even *fujjaar* and *fussaaq* is valid, does not bring a *zindeeq* and a *mulhid* within its scope. Tampering or altering even one *hukm* of the Shariah is *kufur*. Utilizing baseless interpretation to produce change in Islam renders the *molvi*/*sheikh* a *zindeeq/mulhid*, not a *faasiq* who remains within the fold of Islam.

The Ulama-e-Haqq who are careless in their practical life, who refrain from *Amr Bil Ma'roof Nahy Anil Munkar*, who maintain silence to safeguard their relationship with the wealthy and who indulge in *Mushtabahaat* (Doubtful practices and doubtful food) should reflect much on the Hadith. They should recognize and concede their own *fisq* and *fujoor*, and apply the Hadith to themselves, and desist from directing it to *zindeeqs* and *mulhids* who never aid the Deen. On the contrary, their ideas, concepts and practices uproot and destroy the Deen.

**I**N AN ABORTIVE and cunning attempt to sidetrack and befuddle the Muslim community regarding its non-compliance with the Shariah, Al-Baraka Bank has endeavoured to justify its compound *riba* products with its membership of an accounting and auditing organization which most certainly is not representative of the Shariah. Instead of responding, point by point, with solid *Shar'i* arguments to rebut the valid criticism directed at its *haraam* *riba* dealings, Albaraka Bank's solitary defence is that it is a member of a liberal accounting and auditing organization which is notorious for its liberalization of the Divine Shariah which was finalized and perfected more than fourteen centuries ago. In presenting its nonsensical vindication of its *riba* dealings, the Bank states in its pamphlet: "Albaraka Bank Ltd South Africa is a member of AAOIFI, The Accounting and Auditing Organisation for Islamic Financial Institutions and follow the guidelines laid down by the AAOIFI Shariah Standards manual to ensure that its dealings are consistent with the Shariah...."

This averment is like a man who claims while consuming pork and drinking liquor that his consumption of the *haraam* items is consistent with the

Shariah since he follows the guidelines of some liberal organization which has legalized pork and liquor. If AAOIFI has legalized the specific *riba* contracts which Albaraka Bank had transacted with Bushra and several other unfortunate Muslims who became entangled in Albaraka's *riba* web and tentacles, then AAOIFI too stands condemned in the eyes of the Shariah and comes fully within the glare of the Qur'aanic stricture: "You will see many of the *Ahbaar* and *Ruhbaan* (the Ulama and *Mashaaiikh* of Bani Israaeel) devouring the wealth of people in *haraam* ways...." Further, Albaraka Bank and others of its ilk who knowingly solicit the *haraam* 'fatwas' of liberals for gratification of their monetary cravings come within the purview of the Qur'aanic ayat: "They take their *Ahbaar* and *Ruhbaan* for gods besides Allah...."

While the Albaraka Bank's management and its miscreant shariah board lack in Islamic expertise, their stupidity is not of the kind which precludes recognition of *riba*. They are fully aware of the *haraam* *riba* in which they are dealing hence they labour desperately with their deceptive exercises and stratagems to present an Islamic façade with misleading terms such as *Mudhaarah*, *Musharakah*, etc. They are

## ALBARAKA BANK'S ABORTIVE ABSOLUTION ATTEMPT

not so stupid as to fail to understand that the deal which they had transacted with Bushra, for example, is not a *riba* transaction. While they are spiritually blind, they possess sufficient capitalist sense to discern that the 'profit' they had lumped onto the contracts with Bushra and others are pure – unadulterated *riba*. If AAOIFI has sanctioned these specific dealings of Albaraka Bank, then it too is plodding the path of *Jahannum* in the footsteps of Albaraka Bank.

It should be clearly understood that it is not any self-proclaimed 'shar'i authority' or 'shariah board' which decides the issues of Allah's Deen. The Shariah is that Divine Law which the *Sahaabah* and the illustrious *Aimmah-e-Mujtahideen* and the *Fuqaha* have presented for the posterity of the Ummah. An organization such as AAOIFI has no licence to tamper with the Shariah. Regardless of the status of the hired scholars who serve on AAOIFI and other shariah boards of the *riba* banks of the world, every pronouncement made by these liberals has to be scaled on the Standard of the Shariah. AAOIFI standards are not the

holy writ of the Immutable Shariah of Islam. Just as every deal of Albarakah and others will be scrutinized in the light of the Shariah, so too will AAOIFI'S pronouncements and verdicts. AAOIFI is not a determinating factor in Islam. It is not a papal authority to which the Ummah has to submit. As far as the Ummah at large is concerned, AAOIFI is a non-entity irrespective of its composition of luminaries.

The secular luminosity of these luminaries cannot eclipse the Shariah. The Shariah's Rulings are given in the light of the Qur'aan and Sunnah as presented by the *Aimmah-e-Mujtahideen*. The Rulings of the Shariah are not based on AAOIFI standards which have been designed to soothe the palates of the westernized capitalists in the Ummah as well as the *kuffaar* bosses of the world's top capitalist *riba* banks who pay lucrative 'salaries' for the production of 'fatwas' of permissibility for *haraam* *riba* products.

Albaraka Bank's attempt to hide behind the skirts of AAOIFI cannot absolve it of its *haraam* *riba* dealings. The attempt of pulling wool over the eyes of the public will not

salvage the image of the Bank. The haze of deception which Albarakah is trying to create with its AAOIFI nonsense will be dispelled so that the unwary Muslim public is not led astray and ensnared in the Bank's web of *riba*. If Albaraka believes that it has a just case to argue on the basis of the Shariah, it should present its evidence and seek the assistance of the AAOIFI liberals to extricate itself from the *haraam* *riba* morass in which it is currently mired. AAOIFI cannot be fobbed off to the Muslim community. Muslims are interested in the Shariah's pronouncements, not in AAOIFI'S standards and guidelines.

So when we say that *riba* and pork are *haraam*, it serves no purpose nor does it vindicate the legalizer of *haraam* to argue that according to AAOIFI pork, *riba* and liquor are *halaal* or that the claimed permissibility is based on AAOIFI standards. A fatwa on a specific issue is not based on ambiguous guidelines and standards which stand wide open for interpretation. Therefore, Albaraka's attempt to legalize its *riba* contracts with

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**M**ODERNISTS WHOSE IMAAN has undergone a process of kufr metamorphosis as a consequence of their western educational indoctrination believe that Islam is a continuously evolving religion, hence the Qur'aan Shareef could be subjected to the vagaries of their wildly fluctuating *nafsaani* opinions and desires. It is their contention that the Shariah which has been transmitted down the centuries from the *Khairul Quroon* epoch has outlived its utility. According to the hypothesis of these misguided miscreants, a *new shariah* which they desire to extract from the Qur'aan is the need of the hour. While to them such mutilation may appear as enlightened change and progress, to Allah Azza Wa Jal it is kufr for which the chastisement is everlasting damnation in Hell-fire.

#### UNQUALIFIED

This kufr is proffered in the face of Allah's declaration: *"This Day have I perfected for you your Deen, and completed for you My Favour."* The satanic desire is for reinterpretation of the Deen of Allah Ta'ala. For the attainment of this nefarious aim, they call for a new shariah to be formulated by unqualified modernist Toms, Dicks and Harries to subject the Qur'aan to interpretation. The desire is for a new kufr 'shariah' to accommodate and take into its grasp the social, economic, cultural and political systems of the atheist 'civilization' of the western world.

This new 'shariah' envisages the total abolition of Hijab, the legalization of riba, liquor, haraam food, and the acceptance of all cultural, economic and political practices of non-Muslims. In fact, the desire is to hammer out such a 'shariah' which could also co-operate with the kufr postulates of all *baatil* religions and ide-

# THE PURPOSE OF THE QUR'AAN

ologies. Towards this end, has been introduced the satanic institution of interfaith dialogue which is the vehicle for the enactment of change primarily in the sphere of Aqaa'id (Beliefs).

#### FRAUDULENT

However, the desire is to retain Islamic nomenclature and to portray the new concepts and practices of kufr as Qur'aanic. This is a ploy to deceive the ignorant masses who are unable to distinguish between genuine Islam and the fraudulent concepts fabricated by the Mulhideen. One such fraudulent trap is the MPL (Muslim Personal Law) proposal which is anything but Islamic. Another plot is the interfaith movement with its subtle propagation of kufr doctrines. There is no difficulty in the production and fabrication of kufr concepts and religions on the basis of the stupid interpretation which modernist *juhhaal* desire to submit the Qur'aan Majeed to. Every modernist dimwit deems himself qualified to fabricate a new shariah by subjecting the Qur'aan Majeed to interpretation. It is for this reason that they have a morbid aversion for the Qur'aanic and Hadith stipulation of qualification for the validity of voicing oneself on the subjects of the Shariah. Rasulullah (sallallahu alayhi wasallam) denouncing and rejecting the *juhhaal* who seek to wrought change in the Deen, said: *"He who voices himself in the Qur'aan with his opinion, should prepare his abode in the Fire."*

The modernist ignoramuses painfully labour to convey the idea that Islamic Law is a playfield for everyone regardless of his colossal ignorance pertaining to even the very basic practices of Islam. Thus, it is seen that the modernist western

'intellectuals' while they proudly express themselves on matters of the Shariah, they lack the ability to correctly recite the Qur'aan Shareef. They lack in even the rudimentary masaa-il which are absolutely imperative for the validity of even the rudimentary ibaadat practices of Islam. They lack in the knowledge of Tahaarat and Salaat, yet they seek to portray themselves as Mujtahids capable of interpreting and re-interpreting the Qur'aan for the production of a new 'shariah' entirely different from the Shariah which Muhammadur Rasulullah (sallallahu alayhi wasallam) had delivered from Azza Wa Jal.

#### FINALITY

Their desire to be issued with a licence to interpret the Qur'aan Majeed presupposes the denial of the Qur'aanic aayat in which Allah Ta'ala declares the perfection and completion of the Deen. It presupposes the rejection of the Finality of Nubuwwat. If there had been any need for another religion or a new shariah, Nubuwwat would not have terminated with Rasulullah (sallallahu alayhi wasallam). Since there had always existed the need for a new shariah or for changes to be effected to an existing shariah, Allah Ta'ala did not terminate Nubuwwat with any Nabi. The Chain of Nubuwwat continued until it attained its Finality in the Person of Rasulullah (sallallahu alayhi wasallam).

Nubuwwat was finalized by Allah Ta'ala and along with this Finality. He declared the Finality of the Deen in the Qur'aan. Now, and for all time in future there remains not the slightest scope for reinterpretation of any aspect of the Shariah. The Shariah is Immutable and Final. The Qur'aan,

in fact was finally interpreted by Rasulullah (sallallahu alayhi wasallam). The Sahaabah transmitted this Divine Interpretation to the Taabieen who in turn conveyed it to the next generation, and so on its transmission was perpetuated reliably and authoritatively, and so will it be perpetuated until the Day of Qiyaamah.

#### INTERPRETATION

It is haraam and kufr to manipulate the Qur'aan Majeed for the purposes of interpretation. Interpretation of the Qur'aan in this age is kufr in view of the finality and perfection of Islam announced by Allah Ta'ala and Rasulullah (sallallahu alayhi wasallam). The only purpose of the Qur'aan Majeed now is *tilaawat* and *naseehat*. As an ibaadat, it is of utmost importance to daily recite the Qur'aan Majeed in abundance and to derive admonition and good counsel. The Qur'aan is NOT an open book for interpretation and extraction and formulation of laws. That process ended with the illustrious Authorities of the *Khairul Quroon* era. Thereafter, interpretation and formulation of laws from the Qur'aan became haraam and kufr. Rasulullah (sallallahu alayhi wasallam) said: *"Honour my Sahaabah for verily, they are the best among you, then those who will follow them, then those who will follow them. Thereafter falsehood will become dominant."*

The Shariah is what was finalized in the *Khairul Quroon* era. All new developments and exigencies until the Day of Qiyaamah will be addressed by *only QUALIFIED ULAMA-E-HAQQ*, and the process will be the employment of only the Principles and Details formulated by the illustrious Fuqaha of the *Khairul*

*Quroon* era. The Ulama-e-Haqq who are qualified in this field do not extract laws from the Qur'aan and the Hadith. The process of extraction from the Qur'aan and Hadith has terminated with the ending of the Aimmah-e-Mujtahideen who acted under the guidance of the Sahaabah. The modernist *juhhaal* are making a laughing stock of themselves with their compounded ignorance.

#### QUALIFICATIONS

Qualifications are requisites for opinions in every mundane branch, including repairing of shoes, yet the modernist ignoramuses peddle the absurdity of totally unqualified personnel such as themselves possessing adequate 'qualifications' for voicing opinions on issues of the Shariah. The Shariah of Allah Ta'ala is not a ball to be kicked around. The only purpose now of the Qur'aan Majeed is *tilaawat* and *naseehat*, and nothing else whatsoever. Never will the ignoramuses succeed in their conspiracy to displace Islam with a new religion which they also contemplate naming 'islam'. Many have laboured in the past to create religions of kufr under guise of Islam. But all have failed. They lay by the wayside like rotting carrion, and this too will be the fate of the unqualified modernist *juhhaal* of our time who seek to interpret and reinterpret the Shariah under Qur'aanic guise.

Warning such modernist criminals and their ilk, the Qur'aan Hakeem states: *"They conspire to extinguish the Noor of Allah while Allah intends to complete His Noor, even though the kaafiroon abhor it."* Those who seek to reinterpret any facet of Islam should understand that they come within the purview of the 'kaafiroon' mentioned in this aayat of the Qur'aan Majeed.

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The Qur'aan rejects any attempt of creating doctrinal bridges for implied acceptability of the doctrines of other religions. Thus, Allah Ta'ala categorically denouncing and rejecting all other religions, states in the Qur'aan Majeed: *"Verily, the Deen by Allah is only Islam."* *"Whoever searches for a religion other than Islam, never will Allah accept it from him."*

The interfaith movement is a western conspiracy to destroy Islam from within by utilizing the services of zindeeqs, modernists, short-sighted and even stupid 'scholars' who cannot see further than their noses. It is of utmost importance that Muslims realize that the fundamental doctrines of the interfaithers are (1) No religion is

## FOR THE MISCREANT INTER-FAITHERS

the absolute truth; (2) All religions are equally legitimate. But Islam is in diametric opposition to these doctrines of kufr. In total rejection of these beliefs, Islam states that only Islam is the absolute Truth, and that all religions excluding Islam are illegitimate, baseless and false. Thus, on doctrinal issues there can be no compromise and no co-operation.

The Qur'aan demands that the Muballigh delivers the Message of Haqq in an unadulterated form which necessitates rejection of the false doctrines of all other religions. The compromise which Muslim interfaithers strike up with the Interfaith conspirators is a tacit approval of their kufr doctrines. The Qur'aan demands

rejection of the kufr doctrines along with presentation of the Haqq of Allah's Deen. There is no parallel movement with kufr. The movement of Islam is on a diametric collision course with all religions of baatil. It is haraam to sit on the platform of equality of religions, which the interfaith movement offers to shallow-minded Muslims.

The Qur'aan outrightly rejecting the baatil of the Christians, says: *"They (the Christians) say: 'Allah has begotten a son.' Glory unto Allah! He is The Independent One. Unto Him belongs the heavens and whatever is in the earth. What, do you have any proof for this (notorious claim)? What, do you say about Allah what you know not? Say (O Muham-*

*mad!): 'Verily, those who fabricate lies regarding Allah, they will not prosper... Then He will cause them to taste the severe punishment because of their kufr.'* (Surah Yoonus)

The Muballigh may not sit and allow his ears to be dinned with the kufr which his inter-

faith colleagues present to him. He is required to inform them of the falsity of their beliefs and of the Truth of Islam, and that Islam is the sole and exclusive repository of everlasting success and salvation.

There is no Truth but the Truth of Islam.

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The haraam 'royalty' is not a wage. A wage is a fixed sum for a specific service/s which an employer pays to his worker. But a levy of a sum of money on each chicken/carass is baatil and haraam in the Shariah. The only classification for this levy unjustly sucked from traders is Riba. In this regard the molvis who are associated with the purveyors of haraam certificates are worse culprits than the juhala of these organizations. Perhaps these molvis are greater juhala than the laymen juhala. In all probability they are extremely defective in the Ilm of Fiqh, hence they fail to discern the riba which they are sanctioning.

Molvis, for the sake of pecuniary pittance, have conferred 'credibility' to the purveyors of haraam certificates. In so doing they have betrayed the Amaanat of the Ilm which they had acquired. Their treachery is of the worst kind.

## HARAAM RIBA ROYALTY



# THE SHERATON FUNCTION OF IMAAM AL-BUDAYR

**WE REPRODUCE** *HERE a letter of some Brothers and our response. The purpose of the reproduction is that concerned Muslims, especially the Ulama, should reflect and contemplate on the damage they cause the Deen and the Ummah with their condonation of the Ahl-e-Baatil (People of Falsehood).*

## THE BROTHERS WRITE:

"We seek your learned advice and assistance as members of the community. We have a multi millionaire doctor in the midst of our community who has hailed himself as "the Gauteng socialite". He poses in the local newspaper weekly, posing with celebrities, presidents, ministers, Bollywood actors and actresses.

What has upset us as a community now: this socialite has abused, misled and embarrassed the local Muslim community by sneaking like a snake to get in and photographed himself by deceit with a mobile phone camera next to the Imaam of Masjid-un-Nabawi, Imaam Salah Mohammed Albudeer last week at a function in Pretoria. This 'socialite', with contempt and sneaking in by deceit, had his photograph published in our local paper. This photo was published for fame.

The Imaam delivered the Khutbah on Friday, 25 July 2008, at Darwasalaam Masjid. One of the statements the Imaam made was "do not associate with any person who consumes alcohol or intoxicants, takes riba, or commits zina".

This so-called 'socialite' consumes alcohol openly in public without any shame. He is a moneylender, lending money at exorbitant interest. To add further insult to injury, the night of the function, he was accompanied by a mistress of his to this male-only gathering. This mistress was seated in the entrance in full view of the guests. Uninvited, like a cadaverous mugger, this millionaire socialite, like a scavenger, sneaked food from the function to feed his scantily dressed mistress. Guests commented that he smelt foul of liquor. We as a community will fail dismally if we remain silent and let an evil cadaverous mugger like this abuse the institution of the learned Ulama for his fame. We have a responsibility to our Creator, Allah, our children and the community.

We desperately seek help from

you in dealing with this sad incident. Please advise us how and if we should voice our strongest objections. We need to object and inform the Muslim Umma, religious leaders, the embassies including the Saudi Embassy, our youth and the public in general.

The socialite is proud, arrogant and refuses to change but we are now faced where we as a community should stand up and use zero tolerance to allow him to make a mockery of the Muslim Umma. Your ruling, advice and comments will be highly appreciated."

## OUR RULING, ADVICE AND COMMENTS

Firstly, Imaam Al-Budayr is also in grievous error. Despite him having stated: "*Do not associate with any person who consumes alcohol or intoxicants, takes riba, or commits zina.*", he acted in contradiction by participating in a haraam function at the haraam Sheraton hotel. This is a hotel where liquor and khinzeer are served. It is a hotel of zina. It does not behove a personality of the Deen, especially an Imaam of Masjidun Nabawi to so flagrantly patronize an institution of fisq and fujoor. What relationship is there between Masjidun Nabawi and the haraam Sheraton hotel? Is it befitting for a man of the Deen to emulate the example of kuffaar, fussaag and fujaar by soiling himself at a haraam function at a haraam kuffaar liquor and khinzeer hotel? This Imaam has rendered Islam and the Ummah a greater disservice than the faasiq drunkard against whom you have lodged your complaint. The faasiq doctor is a non-entity who should simply be ejected from any venue where he creates a nuisance.

The Imaam has also conducted himself like a faasiq socialite in the same way as the faasiq doctor who smelt of liquor and who brought his 'scantily dressed' zina-mistress to the function. In fact, the fisq and fujoor of the socialite faasiq doctor is of a lesser degree than the fisq and fujoor of those who had participated in the haraam function in the haraam hotel.

The faasiq doctor was able to bring his mistress to the all-male haraam function at the Sheraton Hotel because the whole shaitaani function was haraam. Not only was the faasiq doctor a scavenger, all the participants at the haraam function were 'cadaverous muggers' and acted like 'scavengers'. The entire unfortunate and miserable crowd participating in that haraam function at the haraam venue was in flagrant violation of Allah's Shariah. They have no right to complain against the scavenging faasiq doctor who brought his zina-mistress to the evil function. Since the very function was evil, it was graced by the presence of the zina-mistress of the faasiq doctor.

The fact that all those Dayyooth males, including the Imaam, at the haraam function tolerated the presence of the 'scantily dressed mistress' with her tipsy faasiq / faajir boyfriend testifies that the whole miserable lot of participants of the haraam function are of the same ilk, albeit of varying degrees of fisq and fujoor. The punishment for the dayyooth men who were present at the haraam function is that their beards be shaved off and they be paraded on the backs of asses sitting facing the tails of the asses, and with blackened faces. They blackened the Fair Name of Islam with their 'religious' presence at the haraam function and the haraam hotel. Let them hang their heads in shame. The drunkard doctor is on a loftier pedestal of morality than the miserable crowd of dayyooth men who graced the haraam function at the Sheraton Hotel with their flagrantly impious and obnoxious presence.

It was because all the fussaag participants at the Sheraton Hotel function lacked in moral fibre that they lacked the common courage to evict the liquor-smelling faasiq doctor and his zina-mistress. The disgrace is more on the heads of the participants of the haraam function than on the faasiq

'smelling of liquor'. The doctor was entitled to be present at the function since he was a bird of the feather. We fail to penetrate the logic which carves a distinction between the Imaam, the participants and the doctor who all frolicked in a merrymaking session in the haraam khamr - khinzeer - zina hotel. They are all of the same ilk. The presence of the "scantily clad mistress" was merely part of the flotsam gorged up by the immoral conglomeration of fussaag and fujaar who had congregated in the name of Islam at the behest of the Saudi authorities in an endeavour to promote some sinister agenda.

Brother, you have averred: "*We as a community will fail dismally if we remain silent and let an evil cadaverous mugger like this abuse the institution of the learned Ulama for his fame.*" You have positioned the cart in front of the horse. The truth is the other way around. On the contrary, the 'learned Ulama' have abused their august ranks and positions by hosting the Saudi Imaam and by participating in the haraam function. We fail to comprehend the alleged "abuse of the institution of the learned Ulama" by the 'cadaverous mugger'. Let it be well understood that no one can ever bring disrepute and abuse to the lofty Office of the Ulama-e-Haqq other than the Ulama themselves. 'Cadaverous muggers', fussaag and fujaar with all their tirades and fulminations of slander and vilification against the Ulama-e-Haqq cannot derogate the glittering reputations of the Ulama-e-Haqq even with all the blaring of the shaitaani radio stations. The Ulama-e-Haqq stand out like glittering Stars of Hidaayat disseminating the Haqq from the lofty Office of the Vicegerency of the Rasool (sallallahu alayhi wasallam). So, comfort and soothe yourself with the assurance that the 'cadaverous mugger' cannot and did not 'abuse the institution of the learned Ulama'. Miscreant ulama - ulama-e-soo' - who

trade and betray the Deen for miserable worldly and nafsani motives abuse the sacred Institution of the Ulama - not drunkard and fornicating doctors.

We have also not understood how the 'mugger' is making a "mockery of the 'Muslim Ummah'" with his cadaverous antics of fisq and fujoor and by parading his 'scantily dressed' zina-mistress at the Imaam's Sheraton Hotel cadaverous function where all the misguided and miscreant participants, including the ulama-e-soo' were indulging in an orgy of nafsaniyat. A man who indulges in acts of fisq and fujoor makes a mockery of himself, not of the Ummah. The Imaam and his cohorts at the haraam hotel made mockeries of themselves in the same way as the 'cadaverous mugger' made a mockery of himself and his 'scantily dressed (zina) mistress'. The whole miserable lot occupies the same plane of villainy and notoriety. It is gross injustice to transform the 'cadaverous mugger' into a scapegoat for the consequences of the haraam merrymaking of the Imaam and his miserable entourage at the haraam function in the khamr - khinzeer - zina abode of shaitaan.

We are unable to find any justification for a one-sided condemnation of the 'cadaverous mugger' since you have silhouetted him and his antics against a backdrop of intemperate mugging of the Deen on a scale of greater magnitude - and that too perpetrated by a fraternity of misguided 'learned' men who spare no pains and leave no stone unturned in their nefarious nafsani conspiracy of hacking at the Framework of the Deen and digging its very Foundations.

Brother, although we accept that your lamentation has been prompted by sincerity and genuine concern, we have no alternative but to dismiss your case. As long as even the 'ulama' remain 'cadaverous muggers', there will be a glut of 'cadaverous muggers' in the community to mug the ulama-e-soo'. May Allah Ta'ala have mercy on this errant and fallen Ummah. And, Salaam on those who follow the Hidaayat of the Deen.

## THE BIRTHDAY ISSUE

### CLARIFICATION BY NATAL JAMIAT

**M**ANY MUSLIMS HAVE queried and objected to a 'birthday' statement which appeared on the website of Jamiatul Ulama Kzn-Natal. The Jamiatul Ulama has issued the following clarification:

"Several brothers had submitted their own prepared statements to the Jamiat for consideration and publication on the occasion of Mr. Mandela's birthday. The statement which had appeared in last

week's *News and Views* was one such statement which was inadvertently published while the Jamiat's comment was left out due to a technical bug, together with other statements. The Jamiat's comment is as follows:

'From the outset it must be borne in mind that birthday commemorations and celebrations are not permissible for Mus-

lims. Had Islam sanctioned the commemoration of birthdays, then no person's birthday would have been more worthy of commemoration than that of Rasulullah (sallallahu alayhi wasallam). But the Shariah of Islam does not even permit this.

Birthdays should in fact serve as a reminder that we are moving closer to our graves. Instead of celebrating, one should intro-

spect and analyze whether one has truly spent one's stay in the world in such a manner that is pleasing to Allah. If not, then we are failures in the Divine Court where it really matters. True success is with Imaan. We therefore urge all Muslims to join us in dua that Allah grants Madiba and all mankind Hidaayat, true guidance to see and accept the truth of Islam. Aameen.



(continued from previous issue)

ONE DAY when Hadhrat Musaa (alayhis salaam) was 8 years of age, and sitting very respectfully in the presence of Fir'oun, the latter instructed a slave to open up his fighting cocks. When the first cock which was a massive bird, was released, it furiously flapped its wings and crowed very loudly. Immediately Hadhrat Musaa (alayhis salaam) responded: "You have uttered the truth." Astonished, Firoun said: "O my son! What did the cock say?" Musaa: "The cock recited the praises of Allah Ta'ala." Fir'oun: "What relationship has the cock with this type of issue? My son, you are merely being witty and fabricating such stories."

Immediately, Musaa (alayhis salaam), the 8 year old boy, said to the cock: "Repeat in our language the very same praises of Allah Ta'ala which you had proclaimed in your tongue." In obedience the cock recited the praises of Allah Ta'ala in human language. Musaa (alayhis salaam) again said: "You have stated the truth."

The colour of Fir'oun's face changed. Full of fear he said to Haamaan, his chief minister: "Musa has bewitched this cock. Slaughter it immediately." The cock was slaughtered instantaneously. But, Allah Azza Wa Jal restored the cock to life. Coming to life, the cock repeated its proclamation of Allah's praises. It then flew in Fir'oun's court which was crowded with noblemen and dignitaries, and disappeared from sight.

When Musaa (alayhis salaam) was nine years of age, Fir'oun seated him along his

side on the throne. All the court dignitaries were present. Fir'oun arrogantly commenced a discourse of his greatness, uttering many statements of kufr. Musaa (alayhis salaam) could not tolerate all the kufr which Fir'oun was gorging out. In anger he leapt off and kicked at the throne. By Allah's Qudrat two legs of the throne broke. The throne collapsed and Fir'oun fell to the ground in humiliation. Blood trickled from Fir'oun's nose.

The court personnel were enraged. As they attempted to grab Musaa (alayhis salaam), he fled into the palace to Hadhrat Aasiyah (rahmatullah alayh) and apprized her of the situation. He took refuge on her lap. Fir'oun, overwhelmed with rage, pursued Musaa (alayhis salaam) into the palace. When he saw Musaa (alayhis salaam) sitting on the lap of Hadhrat Aasiyah, Fir'oun bellowed: "O Aasiyah! You had prevented me from killing this child. Today he has wounded me and broken my throne. In the crowded court he challenged my godhood." Hadhrat Aasiyah softly said: "He is still a small child. He is only being mischievous with his parents. In fact, his attitude displays signs of future greatness. He will be such a courageous man who will safeguard your land after you."

Aasiyah's pleadings and assurances dispelled Fir'oun's fears and anger. In reality, Allah Ta'ala was blinding the intelligence of Fir'oun. The hearts of people are in His control. He protects His servants in the lion's den and even in the lion's mouth.

One day when Musaa (alayhis salaam) was ten years old, he was sitting for meals

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

with Fir'oun. A whole roasted lamb was brought to the table. Looking at the roasted lamb, Musaa (alayhis salaam) commanded it said: "Get up by the permission of Allah!" Instantaneously, the lamb became alive, stood up and ran about the hall. Fear overcame Fir'oun. With fear in his eyes and dumbfounded, he stared at Aasiyah who said: "O Fir'oun! This son of yours is marvelous. He will bring great fame to you. The world will admire this wonderful son of Fir'oun." Aasiyah's assurance allayed the fears of Fir'oun. However, Fir'oun despite sensing the danger which Musaa (alayhis salaam) posed, irrationally accepted the assurance of Hadhrat Aasiyah. Taqdeer was taking its course. Regarding the protection of Musaa, the infant, the Qur'aan Majeed states: "...My enemy and your enemy (O Musaa!) will take you (from the floating casket), and I have cast My Love on you so that you may be reared under My supervision." Despite Fir'oun's misgivings regarding Musaa (alayhis salaam), he relented and felt convinced of the far-fetched explanations which Aasiyah offered for the 'insubordination' and 'rebellion' of the child, Musaa (alayhis salaam).

When Musaa (alayhis salaam) was 20 years old, he began to clandestinely perform Salaat. One day while performing Salaat on the banks of the river, a companion of Fir'oun saw him. He threatened to report to Fir'oun that Musaa

(alayhis salaam) was worshipping a Deity other than Fir'oun. In anger, Musaa (alayhis salaam), commanded the ground: "O earth! Swallow him!" The earth split open and the man sunk in until his knees. The earth gripped him tightly. He screamed and pleaded, promising not to mention the Salaat of Musaa (alayhis salaam) to anyone. Musaa (alayhis salaam) supplicated to Allah Ta'ala, and the man was released from the clutches of the earth.

Since Musaa (alayhis salaam) was regularly performing Salaat, the news spread and finally reached the ears of Fir'oun. Fir'oun instructed his people to report to him immediately they see Musaa (alayhis salaam) performing Salaat. On one occasion the spies reported to Fir'oun that Musaa (alayhis salaam) was engrossed in worship. Fir'oun immediately went to the scene and found Musaa (alayhis salaam) absorbed in Salaat. Fir'oun stood watching in amazement until Musaa (alayhis salaam) completed his Salaat. Then he interrogated: "O Musa! Who were you worshipping?" Musaa (alayhis salaam) responded: "I was worshipping my Master Who nourishes me and who has nurtured me."

Fir'oun said: "Musa, you have spoken the truth. It is I who nourishes and nurtures you. I have reared you since infancy. But people are falsely misconstruing your actions. You are my beloved son." Musaa (alayhis salaam) re-

mained silent. Fir'oun was satisfied and Musaa (alayhis salaam) accompanied him back to the palace.

At the age of 23 years, Musaa (alayhis salaam) began to associate with his oppressed people, Bani Israaeel. The elders of Bani Israaeel poured out their grievances to him and narrated the episodes of Fir'oun's oppression and cruelty. The following discussion took place between Musaa (alayhis salaam) and the elders of Bani Israaeel at this first meeting:

MUSA: "Since when is Fir'oun oppressing you in this manner?"

ELDERS: "Long before you were born. The oppression is continuing unabated to this day. When will there be succour for us? When shall we be saved from this punishment?"

MUSA: "This oppression is the consequence of your transgressions. Allah Ta'ala is not unjust to anyone. Supplicate to Allah Ta'ala that He should release you from this punishment and pledge that you will express your gratitude to Him."

ELDERS: (Unanimously pledging said): "We wholeheartedly accept. We shall fast for Allah. We shall feed the poor for His Sake."

MUSA: "This is insufficient. Repent for your fisq and fujoor (rebellion and immorality). It will then not be surprising that Allah Ta'ala will remove your hardships. He is the Hearer and The One Who Accepts.

(To be continued, Insha'Allah)

## ALBARAKA BANK'S ABORTIVE ABSOLUTION ATTEMPT

(Continued from page 8)

Bushra and others on the basis of such guidelines is deceptive and fallacious. Specific masaa'il of the Shariah are involved in the contract. The elements of prohibition in the contract have been pin-pointed and elaborated. Since Albarakah is bereft of any Shar'i basis for its compound riba dealings, it seeks refuge in ambiguous guidelines of AAOIFI.

The correctness of guidelines should not be construed as permissibility for every particular contract of the Bank. The guidelines may be acceptable and in compliance with the Shariah while the individual contract may be haraam. It behoves the Bank to scrutinize its haraam contracts with Bushra and others, and to remould them to conform to the

allegedly Islamic guidelines and standards of AAOIFI.

Another example of the Bank's skulduggery is its statement: "The Standards issued by AAOIFI are used as guidelines by many Government regulators in jurisdictions such as Bahrain, Sudan, Jordan, Malaysia, Qatar, Saudi Arabia, Dubai, and Lebanon. Recently Syria also signed an agreement to mandate and adopt AAOIFI'S Standards."

To put it mildly, this averment is laughable and downright stupid. Only dumb people may perhaps attach any credence to this silly averment of the Bank. Everyone knows that the governments of all the states cited above are kuffaar authorities in terms of the Qur'aanic injunction of excommunication. Excommunicating these governments from

the fold of Islam, Allah Ta'ala declares in the Qur'aan Majeed: "**Those who do not govern according to that (Shariah) which Allah has revealed, verily they are the Kaafiroon.**" Not only have these vile governments abrogated the Shariah and substituted it with a variety of kufr systems of government, they brutally persecute any one who attempts to speak up for the Shariah. In fact, the satanic military in Turkey threatens to stage a coup simply because the current government has allowed females in universities to wear a rag – a piece of cloth (described as a scarf) on their heads. The governments in the countries enumerated by Albaraka Bank are all birds of a feather.

Gambling, prostitution, liquor, riba, and all western evils

and systems are condoned, promoted and advocated while Islam with its divine Shariah is throttled and all attempts are in operation to extinguish the Deen. Dubai has invested more money (billions of dollars) than any other country in establishing gambling and vice casinos. The acceptance of AAOIFI standards by the conglomerate of kuffaar governments in no way whatsoever confers permissibility for the haraam contracts of riba which Albaraka Bank imposed on Bushra and others.

To substantiate its claim of Shariah Compliance, the Bank is required to explain in detail the permissibility of each one of the plethora of haraam clauses and conditions which clutter and encumber its finance contracts, and it also devolves on the Bank to refute on Shar'i grounds the arguments on the basis of which the riba charge has been made. Reference to ambiguous guidelines of some ambiguous audit-

ing and accounting organization does not absolve the Bank of the duty to prove its alleged Shariah Compliance nor does it exculpate the Bank from its guilt of dealing in interest camouflaged with Islamic nomenclature. It has to prove that its 'muraabahah' contract with Bushra for example is a valid Muraabahah deal in terms of the Shariah, and this cannot be proved with drivel.

The pamphlet which Albaraka Bank has released in its defence is a package of red herrings, diversions and chicanery. We have briefly responded to Albaraka's endeavour to pull wool over the eyes of Muslims. Another score of pages of rebuttal of the chicanery could be presented. However, space does not permit us further indulgence in this exercise. Insha'Allah, we may respond further in *The Majlis* or in some other format to dispel the haze of deception which Albaraka Bank is churning up.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

**Athaans are recited for Jumuah. Is this valid? We are followers of the Maaliki Math-hab.**

A. According to the Maaliki Math-hab as well as the other Math-habs, there are only two Athaans for the Jumuah occasion. One Athaan after entry of the Zuhur time, and one Athaan in front of the mimbar when the Imaam has seated himself on it. The four Athaans are bid'ah.

**Q. According to the Maaliki Math-hab, how is Tashahhud and Durood Ibraahim classified? If Tashahhud is not fully recited, what is the rule?**

A. The recitation of Tashahhud in the last sitting is Sunnat according to the Maaliki Math-hab. The Salaat will thus be valid even though the full Tashahhud is not recited although it will be sinful to unnecessarily do so. Reciting Durood-e-Ibraaheem is also Sunnat. Thus, if someone does not know the Masnoon Durood, then any other shorter Durood may be recited, but the person should endeavour to learn the Masnoon Durood. The Salaat in all cases of omission of Sunnat factors is valid.

**Q. At my place of employment we deal in distribution of books, mainly on tourism. My job entails that I make up invoices and keep other accounting records. Recently we received an order from a wine manufacturer. Is it permissible for me to make out invoices for such companies. When I talked to my directors who are Muslims, that it is not permissible to supply such a company, they said that if we do not supply, someone else will. Is it Islamically right for me to make such accounting entries and is it**

**permissible to supply to such customers?**

A. To print or supply a winery with invoice books is sinful. The Qur'aan is emphatic on the prohibition of aiding in sin and transgression. Allah Ta'ala states in the Qur'aan Majeed: "Do not aid in sin and transgression." The one who aids the process of transgression is like the transgressor. Hence, it is not permissible to be associated with any transactions related to the wine-making company. All cogs in the machine of transgression are liable for the acts of transgression of the criminal, the wine-producer in this case.

The argument that "if we don't supply them, someone else will", is not befitting a Mu'min. We are under obligation to abide by the Commands of Allah Ta'ala. If someone else violates the Shariah, it is illogical and Islamically absurd to justify our own act of transgression. It never means that if a Muslim steals we too should steal, or if a Muslim commits zina, we too should follow him. If others aid in acts of transgression, it is their sin. Their sin is not a justification for our sin nor a valid reason for us to indulge in sin. May Allah Ta'ala save us from such convoluted reasoning. Writing invoices and keeping records of a winery is the same as writing invoices and keeping records for a brothel. There is no difference.

A tailor sought a fatwa from one great Faqeeh. The tailor used to sew the garments for the Sultan of the country. He wanted to know whether it was permissible for him to sew the garments. He had a lingering suspicion that in view of the Sultan being an oppressor, he (the tailor) was aid-

ing the tyrant. The Faqeeh told him: "In fact, you are not only aiding in sin and transgression, but by sewing his garments you are the actual perpetrator of zulm (injustice) and transgression."

According to the Shariah, if a non-Muslim asks you for the direction to the temple / church / synagogue, then even if you are aware, it is haraam to show him the direction because in so doing you will be aiding him in the act of sin and transgression, which in this case is the worship in terms of a false religion. The attempt to override such masaa-il with baseless arguments such as: 'If we don't show him the direction, someone else will.', does not behove a Mu'min who understands the Divine Abhorrence for sin, transgression, immorality, kufr, shirk and bid'ah.

**Q. A Brother objecting to an answer on an Inheritance issue (The Majlis, Vol. 18 No. 1), writes:**

"With regard to your answer to the first question in Majlis Vol. 18 No. 4, please consider the following: Inheritance laws follow a specific tarteef with all debts of the mayyit being accounted for before the distribution of the remaining assets. Once a person dies, his heirs become owners of the property and they are now responsible for all rates, maintenance expenses, etc. which accrue after his death.

If there was one brother and two sisters for example, then the brother will own half of the property and the sisters one quarter each. Thus each will be responsible for paying the rates in proportion to their share.... Why should the sisters pay the rates equally with

**the brothers when they are (correctly) receiving half of the rental (as their brothers) in proportion to their respective shares in the property?"**

A. The property in question is a homologous asset in partnership. It has not been demarcated into separate sections, with a specific section belonging to each owner. In a partnership the ownership of each partner diffuses in every brick of the building. The profit which is shared by partners in a joint-partnership venture is the nett profit, i.e. the profit after deduction of expenses. The profit is shared in terms of the percentage shares of the partners. The proportionate shares do not operate in the expenses incurred by the partnership venture. If there are two partners in a business, the one being a 60% and the other a 40% partner, the former does not pay 60% of the trade expenses nor does the latter pay 40%. On the contrary, 100% of the expenses are deducted from the gross profit and the balance (the nett profit) is then divided in terms of the shares of the partners.

While the Brother's argument appears logical, according to the Shariah the profit distribution is related to the nett profits. There is no proportionate liability with regard to the expenses. If the Brother has any textual substantiation from the *Kutub* of the Shariah for his view, he should apprise us. If our view is in conflict with any *Nass* of the Shariah, a correction and retraction shall be forthcoming without hesitation, Insha'Allah.

(Continued from page 1)

when the core of the hostility has no link with religious beliefs, what benefit does an interfaith talk-shop serve? If the contention was a purely religious issue, the rational approach would have been to engage the Ulama of the adversary groups in dia-

## THE KUFR OF THE INTERFAITH EXERCISES

logue in the endeavour to overcome the alleged intolerance.

If any Muslim leader or Aalim propagates hostility towards non-Muslims on the basis of their religions, it would be logical and only proper to engage that

Muslim leader in dialogue. If King Abdullah has dialogue with Christian priests on the issue of toleration, it will have no impact on the Muslim leader who allegedly propagates intolerance and hostility. Similarly if Bush and Blair have dialogue and say that Muslims should have tolerance, such dialogue will be meaningless as long as they do not have dialogue with the one whom they believe is a propagator of intolerance. But there is no one with whom they can have dialogue on the issue of hostility and conflict because there is no Muslim group which is fighting the U.S.A. on the basis of its religion of Christianity. The issue is purely oil, money and natural resources which America has resolved to acquire by piracy.

A member of Israel's National Religious Party, said of the Madrid interfaith conference: "A meeting like this with Saudi Arabia is clearly a political trick." Besides it being a 'political trick', it is a sinister move aimed at the Jugular Vein of Islam although the political designs of the Saudi king have blurred his vision. He thus fails to discern the danger which the interfaith movement poses to Islam.

Islam is primarily *Aqeedah* – True Belief in Tauheed – and whatever the Rasool (sallallahu

alayhi wasallam) has delivered to mankind. The Interfaith Movement conspires to extinguish the fundamental Belief of Islam, namely, that the Absolute Truth is exclusive with Islam. Islam is the sole repository of the Truth. Islam rejects with scorn the precepts of the interfaith movement.

Tolerance is entirely a different issue. Despite Islam's outright rejection of all religions, it does not advocate hatred and hostility for the peoples of the false religions. All mankind is Islam's sphere of Tableegh and Da'wat. Islam cannot be propagated with hostility. If people are alienated by hostility and intolerance, the Message of Islam's Truth cannot be offered to them.

It is essential that Muslims understand that while political dialogue with non-Muslims is permissible and even necessary, interfaith dialogue and conferences where all religions are proclaimed to have equal legitimacy are haraam. Islam repels with revulsion the idea that it is not the one and only Absolute Truth.

**SHA'BAAN 1429  
AUGUST 2008**

**ZAKAAT NISAAB  
MEHR-E-FATIMI**

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Allah Ta'ala says:

"Whoever becomes the enemy of My  
Wali, verily I declare war on Him."  
(Hadith Qudsi)

## THABAH - A COMPLETE AND SACRED SYSTEM

"And, do not eat from such (meat of animals) on whom the Name of Allah was not recited (at the time of Thabab). Verily, it is filth. And, verily the shayaateen whisper to their friends to dispute with you. If you obey them, then verily you (too) will be mushrikoon."

(Surah Maa-idah, ayat 121)  
**T**HE EMPHASIS ON the *Tasmiah* (i.e. *Bismillaahi Allaahu Akbar*) at the time of slaughtering is explicit in this ayat. Abstinence from the *Tasmiah* is related to Satanism, hence the ayat mentions the 'whispering of the shayaateen'. The shayaateen influence their human friends, among whom the leading ones in our era are the 'halaal-certificate' self-styled 'authorities', to create disputes in their desperate attempts to realize their monetary interests. These disputes with the people of the Haqq are baseless justification of the haraam system which feeds carrion (*maitah*) to Muslims.

Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah Ta'ala has decreed mercy for everything. Therefore, when you have to kill, then kill with mercy; when you slaughter, slaughter with mercy. Sharpen your knife and be merciful to the animal."  
(Muslim, Ibn Majah, Nisai, etc.)

Hadhrat Umar Ibn Khat-taab (radhiyallahu anhu) said: *Nabi (sallallahu alayhi wasallam) commanded that the knife be sharpened and that it (the knife) be concealed from the animal. And, he said: 'When anyone slaughters, he should make haste.'*

(Ibn Maajah, etc.)

Once when Hadhrat Umar (radhiyallahu anhu) saw a man sharpening his knife after he had laid down the animal, he (Hadhrat Umar) struck the man with his whip and exclaimed: "Do you want to inflict multiple deaths on the animal?"

In Islam, *Thabab* (slaughtering animals) is a complete and sacred system. *Thabab* is

not what the mercenary men with their 'halaal-certificate' trade believe. *Thabab* is not the mere act of slitting the throat of an animal. It is a sacred system - a whole process accompanied by sacred rituals. There is an Islamic attitude which is attendant to *Thabab*. Islamic Slaughtering is not a callous institution designed for filling the coffers of kuffaar entrepreneurs and shaitaani producers of 'halaal-certificates'.

In the sacred system of *Thabab*, the animal is rendered lawful in the Name of Allah Ta'ala just as man and woman become mutually lawful unto themselves in the Name of Allah Ta'ala in the solemn system of *Nikah*. The primary importance which Allah's Name holds and on which pivots the lawfulness of the meat, should adequately convey to Muslims the significance of this Islamic system. The system of *Thabab* is not restricted to slitting the neck and the hap-hazard mumbling of the *Tas-*

*miah* for the sake of maximum production to gratiate the monetary lusts of the entrepreneurs and the haraam 'authorities' of 'halaal' certificates.

The only act which exists in the satanic slaughtering concept of the 'halaal-certificate' frauds, is the ostensible recitation of *Tasmiah*. Every requirement of the sacred Islamic system of *Thabab* has been callously extinguished. Absolutely no consideration is shown for the Masnoon method of *Thabab* commanded by Rasulullah (sallallahu alayhi wasallam). In the concept of the mercenaries, cutting the neck suffices. While they beguile the Muslim community with their *Tasmiah* claim, the reality is that these *auliyaaush shaitaan* (friends of shaitaan) attach no importance to even the recitation of Allah's Name, hence they are able to fabricate justification for the demand to slaughter 50 chickens a minute.

The system of *Thabab*

prohibits the infliction of any injury on the animal prior to slaughtering. Thus, maiming, electrical shocks, stunning and all other acts of injury are strictly haraam. The arguments which the capitalist kuffaar produce to justify the infliction of injury to the animals are outrightly rejected by Islam. Every chicken which is today marketed as 'halaal' has been shocked and injured in flagrant contravention of the Shariah's prohibition.

Our Deen's system of *Thabab* requires that the animal be faced in the direction of the Qiblah when it is slaughtered. Allah's Name has to be used. *Thabab* is a holy act. Its perfect validity demands the requisite of facing the animal towards the Qiblah. It is therefore haraam to flagrantly and persistently ignore this Shar'i command, and to slaughter the animals with their faces away from the Qiblah in exactly the same way as it is haraam to totally abandon all Masnoon acts of Ibaadat. This is an important injunction. Rasulullah (sallallahu alayhi wa-

(Continued on page 7)

"O People! Eat from the earth that which is halaal and tayyib, and do not follow in the footsteps of shaitaan (as Sanha is doing).

Verily, shaitaan commands you with only immorality and evil, and that you fabricate on Allah what you do not know."

(Qur'aan)

**D**EVOUR HARAAM, and you follow in the footsteps of shaitaan.

Those who halaalize *maitah* (carrion) for the sake of pecuniary gain, feast on lies. Sanha has been desperately blowing a lot of hot air in its abortive and devilish attempt to vindicate its haraam certification of Early Bird chickens. Its recent broadcasts on this issue

were designed to convey the blatantly false idea that *THE MAJLIS* has altered its stance with regard to the Haraam status of Early Bird chickens.

*The Majlis* hereby informs the Muslim public of the following

### SANHA'S

facts:

- The stance of *The Majlis* remains unchanged. It is a blatant and a despicable lie peddled by Sanha that *The Majlis* has altered its stance.
- Early Bird chickens are HARAAM.
- The two supervisors had resigned on account of the management's insistence that 48 chickens be slaughtered per minute.

- Sanha **did and does** certify Early Bird chickens as 'halaal' despite its dishonest stance of denial.
- Sanha does net hundreds of thousands of rand, if not millions,

## CONFOUNDED

annually by charging haraam *riba* fees to a myriad of business outlets which includes chicken plants. Detailed explanation will be forthcoming in *The Majlis Supplement Series*, Insha'Allah.

- Maulana A. S. Doba, one of the supervisors who had resigned, had unequivocally explained the reasons for the resignation of both supervisors telephonically to our representative. When the

time arises, we shall release Maulana Doba's discussion with our representative.

- Sanha is mortally scared for an independent unan-

## LIES

nounced inspection by a Committee of Ulama who are not linked to the NNB Jamiat (No Name Brand Jamiat). Hence, Sanha is going overboard in a desperate plot to prevent such an inspection.

The system of slaughtering at Early Bird as well as at ALL chicken plants throughout the country is **100%** in conflict with the Shariah and Sunnah.

It is highly unbecoming of people of Imaan to consume the *maitah* which

Sanha has certified as 'halaal'. The cruelty which accompanies the chicken industry is an added aggravating factor which does not permit Muslims to consume the meat of brutality. It is Waajib to abstain from all processed, plastic, artificial chickens produced under horrendous, heart-breaking conditions.

Muslims should remember and understand that they are people of Imaan who have to give a reckoning to Allah Ta'ala in Qiyaamah. It is not permissible for Muslims to support a cruel industry which employs some of the most hideous methods of brutality for monetary gain. Sanha is part of this Haraam mob of animal torturers. Our duty is merely to deliver the Message of the Haqq.



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The strength and glitter of Imaan increase with Taqwa and Ibaadat. Conversely, the quality decreases with sin, evil and transgression.

**Q. What is the position of the national anthem of a country? Are Muslims allowed to sing it? On some occasions school children are required to sing the anthem. What should be the reaction of Muslim pupils?**

**A.** It is haraam to sing national anthems even those of Muslim countries. The anthems of non-Muslim countries have words of kufr and shirk. The act of standing is an added deed of shirk. The practice is in emulation of a non-Muslim futile act. It is not permissible for Muslims or Muslim pupils to participate in this practice. It is the constitutional right of Muslims to practise their religion in this country. Our religion prohibits this practice. Muslims should adhere to the prohibition and if necessary institute legal measures against those who seek to compel the pupils to submit to practices which are in conflict with Islam and their constitutional rights.

**Q. Some modernists deny the physical/literal meanings and happenings of the Mu'jizaat (Miracles) of the Ambiya. They give a figurative interpretation to these Miracles. What is the view of the Shariah regarding this type of belief?**

**A.** The belief of these modernists is kufr. The Mu'jizaat of the Ambiya are true literal occurrences. Denial of the literal Mu'jizaat by means of interpretation is kufr. Denial of the Mu'jizaat is tantamount to denying the Power of Allah Ta'ala.

**Q.** A relative is an insurance agent. He sells insurance. Is it permissible to eat his food or answer his invitation for meals?

**A.** His income is haraam. It is not permissible to eat his food nor to answer his invitation.

**Q. Some people narrate the story of Hadhrat Sayyid Abdul Qadir Jilaani (rahmatullah alayh) once grabbing from Malakul Maut his basket in which he had the souls of people who had died on that day. He released all the souls and the people became alive. Is this an authentic episode?**

**A.** It is a baseless fabrication of the Ahl-e-Bid'ah who are experts in manufacturing such falsehood which they attribute to the Auliya.

**Q. Is it true that after death the souls of the deceased visit their homes?**

**A.** This not a belief of Islam. There are some narrations which mention this. However, these narrations are not fit for formulating a belief. The souls after death are either in Illiyyeen (the Abode of Rest and Comfort) or in Si-jjeen (the Abode of Chastisement). If Allah Ta'ala wills to release a soul from any of its abodes and to allow it to wander anywhere, it is His Prerogative. But there is no such belief in Islam.

**O. Hindus and Bhuddists are civi-**

**A.** It is not permissible to employ female staff. Hijaab cannot be maintained between the boss and his female staff and male workers and female workers. It is a recipe for immorality which occurs in all businesses.

**A.** Regardless of how great a sinner may be, it is not permissible to prevent him from the Masjid. Even if he is a drunkard or a drug addict, he may



# Questions and Answers

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**lized people. The Qur'aan informs that Allah Ta'ala had sent Ambiya to all nations. Could we say that the prophets whom they follow had been Ambiya?**

**A.** There is no doubt that Ambiya had come to all nations. The Qur'aan Majeed explicitly states this fact. It is therefore logical that Ambiya had come to the Asian nations who are today idolaters. However, it is not permissible to pinpoint any of their holy personages and say that they were Ambiya. There is no evidence to substantiate who were the Ambiya to the Asian, African and American people. But in general it is correct to say that Ambiya were sent to all nations.

**Q. Is there any clue in Islam for the origination of cremating human bodies as is done by the Hindus?**

**A.** Islam is silent on this matter. However, an inference could be made. In the Qur'aan Majeed we are told that some people used to worship the Jinn. Evil jinn are shayaateen. Jinn have been created from fire. Man has been created from sand, hence his remains are returned to sand. It is quite possible that the jinn being created from fire are cremated when they die. We could therefore infer that the jinn whom Hindus may have worshipped taught them the practice of cremating. Allah knows best.

**Q. How important is it to participate in the activities of the Tabligh jamaat?**

**A.** It is permissible to join the Tabligh Jamaat and to participate in their programmes. If a person lacks the knowledge of the rules of Tahaaarat, Salaat, Saum, etc., and if he has no Ustaadh or other means of acquiring this basic knowledge, then it is incumbent to join the Tabligh Jamaat since they do teach these basic rules necessary of the validity of the acts of ibaadat.

If a person goes on a journey with the Tabligh Jamaat, then it is compulsory to make adequate arrangements for the family's expenses. It is also incumbent to ensure that during one's absence there is a mahram male (close relative for whom purdah is not necessary) to daily call at his home to see to the daily needs of the wife and children. It is not permissible to go on a journey without making suitable and adequate arrangements for the care of one's family during one's absence.

If you have debts, then it is not permissible to leave without attending to your debts. Proper arrangements should be made to pay the bills. If no such arrangement can be made, then it is not permissible to simply abandon the family and go on the journey.

**Q. Could a Muslim attend the funeral of his non-Muslim parents?**

**A.** It is not permissible to attend the funeral of a non-Muslim even if it happens to be a parents. The Qur'aan Majeed forbids this.

**Q. What style dress should a Muslim lady wear?**

**A.** Muslim ladies should wear long dresses which are below the ankles. The dress should be wide and not a style of non-Muslims. Wearing pants

(not jeans) under the long dress is preferable and more in line with modesty and hijab.

**Q. What should a woman do when her husband forbids her to adopt purdah?**

**A.** Rasulullah (sallallahu alayhi wasalam) said: "Obedience to anyone in acts which are sinful against Allah." It is not permissible to obey anyone in acts of disobedience and sin. If the husband instructs that his wife abandons her Purdah, she should not obey him. It is not permissible for her to obey his haraam instructions and wishes even if he will divorce her. This is a test for her. This world is an abode of trial. Allah Ta'ala has sent us here to undergo difficulties and trials. When there is a clash between the commands of Allah Ta'ala and the orders of people (even parents, husband, etc.) then the Mu'min submits to the command and pleasure of Allah Ta'ala regardless of the annoyance and displeasure of people.

**Q. What is the meaning of 'Yadullaah' (The Hand of Allah) mentioned in the Qur'aan Shareef?**

**A.** *Yadullaah* or the 'Hand of Allah' mentioned in the Qur'aan Majeed is among the allegorical aayaat. With regard to the allegorical verses, the Qur'aan Majeed states:

"He (Allah) has revealed to you (O Muhammad!) the Kitaab (Qur'aan). From it are the Muhkamaat (clear/categoric) verses." These (verses) are the basis of the Kitaab while other verses are the Mutashaabihaat (allegorical). Those who have crookedness in their hearts, pursue the allegorical verses, searching for mischief and searching for their interpretation. None, but Allah is aware of their interpretation (meaning). Those grounded in the Knowledge (of the Deen) say: 'We believe in them. All (these verses) are from our Rabb.' Only the people of intelligence derive lesson. This is our stance. We are not aware of the actual meaning of *Yadullaah*, and no one else is aware of It. Only Allah Azza Wa Jal knows.

**Q. In my country (West Indies) Muslims eat dolphins. What is the ruling of the Shariah? What is the meaning of Makrooh when it is said that prawns, for example. Are Makrooh?**

**A.** All sea animals besides fish are haraam. Dolphins are mammals like whales, hence haraam. Lobsters, crabs, crayfish and prawns are not fish. Such creatures are haraam. By 'Makrooh' in this context is meant not permissible.

**Q. A husband said to his wife: "I want a divorce. The paperwork we shall sort out later." Has divorce taken place?**

**A.** This statement is not Talaaq, neither Raj'i nor Baa'in. The terms 'I want', convey a future desire. It is not a statement administering Talaaq. It merely expresses an intention/desire, hence it is not Talaaq.

**Q. My aunt made a verbal statement whereby she said that her house is Waqf for the Musjid. But**

**no document was drawn up to confirm the Waqf. What is the status of the house?**

**A.** If your aunt had said: "This house is Waqf for the Musjid" or "I have made Waqf of this house for the Musjid" or a similar statement which clearly indicated that she has made Waqf of the house, then the Waqf is valid and final. She cannot retract it. The house will remain Waqf, and the retraction will not be valid even if a document was not prepared.

**Q. At what stage does a Waqf come into operation?**

**A.** The Waqf commences immediately the property has been made Waqf. As soon as the statement of Waqf has been verbally uttered, the Waqf comes into existence. The benefits of the Waqf will be for the beneficiaries in accordance with the conditions specified by the Waaqif (the Donor).

## SASOL SHARES?

**Q. Is it permissible to deal in Sasol Shares? One of the conditions is that these shares are sold to only members of the Black Group, and after a couple of years one may sell the shares to only Black people. What is the view of the Shariah?**

**A.** The *faasid* (corrupt and haraam) condition mentioned in the question is a peripheral issue. Apart from this condition, the very contract is *baatil* (null and void). In addition to this condition, there is a plethora of haraam conditions encumbering the Sasol shares contract. It is haraam to deal in all shares, not only Sasol shares. The share-business is a *baatil* *riba* capitalist venture which is haraam. We have explained the Shariah's ruling on Sasol shares as well as all shares in our booklet, *Sasol Shares and All Shares in General*. Our book, *Shares, Unit Trusts and the Shariah*, also discusses the prohibition of shares. Those interested in these books, may write for copies. Some stamps will be appreciated. Muslims should never deal in these haraam *riba* transactions.

**Q. A man gave his son a gift of a vehicle. However, the vehicle remains with the man. He uses it freely. The son does not have full control of the vehicle. What is the status of such a gift?**

**A.** If the donee does not take physical possession, and the asset remains in the possession and use of the donor, the gift will not be valid. The asset will remain the property of the owner. Verbal acceptance does not complete the *hibah* (gift). Physical possession and unfettered authority over the asset are essential for the completion and validity of the gift.

**Q. A student who has memorized 8 Juz of the Qur'aan Shareef, smokes and listens to music. When the local Imaam is not present, this student leads the Jamaa't. Please comment if this is permissible.**

**A.** Most certainly it is not permissible to allow this faasiq to lead the Ja-

maa't. Those who appoint a faasiq to lead the Salaat are guilty of a major sin. They show scant regard for the lofty pedestal of Salaat. When the Imaam is not present, another musalli who is not a faasiq should lead the Salaat even if he knows only the short Surahs.

**Q. The local Aalim is extremely reluctant to lead the Salaat. He has to be begged to perform the Salaat. There is no other Aalim. What should we do in this situation?**

**A.** Any musalli who is not a faasiq should lead the Salaat if the Aalim refuses.

**Q. In anger a husband says to his wife: "Talaq! Talaq! Talaq!" He then moves out of the house for three months. He says that he does not want her back. Can the wife still claim to be his wife?**

**A.** Even if he wants her back, it will not be permissible. The woman is no longer his wife. She may not say that she is his wife. The Nikah has finally and irrevocably terminated.

**Q. A person wears a T-shirt which has a Klu Klux Klan cross inscription. Is it permissible to wear such a T-shirt if one does not subscribe to the beliefs of this Satanist clan?**

**A.** It is haraam to wear any particular style or fashion of the kuffaar. Forget about such a haraam inscription as a cross of the Satanist clan, wearing even a T-shirt with any type of logo or inscription is haraam. Muslims in this era have become so befuddled and inebriated with kuffaar designs and fashions that they adopt every style and fashion of non-Muslims. They shamelessly come to Musjid wearing the immodest T-shirts of non-Muslims. In fact, it is not permissible to wear such garments even if they are without logos and inscriptions. Salaat performed with such kuffaar garb has to be repeated.

**Q. Is Salaat valid if Durood Ibraahim was not recited in the last Tashahhud?**

**A.** Durood Ibraahim is Sunnat in Salaat. It should not be unnecessarily omitted. Nevertheless, the Salaat remains valid if it was not recited.

**Q. I recently visited Makkah Muazamah and in one of the hotel menus was a dish called beef-bacon. Could you kindly give me some information in this regard? What is beef-bacon?**

**A.** We are unaware of beef-bacon. Even if it is a synthetic product it will be haraam to consume it because the very name bacon indicates that the product contains 'pork' flavour. So regardless of it perhaps being an artificial 'bacon', the resemblance of just the name and flavour renders it haraam. Furthermore, it will not be surprising if the 'beef-bacon' hotch potch contains 'genuine high grade' swine's flesh. Muslims have lost all inhibition for haraam meat. In addition to abject weakness of Imaan, the fraudulent 'halaal' certifying mercenary bodies which have halaalized every type of haraam product, have opened the avenue for even halaaliz-



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ing bacon and every conceivable type of najaasat. Muslims have become completely desensitized regarding halaal-haraam matters as a consequence of consuming meat products processed by kuffaar. The satanic halaal-certificate monetary conspiracy has driven the final nail in this coffin.

## COMBATING PRIDE

**Q. How should one combat pride?**

**A.** Mujaahadah (struggle) against the nafs is essential to curb, and subdue all evil attributes. Pride and all other evil qualities are the banes of all people. When pride asserts itself, then think of your weaknesses and your sins. Think that tomorrow your body will be devoured by worms in the grave. Understand that all virtues and excellences which a man possesses are the bounties of Allah Ta'ala. If we give vent to pride, He may snatch away the excellence which causes us pride. Think that you have no control over the gift which has bred pride in you. If it is wealth, Allah Ta'ala may snatch it away. If it is health, strength, knowledge, etc., all these are gifts and not the products of our efforts. Tell yourself that there is nothing in your control, and everything will one day be snatched away from you when Maut arrives. Pride is therefore stupidity. Meditate on Maut and the torments of the Qabr. Such meditation will, Insha'Allah, cure a person of most of his evil attributes. However, it is necessary to be constant. Results are not achieved by occasional practise. Read the life stories of the Auliya. Insha'Allah, it will generate roohaaniyat which assists in the process of Islaah of the nafs.

**Q. Is it permissible to buy halaal meat from a Muslim who sells rum?**

**A.** It is not permissible to buy meat products from a Muslim who sells rum or any kind of liquor or any other haraam products. Such a Muslim cannot be trusted. His word is condemned and rejected by the Shariah.

**Q. I have recently withdrawn my investments from Albaraka Bank and wish to invest the funds with Oasis Crescent Management. Are they Shariah compliant as advertised in various Islamic newspapers?**

**A.** You acted correctly and wisely by withdrawing your money from Albaraka Bank. However, if you invest with Oasis it will be like jumping from the pan into the fire. All these so-called Islamic banks operate on the basis of interest and insurance. The Islamic portrayal is a decoy.

**Q. On various occasions, i.e. on my engagement day, wedding day, etc., my husband gave me as gifts a gold ring, pendant, watch, wedding band, etc. Now that the marriage has broken down, he is demanding that I return the jewellery. Is it permissible for him to take back these gifts?**

**A.** Rasulullah (sallallahu alayhi wasal-

lam) likened a man who repossesses gifts to a dog which licks up its own vomit. It is not permissible for a husband to repossess any gift which he had made to his wife. The Qur'aan Majeed specifically forbids the callous act of repossessing items which the husband had presented to his wife. You are the owner of all these items. Your husband has no right to demand the return of the items, and you are under no obligation to return them to him. It is haraam for a husband to make demands on the property of his wife. It is absolutely callous for a man to stoop to such a base level to repossess the gifts which he had given to the woman in happier times. The Qur'aan Majeed specifically prohibiting such callousness, says:

".....And, if you had given any one of them (i.e. wives) a huge treasure, then do not take back from it anything. What, do you take back from it by way of slander and flagrant sin? How can you take back from it (anything) whilst indeed you had consummated (the marriage) and they (wives) had obtained from you a solemn pledge?"

**Q. How many minutes after slaughtering should one wait before skinning the animal?**

**A.** Skinning should begin when all movement in the animal has ceased. This is not measured by minutes. The animal should be felt with the hand to ascertain if all movement has ceased. But in commercial abattoirs, brutality is the salient feature. Among the acts of cruelty they perpetrate is skinning the animal while there is still movement in it. The Mu'min's Taqwa demands that he abstains from all commercially processed meat even if we have to assume that the meat is halaal.

**Q. Is it permissible to wear clothes with pictures of butterflies if the eyes are not visible?**

**A.** It is improper to wear clothes with pictures of butterflies even if the eyes are not visible. Such clothes have no relationship with Islamic attire and should not be worn.

**Q. Could niyyat for Nafl Salaat, e.g. Ishraq, be combined with Qadha Salaat?**

**A.** Niyyat of Nafl cannot be combined with Qadha Salaat. Nafl has to be performed separately.

**Q. Books used for home-schooling children have numerous pictures of animate objects. Is it permissible to use such books?**

**A.** The pictures of the animate objects in the books should be obliterated, then the books may be used to teach children. Affix self-adhesive labels to cover the pictures.

**Q. What is the mas'alah regarding walking in front of a person who is performing Namaaz?**

**A.** It is haraam to walk in front of a person who is performing Salaat. If it is a big Musjid, then one may walk in front of the musalli well beyond his spot of Sajdah. If it is a small Musjid, it is not permissible to walk in front of him at any point. If something upright is in front of the musalli, then one may walk in front of him at any dis-

tance and in any place. If there is a gap in the front saff then a person from behind may walk in front of the musallis to fill the gap. If one's wudhu breaks while in the saff, then too it is permissible to walk in front of the musallis in order to leave the Musjid for wudhu. The barrier which a musalli places in front of him is called *Sutrah*.

**Q. What should I do when people praise me, saying that I am 'pious'?**

**A.** When people praise you for your 'piety', then immediately recall some of your past sins. Also, tell yourself that these people are unaware of your hidden sins. Generally people's praises are hollow flattery. The person whose ego becomes bloated when he hears himself being praised is a dimwit. He fails to realize that with such flattery they are making a mockery of him.

**Q. Two Alims had an argument on the mas'alah of accepting a gift from a na-baaligh (minor) child. The one said that it is permissible to accept gifts from minors while the other Maulana claimed that it was not permissible. What is the Shariah's verdict?**

**A.** The verdict is simple: It is not permissible to accept gifts from a *na-baaligh* child. A minor may not part with any of his/her assets nor is it permissible for anyone to accept such gifts nor does the guardian of the minor have the right of validating the gifts made by a minor.

## CORRECTION

The following question appeared in *The Majlis*, Vol. 18 NO. 4: "*We, sisters and brothers have inherited a property which yields a monthly rental which is distributed to the heirs after payment of rates and maintenance expenses. Each brother gets twice the amount a sister receives. How should the expenses be paid? Should the sisters pay one part and the brothers two parts?*" The answer given was that the expenses will not be shared proportionally, and that the brothers and sisters have to share the expenses equally. This answer is incorrect.

The joint ownership of the property is not a business partnership. The property was inherited, and not purchased jointly with the objective of selling it or renting it out for profit, hence the brothers have to bear two parts of the expenses and the sisters one part.

We thank the brother who drew our attention to this error, Jazaakallaah.

**Q. Thikr programmes are on the increase in many Musjids. Some years ago there were no such programmes in our Musjids although many senior Ulama and Mashaaikh had visited the country and delivered many lectures. What is the status of these thikr programmes?**

**A.** *Athkaar* prescribed by the Mashaaikh should not be practised in

the Musjid or in public. These are practised to be executed in privacy or in the khaanqah. Study our book, *Thikrullaah in the Light of The Sunnah*. It throws much light on such practices which are not Sunnah. Most of the present-day so-called Sufis have strayed from the Path of the Akaabireen (Senior Mashaaikh). The goals of Tasawwuf have either been forgotten or remain unknown to most sheikhs of our era. They have adopted these practices as permanent acts of ibaadat whereas the purpose of the prescribed *athkaar* and *ashghaal* is to strengthen the power of concentration, and for some other spiritual benefits. The ultimate aim is to discard such practices and engage in abundance of Tilaawat and Nafl Salaat which were the original acts of ibaadat of the Saahabah and Taabieen. It is most unfortunate that the unqualified sufis and sheikhs of our time have exceeded the limits and have forgotten about Tilaawat and Nafl Salaat. Instead they concentrate on public halqah thikr and nazam programmes.

**Q. Is it permissible to deal with shares on the stock market? Please comment on the views of Mufti Taqi Uthmaani in this regard.**

**A.** Shares on the stock market are haraam. Riba and Bay'-e-Baatil are involved. Our book on Shares is enclosed. Mufti Taqi's views on shares and other issues pertaining to finance are confused and baseless. In fact, the venerable Mufti Saheb has now realized the grave hydra-headed Riba serpent - 'islamic' banks - which the flirtation with capitalism has created. Hadhrat Mufti Taqi Saahib's comments and views appears elsewhere in this issue of *The Majlis*.

**Q. I have already bought shares. How do I relieve myself of these shares without sustaining a loss?**

**A.** If you had bought shares, then you may not sell such shares. You will be engaging in *bay'-e-baatil* (a sale which is null, void and haraam) if you sell 'shares' which in terms of the Shariah are nothing but documents which entitle you to obtain *riba* in the future whenever the company declares what they describe as 'dividends'. Since the company will not buy the 'shares' back from you, the only thing you could do is to give the dividends (which are in fact *riba*) to charity without niyyat of *thawaab*. The principal sum which you had 'invested' to buy the shares should be written off as a loss.

**Q. Is there no scope for establishing a viable Islamic banking system to conform to the Shariah?**

**A.** Islamic banking is simple. The bank should only follow the rules of the Shariah and its transactions will be valid and permissible. We do not criticize banking as an institution. We criticize the haraam transactions. The bank only needs to engage in halaal transactions. While the bank deceives people with names such as Mudhaarah, Musharakah, Ijaarah, Sukook, etc., it refuses to accept the Shariah's methods for the validity of these deal-



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## AN EVIL 'QIRAA'T' JALSAH

**Q.** Recently I went to a certain Masjid to attend a Qiraa't Jalsah. However, I have never seen any jalsah of this kind in my life. Huge flags were put up all around the Masjid. One flag had the name of the Madrasah; the other flag had the inscription: 'Ahl-an wa Sahlan': another flag had a Qur'aanic aayat, and so on. Senior qurraa' of the major Islamic institutions of the country were present.

Two mikes were placed for each qaari to recite so that it echoes better..... Students were appointed to sit in front around the one who recites. After each aayat, all the students loudly scream 'Allaah, Allaah!'. Then the students shouted statements such as: 'Encore! O Shaikh! Mumtaz! Jameel! Tayyib! Jayyid!', etc.' Two others were also appointed to shout Takbeer thrice. Then the crowd pretends to swoon, and in 'ecstasy' proclaim: 'Allaahu Akbar!'

A bouquet of flowers was arranged in front of the Masjid where the qurra sat, on specially arranged Arab style sofas. While the qiraa't was in progress, students were appointed to serve dates and water. Please comment on this type of jalsah.

A. Allaamah Sha'raani (rahmatullah alayh) wrote in his kitaab, *Tambeehul Mughtarreen*: "It is narrated in the Hadith that soon there will dawn an age when all the Aabideen (worshippers) will be jaahil (ignorant), and all the Ulama will be faasiq (flagrant sinners)." That age has already commenced. The *fisq* in which the Ulama of our era indulge, and the *jahaalat* of the Sufis of this age are clear manifestations of Rasulullah's prediction. This qiraa't jalsah of riya and takabbur makes a mockery of the Qur'aan Majeed. The corrupt acts of

the participants display the deviation of the Ulama. It is a crying shame that the men of learning are unable to discern the error and sin of such ostentatious merrymaking functions organized to gratiate the nafs. Even sincere laymen are able to understand the impermissibility of such pantomimes of riya, takabbur and israaf (waste).

The type of qiraa't jalsah you have described is not permissible. Any straight-thinking Muslim who has no worldly and nafsani motive can easily understand the corruption of the qiraa't jalsah which you had attended. The flags are salient features of the kuffaar and Ahl-e-Bid'ah. The people of Bid'ah decorate their halls and Musajjid with flags and lights on the occasion of their functions.

It is clear that the jalsah was an occasion of riya, takabbur and israaf. There is no goodness in this type of ostentatious and extravagant jalsah. It comes in the Hadith that towards the approach of Qiyaamah qaaris will recite for riya. The Qur'aan will emanate only from their throats and leave them just as an arrow leaves the bow, never to return to it.

The appointment of screamers to encourage the qaari aggravates the riya and testifies to the jahaalat of the screamers, the qaari and the organizers of the nonsensical jalsah. Such jalsahs make a mockery of the Qur'aan. In the beginning of the 7<sup>th</sup> Juz, Allah Ta'ala mentions the tears which flowed from the eyes of the sincere people when they heard the Qur'aan being recited. But at these extravagant jalsahs, there is no humility in anyone's heart. The screaming demonstrates the takabbur and riya. The Qur'aan was used for entertainment in a merrymaking function. May Allah Ta'ala guide the miscreants who organize and participate in such haraam functions.

completed.

**Q.** What should one do if the Imaam makes Salaam before one has completed even the Durood?

A. If the Imaam makes Salaam before you have completed your Durood and Dua, then follow the Imaam and make Salaam. The Imaam should be considerate and not recite fast. He must recite slowly to enable others to complete Durood and Dua. If he practises permanently in this impermissible manner, then he is guilty of committing a sin. It is not permissible to completely abandon the Masnoon acts of Salaat.

**Q.** Does Sajdah Tilaawat consist of two or one Sajdah?

A. Sajdah Tilaawat is only one Sajdah. After making the Sajdah, you could stand up or sit in Jalsah. But Jalsah is not part of the Sajdah Tilaawat.

**Q.** What type of Salaat does the Shariah prescribe when there is an eclipse of the moon?

A. According to the Hanafi Math-hab, Salaatul Khusoof (when there is an

eclipse of the moon) is two or four raka'ts which should be performed individually at home without Jamaa't. There is neither Jamaa't nor Khutbah in this Salaat. The Salaat is like any other Nafl Salaat with one Ruku', one Qiyaam and one Qiraa't. According to the Shaafi' Math-hab, there are two Rukus, two Qiyaams and two Qiraa'ts in each raka't.

**Q.** If one has missed the Sunnatul Muakkadah Salaat, should it still be performed after the Fardh?

A. If you missed the Sunnatul Muakkadah which had to be performed before the Fardh, then it should be performed after the Fardh Salaat.

**Q.** Is it permissible for males to use perfume during the month of Ramadhaan?

A. It is permissible for males to use perfume during Ramadhaan just as they use during other months. There is no restriction in Ramadhaan.

**Q.** Is water served in a gold container haraam?

A. Water served from a gold container

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ings. These banks insist on dealing in interest which they camouflage with Islamic terminology. There is nothing to preclude these errant riba so-called 'islamic' banks from overhauling their capitalist system to ensure strict compliance with the Shariah.

**Q.** Is it true that the Mujlisul Ulama holds the view that it is permissible to use interest to pay taxes and fines?

A. Yes, the Mujlisul Ulama does hold the view that it is permissible to use interest money to pay traffic fines, taxes and other zulm levies of the government. Hadhrat Madani (rahmatullah alayh) held the view of the permissibility of even throwing interest money in the sea. Hadhrat Mufti Mahmudul Hasan (rahmatullah alayh) also held the view that interest could be used to pay income tax. Bank interest is in the category of *Luqtaah* (a lost article found). While it is not truly speaking *Luqtaah*, it could be utilized for even public works as *Luqtaah* is used. By interest in this context is meant interest received on savings in a bank. 'Interest' here does not mean interest which one gains on lending money or on any other business transaction such as haraam extension fees, haraam penalties on late payment, etc. Such interest has to be compulsorily returned to the owners of the money. Numerous Ulama are of the view that bank interest may not be used for paying taxes and fines. In view of this difference, the better option is to divert the bank interest to the very poor and needy.

**Q.** Is it not fair to fine a person who breaks the speed limit and thereby endangers others?

A. How could it be fair to fine a man even if he breaks an Islamic law, when the Shariah prohibits monetary fines? When even the Ameerul Mu'mineen cannot impose a monetary fine if one breaks a Shar'i law, how can it ever be permissible and fair to levy a monetary fine on a person who breaks a man-made law? Monetary fines are haraam.

**Q.** Is it permissible for a woman in iddat to visit the home of her deceased brother to condole with the family? The home is in the same town.

A. It is not permissible for a woman in her iddat to leave her home to visit the mayyit's house even if the deceased is her brother. She should make dua for the mayyit from her home. There is no need for her to visit the house even if the mayyit's house is in the same town.

**Q.** Is it permissible for a woman performing Salaat at home to recite the qiraa't audibly?

A. It is not permissible for a woman to recite audibly in Salaat, whether Fardh or Nafl even when she is alone at home.

**Q.** A person commenced the 4 raka'ts Sunnat of Zuhr. While in the first raka't the Iqaamat for the Fardh began. What should he do?

A. If one begins a four raka't Sunnat Salaat and the Jamaa't begins, then

complete two raka'ts. Do not break the Salaat. If the Sunnat or Nafl Salaat is broken, then it is compulsory to repeat it afterwards. Then perform the four raka'ts Sunnatul Muakkadah after the two Sunnat raka'ts, i.e. after the Fardh.

**Q.** I am a taxi driver in the U.S.A. At the taxi rank at the airport, one has to wait in a long queue of taxis before one's turn comes. If the dispatcher (who is in charge) is given \$5, then he quickly obtains passengers and allows one to jump the queue. Is it permissible to pay him \$5 for this favour?

A. It is not permissible to give the dispatcher \$5 for a passenger. This payment is a bribe. Furthermore, in so doing he robs another driver of the passenger. It is the right of the driver who came first to receive the passenger. In fact, it is not permissible to jump the queue even if the dispatcher is not paid. The one who is ahead of you has the prior right.

**Q.** An employee in dispute with his employer went to the labour court which ruled in his favour. The employer was ordered to pay a large sum of money to the employee. What is the Shariah's view regarding this money awarded by the court to the employee?

A. The award is haraam. It has been extracted by extortion with the aid of kuffaar law. The employee will be devouring haraam and ingesting fire into his belly and nourishing his family with haraam if he accepts the award. According to the Shariah, the employee is entitled to only his wages, not a cent more. It is haraam to seek the aid of the labour court to extract money from the employer.

**Q.** A man says to his wife: 'Anti Taaliqu' ('You are divorced.') with the intention of three Talaqs although he mentioned this statement only once. Does three Talaqs come into effect?

A. If a man says to his wife: 'Anti Taaliqu', then only ONE Talaq comes into effect even if he had intended three. When the word *Talaq* or any of its derivatives such as *taaliqu*, *mutallaqah*, etc., are used, then the divorce is termed, *Sareeh Talaq* (Explicit Talaq). In this type of Talaq, the words are valid, not the intention.

**Q.** An old non-Muslim woman embraced Islam. But her husband refuses to accept Islam. What is the state of their marriage?

A. It is compulsory for the woman to separate from her husband who refuses to embrace Islam. Regardless of her advanced age, it is haraam for her to live with the non-Muslim. The moment she had embraced Islam, the man ceased being her husband.

**Q.** In Tashahhud we form a ring with the fingers and extend the index finger which is then lowered. How long should this ring formation of the fingers be maintained?

A. The ring with the fingers should be maintained right until the end of Salaat – until the Salaams have been



## WARNING TO MUSLIM BOOKSELLERS

ALLAH TA'ALA warns in the Qur'aan Hakeem:

*"Do not aid in sin and transgression."*

Aiding in acts of sin, transgression and immorality is likewise a sin of *fisq* and *fujoor*. The supporter of sin and transgression is a faasiq (rebelliously and insolently disobedient) and a faajir (flagrantly immoral). The one who aids kufr, shirk and ilhaad is also a kaafir, mushrik and a mulhid.

A Shaikhul Hadith was buried in Jannatul Baqi in Madinah Munawwarah. After burial, Allah Ta'ala transferred his body into a Christian grave in Paris, while the body of the 'Christian' girl was transferred from that grave into the Shaikhul Hadith's grave in Madinah Munawwarah. She had secretly accepted Islam and was a sincere Mu'minah, hence Allah Ta'ala favoured her in this wonderful manner.

On the contrary, the Shaikhul Hadith, despite his piety, abundance of ibaadat and lifelong teaching of Hadith had a hidden preference for the Christian practice of abstention

from ghusl-e-janaabat. Christians do not bath (take ghusl) to purify themselves from the state of greater impurity (janaabat). It should be noted that despite his preference, the Shaikh always took ghusl-e-janaabat, but he would occasionally comment favourably about the Christian practice to his wife. This preference is kufr, hence it overshadowed all the piety and ibaadat of the Shaikhul Hadith. Ultimately, he was regarded as a Christian in terms of the Divine Writ.

Another Shaikh of Tasawwuf in India, after his death, was seen in Jahannam by a friend in a dream. On enquiring (in the dream), the Shaikh informed his friend that his punishment in Jahannam was the consequence of having frivolously imitated a Hindu custom in a moment of idleness.

Hadhrat Hakimul Ummat Maulana Ashraf Ali Thaavi (rahmatullah alayh) narrated that a respectable Muslim member of parliament in India was denied the ability to recite the Kalimah at the time of his

death. Whenever he attempted to recite the Kalimah Sha-haadat, a mountain of fire, invisible to observers around him, would roll threateningly towards him. In this manner he was prevented from the Kalimah at the time of dying. This calamity of dying with kufr was the consequence of him aiding the Hindu community to obtain a permit to build a temple. He did this 'favour' to the Hindus in order to gain their vote.

### BOOKS OF KUFR

There are numerous similar incidents which resulted in kufr at the end of life. Muslim booksellers should take special note of these dangerous episodes. By selling books containing kufr, shirk, ilhaad, distortion of the Shariah and anti-Sunnah propagation, they are aiding and abetting in kufr, shirk, ilhaad, and digging at the roots of Imaan and destroying Islam. Similarly, Musjid trustees and Imaams should ruminate over these episodes, and understand that by allowing the distribution of haraam papers, tabloids and pamphlets

from the Musajjid, they are guilty of the sins of *fisq* and *fujoor*.

Our naseehat for these booksellers is that your Rizq is predestined and fixed down to the cent. By selling haraam books which propagate kufr and ilhaad, you are aiding and abetting in the dissemination of these evils which ruin Imaan. Your rizq will not increase. If even one person adopts the kufr or ilhaad which the book you sold propagates, remember that you will be guilty of disseminating kufr and ilhaad. In Allah's Court the treatment befitting a kaafir and a mulhid may be meted out to you. You do not know whether you will gain the taufeeq to repent. In fact, why should you acquire the taufeeq for Taubah when you do not even regard your exceptionally vile sin as being a sin?

### YOUR SIN

Your sin of aiding kufr and ilhaad – your sin of selling books which propagate the destruction of the Sunnah – your sin of selling books which distort the meaning of the

Aqaaid (Beliefs) of Islam by means of baseless interpretation – is a sin worse than adultery, worse than consuming liquor, worse than devouring pork and worse than robbery, etc.

You are required to focus on Allah Ta'ala for your Rizq and to believe that the Rizq He has apportioned for you will reach you whether you follow the haraam or the halaal route of obtainal. But if you follow the haraam route, your Imaan is in jeopardy. Reflect on the few episodes we have presented and think of your Maut. If you are a sincere Mu'min, you will quickly eliminate your haraam book stock, not by selling it cheaply, but by making a bonfire with it. This bonfire made for Allah's Pleasure will not reduce your Rizq, and it will save you from a possible mountain of fire rolling towards you at the time of Maut. May Allah Ta'ala protect your Imaan and our Imaan. No one knows what tomorrow holds for him. And the Salaam of Allah on those who follow hidaayat.

## THE EVIL OF THE RIBA 'ISLAMIC' BANKS AND MUFTI TAQI'S REALIZATION

AFTER YEARS OF actively supporting and promoting the riba so-called 'Islamic' banks, it appears that Mufti Taqi Uthmani Sahib has finally realized the dangers which these riba-infested institutions pose to the Imaan of Muslims. Although Mufti Taqi Sahib and others have caused immense harm to thousands of Muslims by inducing them to invest in these capitalist riba structures, it nevertheless provides some comfort for the proclaimers of the Haqq to learn of Mufti Taqi's criticism of the so-called Islamic banks. Writing in his article, *Sukuk and their Contemporary Applications*, Mufti Taqi Sahib who is the president of the so-called AAOIFI Shariah Council, says:

"To this point, this entire study has been conducted from the perspective of Islamic jurisprudence. However, if we consider the matter from the perspective of the higher purposes of Islamic law or the objectives of Islamic economics, then Sukuk in which are to be found nearly all of the characteristics of conventional (*riba* – emphasis ours) bonds are inimical in every way to these higher purposes and objectives. The noble objective for which riba was prohibited is the equitable distribution among partners of revenues from commercial and industrial enterprises.

The mechanisms used in Sukuk (i.e. shares) today, however, strike at the foundations of these objectives and render the Sukuk exactly the same as conventional bonds in terms of their economic results. Islamic banks were not established so that they could offer the same products, and engage in the same operations as conventional banks in the prevalent interest-based banking system. Instead, the purpose was to gradually open up new horizons for business, commerce and banking that would be guided by social justice in accordance with the principles established by the Shariah of Islam. ....

Undoubtedly, Shariah supervisory boards, academic councils, and legal seminars have given permission to Islamic banks to carry out certain operations that more closely resemble stratagems than actual transactions. Such permission, however, was granted in order to facilitate, under difficult circumstances, the figurative turning of the wheels for those institutions when they were few in number and short of capital resources. (*This is a stark confession that from the very inception of the so-called 'shariah compliance' exercise, the banks were issued with licences to peddle their haraam riba products under guise of 'shariah compliance'*—*The Majlis*) It was expected that Islamic banks would progress in time to genuine operations based on the objectives of an Islamic economic system and

that they would distance themselves even step by step, from what resembled interest-based enterprises. (*The 'scholars' were too short-sighted to see and understand that by granting them licences to trade in riba products, they were opening the avenue for the intensification of the riba haraam trade.* – *The Majlis*) What is happening at the present time, however, is the opposite. Islamic financial institutions have now begun competing to present themselves with all the same characteristics of the conventional, interest-based marketplace, and to offer new products that march backwards towards interest-based enterprises rather than away from these. Oftentimes these products are rushed to market using ploys that sound minds reject and bring laughter to enemies." (*These evils were foreseen and fully understood by the Ulama-e-Haqq who had with consistency warned and criticized the riba system of the 'Islamic' banks. Alas! Mufti Taqi Sahib's eyes are only now beginning to open up to the danger.* – *The Majlis*)

### SHARES?

WHILE THE QUACK 'experts' of 'Islamic' law – those who use Mufti Taqi Sahib as a scapegoat to justify their faasid, baatil and haraam 'fatwas' of jahaalat – are propounding the view of permissibility of the shares of kuffaar financial in-

## SANHA'S ABORTIVE ATTEMPT

IN YET ANOTHER abortive attempt to justify its haraam trade of 'halaal-certification', Sanha has sought to detract from the reality of the mass-slaughter corruption with misrepresentation. Crowing on the basis of two technical errors made by *The Majlis* in its reporting of the Early Bird haraam debacle, Sanha has been feverishly trying to promote its damaged image. *The Majlis* has responded in detail to Sanha's stupidities and misrepresentation of the facts, in its *Supplement Series No. 1*. Anyone who has not received it, may write for a copy.

*The Majlis Supplement Series No. 2* will further expose the corruption and fitnah of Sanha. Paucity of space precludes *The Majlis* from detailed and lengthy discussions and exposure of the corruption of the haraam banks and haraam 'halaal-certificate' purveyors. Hence, a supplement series has been initiated to deal elaborately with the corruption rampant in the Muslim community.

*Supplement Series No.2* will discuss and explain Sanha's false allegations against *The Majlis* with regard to the Sanha-Tony Naidoo controversy.

## RIBA 'SUKUK'

Commenting on 'Sukuk' (so-called Islamic shares), Mufti Taqi Sahib writes:

"In order to promote Sukuk, the justification given is that international ratings agencies will not grant the desired, investor-grade ratings unless these mechanisms are used to guarantee the return of principal to investors, and to distribute profits from capital at specified rates. Without these mechanisms, so they say, it will not be possible to market Sukuk widely. The answer to this objection is that if we are to continue to run behind the international ratings agencies, agencies that do not distinguish between halal and haram, it will never be possible

for us to move forward with authentic Islamic products which actually serve the purposes of Islamic economics. This is because these agencies have matured in an interest-based atmosphere that is unable to acknowledge the quality of an investment unless its capital is guaranteed and its returns are distributed on the basis of interest. At the same time, the quality of a product from a Shariah perspective depends upon the sharing of risk and the equitable distribution of profits between investors. Thus, the Islamic mentality is diametrically opposed to the mentality of those institutions.

stitutions and business enterprises, Mufti Taqi Sahib is now proclaiming the impermissi-

bility of even shares (sukuk) issued by the so-called 'Islamic' financial institutions.



(Continued from page 1)

sallam) did not issue this command in jest. It is not a joke. But these shaitaani 'halaal certificate' vendors have totally abrogated this *Hukm* of the Shariah. They treat this sacred ritual with scorn, derision and mockery. In so doing, they are guilty of *Istikhfaaf* thereby eliminating their Imaan and entering the folds of kufr.

When slaughtering, the animal has to be laid down onto the ground. But every chicken of the tens of millions which are satanically slaughtered each year under the auspices of the haraam certificates, is inverted, with its head facing the ground. The electrically shocked, birds hanging limply upside down on a fast-moving conveyor belt are carelessly slaughtered by mumblers of *Tasmiah*. The whole '*tasmiah*' display is a deceptive charade enacted by charlatans. There is no guarantee that the mumblers are in fact mumbling the *Tasmiah* on each and every one of the millions of chickens they slaughter in this callous haraam manner.

Barring the slitting of the throat, not a single requisite of

## THABAH – A COMPLETE AND SACRED SYSTEM

the Islamic system of *Thabah* is observed in the callous monetary system of mass slaughter 'halaalized' by the mercenary 'halaal-certificate' vendors. There is no guarantee for the correct observance of even the primary and imperative requisite of the recitation of Allah's Name. The fact that recently two mercenary supervisors at a chicken plant resigned precisely on this basis, testifies for the large scale malpractices prevailing in the mass slaughter industry.

The *Thabah* system for the provision of *halaal tayyib* meat in Allah's Name does not end with the physical act of slaughtering. Its ramifications extend right to the end Muslim consumer. After the animal has been slaughtered comes the cleaning process. The Shariah precludes the immersion of the uncleaned chicken / animal into hot water. When the chicken / animal is immersed in hot water even for a short while, an imperceptible 'cooking' occurs. The *najaasaat* (impurities) still embedded within the chicken

are absorbed into the flesh rendering the meat diseased and haraam. Thereafter, there is no process whatsoever for purifying such impure diseased meat.

Every killed chicken is incumbently immersed in hot water prior to removal of the entrails. On the assumption that the water's temperature is not a degree which would effect imperceptible 'cook-ing', the fact remains that this method is in conflict with the Shariah.

Since the animals are slaughtered in a kuffaar establishment, the Shariah orders that the supervision of the halaal process should be from the point of slaughter to the point of delivery into the custody of the Muslim trader/consumer. But, in the commercial system prevalent, this incumbent requirement is ignored in entirety. This requisite has been totally abandoned. In fact, never did any of the haraam 'halalizers' ever even attempt to implement this system. There is absolutely no control in this

sphere. The slaughterers can never testify in Allah's Name that the so-called halaal chickens sold in plastic packets in supermarkets are the very same chickens which they had slaughtered.

The Muslim community has become accustomed to devour meats on the strength of a silly 'halaal' sticker / label / logo. There is no guarantee whatsoever for the *hillat* (permissibility) of the meat they are acquiring from non-Muslim business houses.

The essential requisites of an acceptable Islamic system of *Thabah* are as follows:

- (1) The chicken/animal may not be inflicted with any type of injury prior to *Thabah*. Electric shocks, stunning, etc. are haraam.
- (2) The knife has to be exceptionally sharp.
- (3) The animal has to be faced towards the Qiblah. The animal has to be laid down, and may not be hung on a hook upside down, and moved on a conveyor belt.
- (4) Proper recitation of the *Tasmiah*. Mumbling, mind

'recitation', and one-off recitation for the entire lot of chickens to be slaughtered are most certainly unacceptable and not permissible.

(5) Removal of the entrails of chickens prior to immersing them in hot water.

(6) Skinning may not commence while there is still movement in the animal.

(7) Complete Muslim supervision from the point of slaughter to the point of delivery into the custody of the Muslim trader/consumer.

Any system of slaughter which fails to conform to this Shar'i standard is unacceptable and must be branded Haraam. Six of the abovementioned requisites of the sacred institution of *Thabah* have been abrogated by the mercenary haraam 'halaal-certificate' purveyors. Even the primary requisite of the *Tasmiah* is not guaranteed. Muslims should now understand what exactly they are consuming when they eat processed chickens and meat processed by non-Muslim abattoirs 'halaalized' by the unscrupulous mercenary organizations. You devour *Maitah* (carion) which ruins your morality and spirituality.

## MUFTI TAQI'S CONCLUSIONS

IN HIS 'summary and recommendation' Mufti Taqi Uthmaani clarifies the following to the 'Islamic' banks:

"Sukuk must ensure that Sukuk holders have complete ownership in real assets."

**Our Comment:** *Shares do not represent a proportionate ownership of the assets of the legal donkey or company as the juhhaal 'experts' of 'Islamic' law have hitherto deceptively claimed on the basis of falsehood. When Mufti Taqi Sahib has finally understood that 'Sukuk' issued by the capitalist riba so-called 'Islamic' financial institutions do not represent "complete ownership in real assets", then every person of mediocre intelligence will understand the deviousness and ignorance of those 'islamic' experts who market as 'halaal' even the 100% Riba shares of Sasol Ltd and the like.*

"It is unlawful for a manager to lend money when actual profits are less than expected."

**Our Comment:** *'Manager' in*

*this context refers to the working partner in a Shirkat (Partnership) enterprise. It does not mean a salaried employee. Mufti Taqi here refers to a corrupt haraam condition which the capitalist 'Islamic' banks stipulate in order to entice stupid Muslims to make haraam investments to earn Riba.*

"It is unlawful for a manager, whether a mudarib or a partner or an agent, to commit to repurchase assets at face value."

**Our Comment:** *Mufti Taqi here refers to another faasid and haraam condition which the banks stipulate in their 'Sukuk' contract.*

"Shariah supervisory boards must abide by the Shariah Standards issued by the Shariah Council."

**Our Comment:** *Finally Hadhrat Mufti Taqi Uthmaani Sahib has become alerted to the villainy of the mercenary 'shariah' boards which fabricate fatwas of permissibility to enable the banks to sell their haraam riba products as 'halaal'.*

## MUFTI TAQI'S ADVICE TO THE BANKS and to the shariah boards

URING THE 'Islamic' banks to move away from 'empty stratagems' and 'association with riba', Mufti Taqi Sahib writes: "Actually, the number of Islamic banks and financial institutions today is not to be overlooked... The numbers increase day after day..... It is now incumbent upon these Islamic banks and financial institutions to cooperate among themselves for the purpose of developing authentic products that are far removed from empty stratagems, free from all association with riba, and that aim to serve the higher purposes of Islamic law in the spheres of economics, development, and social justice. None of this will come about without the guidance and encouragement of Shariah supervisory boards. If these

boards continue with their present policies, however, Islamic banks will stumble on the road, and there is a danger, God forbid, that this virtuous movement will fail. It is time for Shariah supervisory boards to review their policies, and to moderate the licence they have granted until now to benefit Islamic financial institutions. Instead the Shariah supervisory boards need to apply themselves to upholding the Shariah Standards issued by the Shariah Council....."

*This modest criticism of the legalizers of riba does not do justice to Allah's Shariah which the 'shariah' bank boards have subverted for the monetary motives of their employers. At least it now somewhat adds to the Voice of Haqq that Mufti Taqi has al-*

*luded to the corruption of the "present policies" of the 'shariah boards. His relating the 'stumbling' of the banks to the future if the 'shariah' boards maintain their 'present policies' of haraam licensing of riba products, is grossly inaccurate. The averment that banks may 'stumble' in the future if the 'shariah' boards do not revamp their haraam policies, is deceptive. In fact all these 'islamic' banks with the haraam licences issued by the mercenary 'shariah' boards are already firmly and deeply anchored in Riba in the same way as conventional kuffaar capitalist banks. The question of them stumbling in future presupposes that their houses are currently in order. But this is manifestly baseless. – The Majlis*

## SALAAMI & ATHAAN

Q. After a recent burial, the person conducting the burial ceremony recited salaami at the grave. Immediately after this, another person gave Athaan. Is there any basis in the Shariah for these practices?

A. These practices are termed

*bid'ah sayyiah* (evil innovation). They are evil because they have been added to the Deen to supersede the Sunnah of Rasulullah (sallallahu alayhi wasallam) and the Sa-haabah who had taught the Ummah how to bury and what to recite on this occasion. In

fact the bid'ah of 'salaami' came into existence seven centuries or more after Rasulullah (sallallahu alayhi wasallam). There is no practice of salaami in Islam. Reciting the Athaan at the time of burial is likewise an innovation of the Ahl-e-Bid'ah.

## THE VALUE OF THE GUEST

Hadhrat Shaqeeq Balkhi (rahmatullah alayh) said:

"Of all things, I love most is a guest. Only Allah Ta'ala knows the reward for hospitality shown to the guest."



## The Majlis ON THE WEB

(www.themajlis.net)

Some concerned brothers have set up a website

which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.



**W**E REPRODUCE SOME salient excerpts from Mufti Taqi Uthmaani's article in which he laments the misdirection of the 'Islamic' banks which he had condoned and promoted for so long.

\* "Most of the Sukuk that have been issued are identical to conventional bonds with regard to the distribution of profits from their enterprises at fixed percentages based on interest rates. In order to justify this practice, the issuers include a paragraph in the contract which states that if the actual profits from the enterprise exceed the percentage based on interest rates, then that amount of excess shall be paid in its entirety to the enterprise manager (whether a mudarib, or a partner, or an investment agent) as an incentive

## SALIENT EXCERPTS

for the manager to manage effectively."

\* "I have even seen in the structure of certain Sukuk that they do not state that such excess will become the right of the manager as an incentive but, instead, they state no more than that the holders of the Sukuk will be entitled to a fixed percentage based upon the rate of interest at the time of regular distribution."

\* "Virtually all of the Sukuk issued today guarantee the return of the principal to the Sukuk holders at maturity, in exactly the same way as conventional bonds."

\* "Then by these complex mechanisms, Sukuk are able to take on the same characteristics as conventional, interest-bearing

bonds since they do not return to investors more than a fixed percentage of the principal, based on interest rates, while guaranteeing the return of the investors' principal at maturity."

\* "From the perspective of the higher purposes of Islamic economics, such 'incentives' in today's Sukuk actually defeat the purpose of an Islamic economic system in which wealth is equitably distributed among investors. Sukuk that are based on such 'incentives' distribute profits to investors on the basis of prevalent interest rates, and not on the basis of actual returns from an enterprise."

\* "It should therefore be clear that what is being called an

"incentive" in these Sukuk is not truly an incentive but rather a method for marketing these Sukuk on the basis of interest rates. It should also be clear that this aspect is not free of legal repugnance (karahah)..."

\* "There is absolutely nothing in the Shariah to justify a loan when actual profits are less than the prescribed percentages. ....The entire community of scholars is agreed on this prohibition and no one is known to have held a dissenting opinion. ....Therefore, such a loan, in view of the opinion voiced by Ibn Qudamah, is emphatically all the more unlawful."

\* "All of today's Sukuk, however, guarantee by indirect means

Sukuk holders' principal (which of course is unlawful – *The Majlis*). That such a commitment to investors on the part of a mudarib is void should be obvious because it is a capital guarantee by the mudarib to the investors, and no jurist has ever averred that such an arrangement is lawful. ...Thus, I see no possible justification for such a commitment by a mudarib."

\* "Then adding to the confusion in regard to this commitment is that the manager is the seller of the assets to the Sukuk holders, as is the case in most Sukuk, so that the commitment leads to a sale of *iyana*. ...This is because it is essentially a loan in the form of a sale, so that it is a sale in appearance only and a means of offering assistance. .... The difference, ostensibly profit, is actually a loan."

**A**LL SO-CALLED 'Islamic' banks have created deceptive devils which they whitewash with the deceptive designation, 'Shariah Boards'. Ostensibly the function of these boards is to guide the riba-drunk capitalist Muslim bosses of the banks and to bring the dealings of these banks into compliance with the Shariah. However, since the mediocre, decrepit and mercenary 'scholars' manning these boards are the hirelings of the banks, and since the prime motive of the deceit 'scholars' sitting on these boards is money, the capitalist banks have dextrously transformed the 'shariah' boards into organs which churn out corrupt 'fatwas' rendering every haraam riba product 'halaal'. Commenting on the attitude and activities of these 'shariah' boards, Mufti Taqi says:

"If Shariah supervisory boards have tolerated such irregularities (*mafasiid*) when Sukuk began to be issued, and at a time when Is-

## THE CORRUPTION OF THE 'SHARIAH' BOARDS

lamic financial institutions were few in number, the time has now come to revisit the matter and to rid Sukook from now on from such blemishes. ....These should certainly not be based on prevalent interest rates. This will then become a truly distinguishing characteristic of Islamic financial institutions, and one that sets them apart from their conventional, interest-based counterparts."

Mufti Taqi Saheb should not load the blame for these irregularities (*mafasiid*) manufactured and 'tolerated' in fact, by these very boards who were supposed to be guardians of the Shariah, entirely on the 'shariah' boards. He as well as other liberal 'scholars' of the mercenary academies have to share the greater part of the blame. These scholars of the 'AAOIFI Shariah Council', including Mufti Taqi Sahib are the forerunners and the fathers

of all the riba rot, stench and corruption which have transformed all 'Islamic' banks, without exception, into conventional capitalist riba financial institutions.

Mufti Taqi's adroit and belated acknowledgement of the existence of the *Mafaasid* and their toleration in the 'Islamic' banks is an exceptionally thin veneer – too thin for opaqueness and for even translucence – to provide cover for his dissociation from the evils of the villainous riba banks which he had patronized, promoted and halaalized over the years. This attempt of adroit dissociation from the *fasaad* (corruption) of the shariah boards and the banks is not befitting an Aalim of the Haqq. When an Aalim of the Haqq who is supposed to be the Representative of Rasulullah (sallallahu alayhi

wasallam) finally recognizes his error, his Imaan demands that his *Ruju'* (Retraction) be transparent, explicit and emphatic so that the clarity of the break with the past error and baatil be conspicuous irrespective of the criticism and the flak which he may have to sustain due to his folly which resulted in thousands of Muslims consuming riba acquired from their investments in these haraam banks.

The prime concern of the Aalim of Haqq should be Allah's Wrath, Displeasure and His Pleasure, and the *Hisaab* in the Akhirah. The spiritual mettle of an Aalim-e-Haqq should constrain him to forthwith issue a Retraction and Clarification to save Muslims from further indulgence in an act which is worse than multiple acts of adultery. While

Mufti Taqi Sahib has guardedly criticized the corruption of the 'shariah' boards and the 'Islamic' banks, he has not managed to extricate himself from the quagmire of the haraam flotsam disgorged by the unholy alliance which the 'shariah' boards have struck up with the riba 'islamic' banks. The cult of liberalism in which he is mired is not easy to shake off. But if Hadhrat Mufti Taqi Saheb engages in some *Muraqaba-e-Maut* and *Muhaasabah* on different transcendental issues, including the transitory of this dunya, then, Insha'Allah, he will be able to muster adequate *Roo-haniyat* to state and proclaim the unadulterated Haqq. The sanctuary of the Ulama is in the Office of Nubuwwat, not in the conference rooms of the haraam riba capitalist banks. May Allah Ta'ala grant us all the *taufeeq* for *Ikhlās* and *Istiqamat* in the sacred mission of *Amr Bil Ma'roof Nahy Anil Munkar*.

**Q**A crank women's group which advocates that women should come into the streets to perform Eid Salaat, justifies their call of enticing women out from their homes with their slogan: "Did you know: Rasulullah ordered that the women should be brought out to attend the Eid prayers...." Please comment.

**A** Yes, we and the entire Ummah know what is old hat. But what we know they (the women's lib. miscreants) do not know. We know that Rasulullah (sallallahu alayhi wasallam) said:

"A woman who applies perfume and passes by a gathering is like an adulteress." This is the condition in this day of women who emerge from their homes to prowl in the streets and to wander in male-dominating

## WOMEN & EID SALAAT

terrain. They are like the sluts to whom Rasulullah (sallallahu alayhi wasallam) has referred. We know of this sluttish conduct of women who wander in the streets, supermarkets, public places and even those who venture towards the sham haraam 'eidgahs'. But, the women's lib marauders of morality do not know about this.

Furthermore, we also know that:

\* The saintly Sahaabiyyah ladies whose moral standards and Taqwa were of the loftiest stature used to cover their faces, not with niqaab-rags designed to attract the vulgar gazes of bestial males, but with their Jilbaabs so much so that they would leave open an aperture to look with only one eye

when exigency constrained their emergence.

\* The jilbaabs of the Sahaabiyyah ladies were dull, shabby, dirty, exceptionally large (XXXXXXLARGE) and designed to turn away the lustful gazes of corrupt males, i.e. the gazes of the munaafiqeen. They did not wear the deceptive designer cloaks of this era. They did not sport haraam designer garb under their shabby, dirty and wide Sunnah jilbaabs. They did not wear satanic slits and tight garments to expose their bodylines. They were not nude like the sluts of today.

\* The outdoor females of today with their sluttish garb come within the purview of Rasulullah's stricture: "There

will be numerous women who used to 'dress' in this world, but who will be nude on the Day of Qiyaamah." We know that the Sahaabiyyah ladies of yonder times were never ever near to this category of sluttish conduct as displayed by the women's lib members of this age.

\* The Jilbaab of a woman should be so big that it could comfortably enclose two women.

\* The Sahaabah who were the devotees of Rasulullah (sallallahu alayhi wasallam) had a better understanding of Rasulullah's Hadith than the lewd women of the lib. movement, and despite their awareness and love for the Nabi (sallallahu alayhi wasallam),

they banned women from the Musjid, be it for the daily Salaat or Eid Salaat.

\* He said: "The best Salaat of a woman is her Salaat in the remotest corner of her room".

\* He ordered that when necessity compels women to emerge from their homes, they should incumbently be dressed in shabby, dirty garments and not prostitute their 'charms' for the vulgar gazes of vulgar men.

\* He said that a woman who emerges from her home with perfume applied is like an adulteress.

\* He said that Allah curses a woman who is in the driver's seat.

\* He said that Allah's curse is on the man who gazes and on the woman who is gazed at because this lewd woman presented herself outside the

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## THE EVIL OF FEMALE PARTICIPATION IN LECTURE AND JALSAH PROGRAMMES

**F**EMALE PARTICIPATION IN public gatherings such as jalsahs, lecture and thikr programmes is lamentably and alarmingly on the increase. This haraam trend is the illegitimate offspring of Molvis (they cannot be called Ulama) who have ruined the Deen in this era. Despite the fact that these Molvis have acquired their knowledge and training from such Ulama who have unanimously proclaimed the impermissibility of female participation in any kind of public programme, be it Salaat, bayaan (lecture), etc. In fact, a few years ago the Akaabir Ulama were unaware of thikr and nazam programmes for women. But nowadays women proliferate functions organized by errant molvis whose intentions are pure *nafsaaniyyat*.

These errant molvis beguile themselves with the cosmetic trapping of 'separate facilities for ladies'. Both the molvis and these ladies are under the spell of shaitaan who has succeeded in hoodwinking the unholy participants in public functions. It is most lamentable that our local Ulama who have initiated Madaaris in this country, despite having studied under the auspices and supervision of Akaabir Ulama of Deoband, have strayed far from Siraatul Mustaqeem in almost every move they have made. Their gravest error has been to open the door of female fitnah wide open. Wallaah! They have outclassed the modernist deviates of a couple of decades ago. Even the modernist anti-Sunnah mobs were not so brazen as the present-day molvis in the shaitaani plot of luring women out of their homes and reducing to nothing the Qur'aanic, Sunnah and Fiqhi prohibition on female emergence and participation in public functions.

There is a fourteen century *Ijma'* of the Ummah on this

prohibition. But these molvis have torn this *Ijma'* to shreds with their *nafsaaniyyat* (crass bestiality) and *jahaalat* (ignorance) adorned with an outer veneer of textual knowledge.

In total submission to their *nafsaani* desires, their intelligence fails to grasp the Shariah's emphasis on the prohibition of female emergence, exhibitionism and participation in public functions be it of the loftiest kind such as Fardh Salaat. Whilst during the era of Rasulullah (sallallahu alayhi wasallam) women – the pious Sahaabiyah ladies – were permitted to attend the Masjid for Fardh Salaat, and which they did with strict observance of the incumbent Hijaab restrictions, even these noble ladies were unanimously prohibited from the Masjid during the age of the Sahaabah, i.e. after the demise of Rasulullah (sallallahu alayhi wasallam). Since that age, down the long corridor of Islam's fourteen century history, this prohibition was a unanimous precept. But molvis in our age have deemed it appropriate to abrogate this sacred prohibition.

Thus they have opened the floodgates for all the evils concomitant with female emergence and participation in public events. Hijaab dress does not justify female participation in public functions. Furthermore, Hijaab is not restricted to dress. Hijaab is a concept with many rules, the first demand of fundamental importance being confinement to the home. To aggravate the corruption, the 'hijaab' garments worn nowadays are not up to Shar'i standards. The 'cloaks' of today can never be described as Shar'i Jilbaabs.

When the pious Sahaabiyah ladies were banned from the Musajjid even in that wonderful era of piety and purity, what is the demand of intelligence in this age of im-

morality? Females driving vehicles heading for the functions have jettisoned all their natural *hayaa*. They vie with the males in the parking lots of the venues where the functions and jalsahs are taking place. In fact, many men are embarrassed by the audacity which the 'burqa' ladies exhibit when they proliferate the parking area and the Masjid/hall environs with their vehicles and shameless strutting. The 'separate facilities' red herring is a sham and a satanic smokescreen to lure women from their homes.

With the advance of time, the audacity of the females will traverse all bounds of shamelessness. They are already parading audaciously in full view of the menfolk in some Masjid precincts. These jalsahs and lectures are not permissible for even pious ladies in places where proper 'separate facilities' are arranged.

Hadhrat Mufti Kifaayatullah (rahmatullah alayh) issuing his Fatwa on female participation in lectures, stated: "The Fuqaha have ruled on the prohibition of women attending Jamaat Salaat, Eid Salaat and lecture gatherings. The Kutub of Fiqh clearly state that it is Makrooh Tahrimi – and this is close to Haraam – for women to attend Jamaat Salaat, Eid Salaat and lecture gatherings. There is Consensus (*Ijma'*) of the Ulama that it is Makrooh Tahrimi for women to attend Salaat in Jamaat. From this, every intelligent person will understand that when the prohibition applies to even Salaat, then there is no scope whatsoever for women to attend lecture gatherings.

Due to the fitnah of the age it is not permissible for women to attend the lectures of even pious Ulama. And, if the lecture includes *nazams*, then any person of knowledge will have no hesitation regarding the prohibition."

Commenting on 'separate facilities' for ladies at lecture-gatherings, Hadhrat Mufti Kifaayatullah (rahmatullah alayh) said: "Purdah facilities at lecture gatherings, etc., are of no benefit. Further, the customary 'purdah' which is purdah merely in name, does not eliminate the possibility of fitnah. Since the primary cause of fitnah is female emergence, the 'separate facilities' arrangement has no bearing on the prohibition."

This fatwa of Mufti Kifaayatullah is in fact the Consensus of all the Fuqaha. Hakimul Ummat Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh), explaining the prohibition of female emergence, exhibition and participation in functions, said:

"The attendance of women in all types of functions is na-jaaiz (not permissible). Besides functions, women have become so shameless that they think nothing of emerging from their homes on just any pretext. Whenever they desire, they leave the home to visit friends or the sick or to go and congratulate someone on some happy occasion..... Due to considerable corruption it is not at all proper for women to emerge from their homes and move around hither and thither. The only permission they have from the Shariah is to occasionally visit their parents and other mahram relatives. But, as far as the other mahram relatives are concerned, women may visit them once or twice a year. Besides this, it is not permissible for them to go elsewhere carelessly as has become the practice. Neither should they visit relatives nor participate in marriage functions nor in functions of sorrow nor visit the sick nor go to wish and congratulate anyone.

In fact, if there happens to be a wedding function then it is not permissible for them to go to even the houses of their mahram relatives. If a woman emerges from her home with the permission of her husband, then he too becomes a sinner just as she is a sinner. Alas! No where is this *hukm* (law of the Shariah) observed. Of greater lament is that people do not even consider female emergence to be sinful. On the contrary, they believe it to be permissible. Ponder! All the cor-

ruption in society is the consequence of this practice (of women coming out of their homes to attend functions and gatherings). It is imperative to abandon this (evil) practice and to repent (make Taubah). In Shaami, it appears as follows: "*The woman should be prohibited from visiting ajaanib (non-relatives), even if they are sick; and she should be prohibited from attending Walimah. If the husband consents, then both are sinners. This prohibition (i.e. of attending functions applies) to even mahram relatives because generally such functions are not without fasaad (acts of sin and transgression). This is the hukm of the Shariah.*"

Despite this being the *Hukm* of the Shariah, and despite all the molvis being aware of this *Hukm*, and despite them all acknowledging the authority of Hadhrat Hakimul Ummat and of all the illustrious Fuqaha, they (the molvis of our time) flagrantly and immorally trample on this *Hukm* as well as other *Ahkaam* of the Shariah. It is not a case of a molvi committing a sin and conceal his *fisq* and *fujoor* which is his personal matter. It is an act of high treason and treachery committed against Allah's Deen. It is a treacherous disregard for the Shariah. In perpetrating these evils under the name of Islam, these ulama-e-soo' are in the forefront digging the foundations of Islam.

Modernists and the variety of other *zindeeqs* have not harmed and damaged Islam so brutally and wantonly as the ulama-e-soo' of our age. Furthermore, the haraam silence of sincere Ulama who abhor the villainy and the treachery of the ulama-e-soo' has aggravated the *fitnah* and *fasaad* of the agents of shaitaan who has utilized molvis and sheikhs to mutilate this Deen of Allah with his radio appendages – with the shaitaani radio stations whose focus is on sanctifying immorality under Deeni guise.

May Allah Ta'ala guide the miscreant molvis or if He has not willed hidaayat for them, then may He destroy these enemies of Islam and of the Ummah.

## WOMEN & EID SALAAT

(Continued from page 8)

home to be gazed at. Allah's Curse is thus on both – on the shaitaan and the shaytaanah.

\* He said that most of the inmates of Jahannam will be women. This applies especially to women from the immoral lib. movement.

These ignoramuses do not have the haziest idea of the meaning of the Hadith on which they have stumbled in their drunken stupor of *naf-*

*saaniyyat*. Whoever wishes to understand the meaning and interpretation of the relevant Ahadith on this issue may write to the Mujlisul Ulama for the book, *Women in the Musajjid*. Women in the Musajjid is another horrible fitnah promoted in this era by the ulama-e-soo'. The deviate modernist groups pick up the lead from where the evil molvis leave it.

## THE INTERFAITH MENACE

**A** REVEREND AND even a pundit in the ranks of a body purporting to be an organization of Ulama, are the flotsam of the Interfaith menace. While such spineless men snugly fit into the Interfaith outfit, the Qur'aan Majeed commands Muslims to reject the synthesis which devilish miscreants plot to forge between Imaan and Kufr. The Qur'aan commands Muslims: "And, warn them of the Day of

Regret when the matter will be decided. They are (languishing) in obviousness and do not have Imaan." (Maryam, ayat 39) "Remember when Ibraahim said to his father: "O my father! Why do you worship objects which neither hear nor see, nor are of any benefit for you? O my father! There has come to me such Knowledge (Wahi) which has not come to you. Therefore, obey me, so

that I may guide you to the Straight Path. O my father! Do not worship shaitaan. Verily shaitaan was unto Rahmaan rebellious. O my father! Verily, I fear that the punishment of Rahmaan will overtake you, and then you will become the friend of shaitaan." (Maryam, aayaat 42 – 45)

The Tableegh of Islam is the clear proclamation of the unadulterated truth of this Di-

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## BELATED VINDICATION OF THE HAQQ

*“And Haqq has arrived while baatil (falsehood), has perished for verily, Baatil by its very nature must perish.”*

*(Qur’aan)*

*“Haqq will remain dominant and cannot be dominated.”*

*(Hadith)*

**T**HREE VERY significant developments are reported in this issue of *The Majlis*: (1) Mufti Taqi Uthmani’s candid criticism of the Muslim-owned riba-capitalist banks operating as ‘Islamic’ banks, and (2) The unanimous *Fatwa* of numerous senior Ulama from all over Pakistan declaring all forms of current ‘Islamic’ banking, and all so-called ‘Islamic’ television channels HARAAM. (3) The Ulama of Saudi Arabia’s rejection of astronomical calculations for determining the beginning and ending of the Islamic months.

The Muslim community is quite aware that *The Majlis* by the grace and mercy of Allah Ta’ala, has over the past 15 years steadfastly and with constancy and clarity disseminated the Stance of Allah’s Shariah on these issues as well as on a variety of other issues of *baatil* which developed from time to time, and which will perpetually raise their hydraheads until the Day of Qiyaamah in this *dunya* which Allah Ta’ala has cre-

ated as the stage for the conflict between Haqq and baatil. Just as Allah Azza Wa Jal has created enemies for all His Ambiya, so too, does His Wisdom demand the creation of enemies and shayaateen for the Ulama-e-Haqq who are the true Heirs and Representatives of the Ambiya (alayhimus salaam). Making this declaration, Allah Ta’ala states in His Gracious Qur’aan: *“Thus have We created for every Nabi such enemies who are shayaateenul ins and jinn (human devils and jinn devils). They (these human and jinn shayaateen) whisper to one another statements of deception. And, if your Rabb had so desired, they would not be able to do so. Therefore, leave them with their (evil) concoctions.”*

*(An’aam, Aayat 112)*

**THE MAJLIS** – The Voice of Haqq – has been single-handedly combating the avalanche of falsehood fabricated in the name of Islam by a myriad of enemies of the Deen – Bid’atis, Zindeeqs, modernists, deviates, fussaag, fujjaar and many ulama-e-soo’ lurking in our own rank. It is the Sunnah of Allah Azza Wa Jal to generally field one Nabi to confront the world of *shayaateeni baatil*. This Divine Sunnah is perpetuated in the

Office of the Ulama-e-Haqq. Allah Ta’ala does not span into His Mission large groups of Ulama. In every era, His Sunnah is to field one or two Ulama to confront and demolish the army of Dajjaal. All the *shayaateenul ins* and *jinn* unite against the Ulama-e-Haqq, but Allah Ta’ala renders them impotent.

Now, after 15 years, we say with gratitude to Allah Azza Wa Jal, that Mufti Taqi Uthmani, the prime advocate of ‘Islamic’ banking, has been constrained to criticize these banks for their indulgence in Riba and haraam dealings.

Adding to the Voice of Haqq comes the unanimous *Fatwa* of numerous senior Ulama of Pakistan declaring all so-called ‘Islamic’ banks, ‘Islamic’ television channels and picture-making HARAAM. Allah Ta’ala has His own ways of establishing the Haqq of His Shariah. Our obligation is to merely deliver the Message of Haqq with clarity, sincerity and steadfastness. It does not behove the Ulama-e-Haqq to conduct themselves like “dumb shayaateen” maintaining silence when the Divine Haqq is being mercilessly trampled, distorted and mutilated from within the folds of Islam. Once again we draw the attention of the sincere, albeit silent, Ulama to the following warning of Rasulullah (sallallahu alayhi wasallam): *“The one who maintains silence when the Haqq (is distorted) is a dumb shaitaan.”* Was-salaam

living beings so far introduced were liable to be dealt with in accordance with the religious commandments. He said the launching of any type of television channel or participation in any television programme on the basis of declaring it as a need for tabligh had also been declared illegitimate. He said the scholars appealed to Muslims to abstain from television like deeds forbidden by the Shariah.

The participants of the meeting included the following Ulama: Mufti Abdul Hameed Deenpuri (Jamia-al-Uloom Islamia, Banori Town), Mufti Habibullah Sheikh (Jamia Islamia, Clifton), and numerous other Ulama. 40 Senior Ulama signed this *Fatwa* on behalf of 4,000 Ulama of Pakistan”

*(This is a verbatim reproduction of the report prepared in Pakistan)*

the stifling of Tauheed.

Muslims can never be part of the kufr of the Interfaith movement which has been engineered as a massive plot to destroy Islam.

## THE HILAAL – ASTRONOMICAL CALCULATIONS CHUCKED OUT BY SAUDI ULAMA

**M**AKKAH – “The Board of Senior Ulama dismissed the idea of determining the beginning of Ramadan with astronomical calculations without visibly sighting the crescent, Al-Madina reported. The Grand Mufti, Sheikh Abdul Aziz Abdullah Al Sheikh, said astronomical calculations are based on mathematical equations and are not acceptable for fasting. He said Rasulullah’s (sallallahu alayhi wasallam) Ahadith: *“Fast at its sighting”,* and *“Do not fast until you sight it”* were clear and decisive. The Board concluded to continue depending on sighting the crescent.” – Al-Madina

“The Saudi Council of

Senior Scholars has rejected the demand that the beginning and end of lunar months should be determined on the basis of astronomical calculations. “Shariah does not accept astronomical calculations based on mathematical computing as the basis for the beginning and ending of Ramadhan”, said Sheikh Abdul Aziz, the Grand Mufti of Saudi Arabia. If anyone doubts our moon.” – Arab News

*Al-hamdulillah, the Haqq which the Mujlisul Ulama of S.A. has been steadfastly proclaiming for decades is being vindicated from unexpected quarters. Allah Azza Wa Jal is the Guardian of His Deen.*

### IBRAAHIM – KHALILULLAH

“And Allah made Ibraahim (His) Friend.”

*(An-Nisa’, aayat 125)*

Allah Ta’ala awarded the title, Khalilullaah (The Friend of Allah) to Hadhrat Nabi Ibraahim (alayhis salaam). Why did Allah Ta’ala bestow this wonderful accolade to Nabi Ibraahim (alayhis salaam)?

Nabi Ibraahim (alayhis salaam) was extremely hospitable and kind to guests. He would go out of the way to search for people to join him in meals. One day he went out in search of someone to join him for meals, but he found no one. When he returned home, he found a man standing inside. With surprise, Nabi Ibraahim (alayhis salaam) said: “O servant of Allah! Who permitted you to enter my home without my permission?”

The Man: “I entered with the

permission of my Rabb.”

Nabi Ibraahim: “And who are you?”

The Man: “I am Malakul Maut. My Rabb sent me to one of His servants to convey to him the glad tidings that Allah Ta’ala has befriended him.”

Nabi Ibraahim: “And who is this person? I take oath by Allah! If you inform me who he is, and even if he lives in the furthest land, I shall most certainly go to him and I shall be his servant until Maut separates us.”

Malakul Maut: “In fact, you are that servant whom Allah has befriended.”

In astonishment, Nabi Ibraahim (alayhis salaam) exclaimed: “I?”

Malakul Maut: “Yes, you.”

Nabi Ibraahim: “Why did Allah Ta’ala make me His friend?”

Malakul Maut: “Verily, you give to people, and you do not ask anything from them.”

## ULAMA OF PAKISTAN DECLARE ALL ‘ISLAMIC’ BANKS AND ALL TV CHANNELS HARAAM

By News Desk, Rawalpindi, Pakistan 30-08-2008

“Describing existing Islamic banking by any name as being against the Shariah and forbidden, religious scholars (i.e. Ulama) belonging to the Fiqhi Majlis, Karachi, have decreed that banks working in the name of ‘Islamic’ banking are not different from other banks and dealing with them is illegitimate.

The decree (Fatwa) was issued in a meeting at Jamia Farooqia in Shah Faisal Colony chaired by Maulana Salimullah Jan, President of Tanzeematul Madaris and Wafaqul Madaris, and attended by reputed religious scholars from all over the country. The meeting also

discussed in detail the status of ‘Islamic’ television channels and problems received at their respective centres. Some scholars also presented their research papers in this regard.

On the occasion, Maulana Salimullah Jan said that the religious scholars were contacting banks that had been claiming to practice Islamic banking and did research on the prevailing banking practices in the light of the Holy Qur’an and Sunnah. He said they also held meetings with modern economic experts. He said after detailed consideration, the scholars unanimously declared the Islamic banking and television channels as illegitimate. The scholar also said the kinds of pictures of

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## THE INTERFAITH MENACE

vine Deed. There is no ambiguity, no dubiousity and no attempt to forge a synthesis between Haqq and Baatil – Imaan and Kufr. Such kufr is

the exercise of men who have strayed far from Siraatul Mustaqeem. In their hearts they can therefore accommodate kufr and shirk and tolerate

## DESPICABLE CONDUCT

**A Musalli reports** that while the imaam was delivering his lecture (not the Khutbah), an aged Somali Muslim entered the Musjid and as he was about to engage in Tahyatul Musjid, the reverend ‘imaam’, from his pedestal, ordered the Musalli to sit down and to refrain from the two raka’ats Tahyatul Musjid. His order was for the musalli to listen to his lecture.

This miscreant ‘imaam’ is guilty of an act akin to kufr. He prevented the Musalli from performing Tahyatul Musjid Salaat commanded by Rasulullah (sallallahu alayhi wasallam). While the imaam’s own lecture has no Shar’i status, the Musalli who was about to commence Tahyatul Musjid acted

under Allah’s Command. Performance of Tahyatul Musjid on entering the Musjid is Sunnatul Muakkadah, while the imaam’s talk has no rank.

The reaction of the imaam was the effect of *takabbur* (pride) and *riya* (show). The intoxication of his *takabbur* blinded him to the villainy of his misdeed. He failed to understand the act of kufr he was perpetrating when he prevented the Musalli from fulfilling Allah’s command. The Musalli should have ignored the stupid ‘imaam’ and continued with his Salaat. Among the Signs of Qiyaamah is the appointment of *Juhala* (ignoramus) to posts of *Amaanat* (Trust). The reverend gentlemen is one of the manifestations of the Signs predicted by Rasulullah (sallallahu alayhi wasallam).



(Continued from previous issue)

**H**ADHRAT MUSAA (alayhis salaam) had not yet been appointed the Nabi. In the community he was regarded with honour and respect. Everyone thought of him as the son of Fir'oun. One day, at the time of *Qailoolah* (the midday siesta) when all the people were having their nap. Hadhrat Musaa (alayhis salaam) happened to be in the marketplace. Referring to this episode, the Qur'aan Majeed says: "He entered the city when its people were taking a nap....." He found two persons fighting with each other. One was a member of Bani Israeel, and the other one was a Qibti (the nation of Fir'oun). The Bani Israaeli implored Hadhrat Musa (alayhis salaam) to assist him. Hadhrat Musaa (alayhis salaam) stepped forward and delivered one devastating punch to the Qibti who forthwith fell down dead.

When Hadhrat Musaa (alayhis salaam) realized what had happened, he was smitten by profound regret. He lamented his hastiness. The Qur'aan recording the regret and repentance of Hadhrat Musaa (alayhis salaam) says: "He said: 'O my Rabb! Verily I have committed an injustice to myself. Forgive me.' Then He (Allah) forgave him. Verily, He is Oft-Forgiving, Most Merciful."

The Qibti who had died was the chief chef of Fir'oun. This chef had always oppressed the Bani Israaeli whose duty it was to collect firewood for the chef. On this particular occasion, the Bani Israaeli had collected some wood and was trying to sell it in the market place to enable him to buy some food for his family. The chef had appeared on the scene and tried to apprehend the Bani

Israaeli. As a result, the Bani Israaeli resisted. Hadhrat Musaa (alayhis salaam) went to the aid of his oppressed kinsman. The Qibti's oppression had angered Hadhrat Musaa (alayhis salaam), hence he struck him in anger without the intention of killing him.

Both Hadhrat Musaa (alayhis salaam) and his kinsman left the scene in haste. There was no one who had witnessed what had transpired. Nevertheless, Hadhrat Musaa (alayhis salaam) was fearful. Perhaps someone had witnessed and had reported to Fir'oun. The next day, he again went to the marketplace full of fear and apprehension. When he arrived at the marketplace, he was surprised and annoyed to see the very same Bani Israaeli quarrelling and fighting with another person. Once again he called on Hadhrat Musaa (alayhis salaam) for aid. In response, Hadhrat Musaa (alayhis salaam) severely rebuking him, advanced to separate the two. However, the Israaeli misunderstood Musaa's intentions. He thought that Hadhrat Musaa (alayhis salaam) was going to beat and kill him as he had killed the Qibti yesterday. In fear, the Israaeli exclaimed: "O Musaa, will you now kill me as you had killed the Qibti yesterday? It appears that you are determined to kill people." Thus, the Israaeli, under a misapprehension, revealed yesterday's secret. Meanwhile the Qibti adversary heard what had been said.

The Qibti hastily set off to the court of Fir'oun and reported that it was Musaa who had killed the chef. A search was already underway to trace the person who had killed the chef. Fir'oun immediately convened a special session of his

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

court officials. Haamaan, the chief minister said: "I had my suspicions from the very beginning that Musaa is the boy whom the astrologers had predicted would be the cause of your destruction. Now here is the opportunity for executing him. He is guilty of having killed a man. Musaa should be immediately put to death."

A unanimous decision to execute Musaa (alayhis salaam) the following day was taken. Among the officials of the court was a sympathizer of Musaa (alayhis salaam). He swiftly conveyed Fir'oun's verdict to Musaa (alayhis salaam). He urged Musaa (alayhis salaam) to flee during the night time. Musaa (alayhis salaam) understanding the gravity of the situation bid farewell to Egypt that same night. As he departed, he supplicated: "O my Rabb, save me from the people of oppression."

On the command of Allah Ta'ala, unknown to Hadhrat Musaa (alayhis salaam), Hadhrat Jibraeel (alayhis salaam) was sent to accompany Musaa (alayhis salaam). This was prior to Nubuwwat. Hadhrat Jibraeel (alayhis salaam) appeared in human form as if he was a traveller. Musaa (alayhis salaam), lonely and fearful was pleased to meet the 'traveller' along the journey. Whilst walking, the 'traveller' broached the subject of the City of Madyan. He spoke highly of Madyan and that it would take eight days to reach it. Soon thereafter, the 'traveller' (i.e. Hadhrat Jibraeel - alayhis salaam) disap-

peared, and Hadhrat Musaa (alayhis salaam) followed the road leading to the City of Madyan, supplicating to Allah Ta'ala. Mentioning his dua, the Qur'aan Majeed says: "Soon will my Rabb guide me to the right road."

After a gruelling walk of eight days, he reached the fields outside the City of Madyan. Here was a well, where many people had gathered to water their animals. While he was sitting under a tree, in contemplation, he observed two young ladies with covered faces holding back their goats. Musaa (alayhis salaam) enquired from them the reason for standing aloof with their goats. One of them responded that they were waiting for the others to complete their tasks of watering their animals, and that they would water their goats after the others had left. Their father was very old and sickly, hence they had to tend to the goats.

Hadhrat Musaa (alayhis salaam) went to the shepherds and reprimanded them for their inconsideration, and for not assisting the young ladies with their animals to enable them to leave for their home early. Offended by the Musaa's reproach, the men spitefully lifted a huge slab of stone and covered the mouth of the well. Several men had to lift the slab of stone. They mockingly said to Musaa (alayhis salaam): "If you are so kind and chivalrous, let us now see how you will assist them." Then they stood at a distance to see the 'fun'.

Musaa (alayhis salaam) despite the tiresome journey of

eight days, with hardly anything to eat besides whatever he could acquire from trees, went to the well and reciting '*Bismillaahir Rahmaanir Raheem*,' removed the huge slab effortlessly. He lowered the huge water-container into the well. Several men would retrieve the filled container from the well. But, Hadhrat Musaa (alayhis salaam) alone managed to draw it from the well. He continued drawing water until all the goats were fully satisfied. The two young ladies then departed with their goats.

The young ladies were the daughters of Hadhrat Nabi Shuaib (alayhis salaam). He had reached a very old age and was also blind. On this day, the ladies had arrived home with their goats well before their expected time. Surprised at their early return, Hadhrat Shuaib (alayhis salaam) queried the reason. They narrated the episode which had transpired, and the kindness of the musaafir (Musaa - alayhis salaam). Meanwhile Hadhrat Musaa (alayhis salaam) dejected and lonely sat down under a tree pondering his fate.

Having been apprized by *Wahi* of Hadhrat Musaa's arrival and condition, Nabi Shuaib (alayhis salaam) said: "Alas! He is in dire straits. He is sitting all alone under a tree imploring Allah Ta'ala for some food. Go! Make haste! It appears to me that he has not eaten for eight days. Bring him here. Make haste! I fear that if we do not feed that Musaafir, a calamity will descend on this city."

(To be continued, Insha'Allah)

### DESPICABLE HARAAM MUSLIM PARTICIPATION IN MUSHRIK CELEBRATION

**A**S IF HAVING a cross-worshipping reverend in its ranks is not enough for the NNB Jamiat (No Name Brand Jamiat), this reverend gentleman has managed to convert the assistant imaam of the Newtown Musjid (in Johannesburg) into a Hindu Pundit. The NNB Jamiat can now boast of having a Christian priest and a Hindu pundit as members. The occasion of the imaam's 'conversion' was the centenary celebration of a Ghandi event. A brother who witnessed the kufr of Muslim participation in this haraam affair, mentions the following evils regarding the haraam function:

(1) "The entire event depicted

## NNB JAMIAT'S 'imaam' OF NEWTOWN MUSJID BECOMES A 'HINDU' PUNDIT

Ghandi to a hero of the Muslims, especially to young Muslims. The life of a man who died with *shirk* on his lips, the film shown on the life and times of Ghandi, the photo of the original burning of passes was hung in the Musjid, and reduced the entrance of the sacred House of Allah to resemble a museum.

(2) Musallis wearing the orange skippers with ghandi's sketch and picture, the imaam of the Musjid wearing the haraam orange skipper of the Hindus over his Sunnah Kurtah, all made a mockery of Islam. The white Sunnah Kurtah was smothered by the orange skipper of kufr and shirk."

The Brother further commented as follows:

"On Saturday 16 August 2008 at about 10 a.m., Newtown Musjid was the centre of attraction. Our

famous Reverend Bham was once again the centre of attraction. With his active connivance and advocacy, Muslims brought shame to the Ummah. They donned the orange skippers of the idolaters with Ghandi's sketch inscribed. In this state of shirk, they even performed Salaat in the Musjid. To crown the shirk, the assistant imaam of the Musjid, Mr. Baker, also donned one of the orange Ghandi skippers doled out by the Bank of India.

Reverend Bham was one of the speakers at the function. What shocked us most was the wearing by the imaam and other Muslims of the orange skippers of shirk with Ghandi's sketch appearing on them. A sign: "*Hamida Mosque welcomes you*" is a mockery of our Deen. The colour of the Ghandi skippers is the col-

our of Hindu priests and pundits whose ranks the unfortunate miserable 'imaam' joined on this occasion.

Also the Musjid's notice board explains about the Ghandi Walk and the history of the site. Ironically Newtown Musjid deemed it proper to have such things of shirk and kufr on the notice board. Male and female guests were entertained by the youth of Fordsburg. Reverend (formerly Moulana) Bham and other politicians of different races blessed the function. Muslims joined in the mixture of men and women. To what depths have Muslims sunk?

Why the silence of the other members of the Jamiatul Ulama Transvaal (i.e. the NNB Jamiat) on this haraam state of affairs engineered by their reverend member? Do all the Ulama of the

Jamiat support what had transpired at Newtown Musjid on the Ghandi Walk occasion?"

### OUR COMMENTS:

What could be expected from the NNB Jamiat when its 'leader' is a cross-worshipper, and when a Hindu Pundit has now joined their ranks? It is futile to castigate the reverend and the pundit. They have reached the point of no return in subversion against Islam. The greater culprits in this evil saga are the vast majority of the members of the NNB Jamiat, who have opted for silence thereby conveying the impression that they had approved of the haraam orange

(Continued on page 12)



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
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(Continued from page 5)

remains halaal. But it is haraam to drink the water from a gold or silver container. Despite the water itself remaining halaal, the act of drinking it from the gold utensil is haraam.

**Q. Milk was extracted from the breasts of a woman, and the milk was given to an infant from a glass. Are milk ties established by drinking from the glass? Does the ruling differ according to the Shaafi and Hanafi math-habs?**

A. If a woman's milk is placed in a glass and fed to another baby within the two year limit, then that woman becomes the baby's milk mother and marriage with her children is not valid. This is according to the Shaafi and Hanafi Math-habs.

**Q. When does a country become an Islamic country?**

A. A country becomes an Islamic country only if the Shariah is instituted as the Law of the land. The whole of the Shariah has to be adopted by the government, then only will the land be known as an Islamic country. Introducing bits and pieces or snippets of the Shariah does not make the country Islamic. The criterion is only one, namely, full implementation of the Shariah. There are no Islamic countries on earth in this era.

**Q. Will wudhu break if one touches the najaasat of a baby?**

A. Wudhu will not break if the najaasat (impurity) of a baby is touched. Only the part which has been soiled should be washed.

**Q. If a person is not fasting, does he have to perform Taraaweesh Salaat?**

A. Even if one is not fasting due to a valid reason, it remains incumbent to perform Taraaweesh Salaat which is Sunnatul Muakkadah.

**Q. What should a poor man do when he is unable to pay the Fidyah for Ramadhaan fasts which he has validly omitted? Due to his very poor health and advanced age, he is**

**unable to fast.**

A. If the person who is validly excused by the Shariah from fasting lacks the financial means to pay the Fidyah (Compensation), he should make dua to Allah Ta'ala to grant him the means for paying the Fidyah. As long as it is his sincere intention to pay if he acquires the means, then he will not be regarded to be a sinner. If he regains his health, then it will be compulsory to fast the number of days he had missed. If he has assets, he should make a wasiyyat (i.e. issue a directive) instructing his heirs to pay the Fidyah from his assets.

**Q. I by mistake recited first a Surah, then Surah Faatihah.**

A. If instead of Surah Faatihah, you recited first a Surah, then you should make Sajda Sahw.

**Q. If I stop reciting somewhere in Surah Baraa'at (Surah Taubah), and again begin reciting from that point after a few minutes, should I recite Bismillaah?**

A. If you stop anywhere in Surah Taubah or any where in the Qur'aan Shareef, then when you later continue from that point, then recite Ta-awwuz and Bismillaah.

**Q. I would like some advice. We are in the distribution of fast moving consumer goods. We have been approached by an international organization to distribute their medicines which also comes with a package of condoms. Is it permissible to distribute the medicines together with the condoms?**

A. The condoms will be utilized for zina. Distributing such items will be promoting and aiding sin and transgression which the Qur'aan Majeed categorically prohibits. It is not permissible. Explain to the organization that distribution of the condoms is prohibited according to Islam, hence they should remove such items from the packages. If they refuse, then do not involve yourself in the promotion of vice and sin.

**Q. Is it permissible to do a study**

**course described, 'Certificate in Mortgage Advice & Practices?'**

A. We have understood from the name of the course, *Certificate in Mortgage Advice & Practices*, that this will involve giving advice on matters dealing with Riba. The life-blood of the capitalist system is Riba. Mortgage and related practices are inseparable from Riba. The one who studies this course will seek employment at building societies or other riba institutions. It is therefore not permissible to pursue this course of study nor is it permissible to sponsor a person to engage in this haraam study.

**Q. According to Shaikh Yusuf Qardawi, it is not Sunnat to fast on 15<sup>th</sup> Sha'baan.**

A. Sheikh Yusuf Qardawi is a liberal – a ghair muqallid. It is Sunnat to fast on the 15<sup>th</sup> Sha'baan.

**Q. All cattle are stunned before slaughtering. What is the Shariah's view on the practice of stunning animals?**

A. Stunning is a horrendously brutal act. A metal bolt is shot into the brain of the animal. The animal never recovers thereafter. Within a short while after being stunned in this haraam manner, the animal will die. It is haraam to inflict any kind of injury on the animal prior to *thabah*. It is not permissible to eat the meat of animals murdered in this brutal manner.

**Q. Sanha rejects your claim that it has certified Early Bird chickens. What is your response?**

A. We have responded in detail in a separate bulletin, *The Majlis, Supplement No.1*. We shall further discuss and expose Sanha's incongruent haraam 'halaal-certificate' trade. If you did not receive the *Supplement*, furnish your address. A copy will be forwarded to you. In brief, Sanha **did and does** certify Early Bird chickens as halaal. Sanha is under *obligation* to certify Early Bird as 'halaal' regardless of it not having issued its scrap of paper. If Sanha does not certify Early

Bird, it stands to lose a considerable sum in lost revenue from many outlets which stock Early Bird and whom Sanha has certified with scraps of paper.

**Q. Is there thawaab for listening to qiraa't over the radio?**

A. It is not permissible to recite the Qur'aan Majeed over today's radio stations because all these stations without exception are institutions of fisq and fujoor. Much evil takes place at the radio stations. One should not listen to the Qur'aan Majeed over the radio. Instead one may listen to a cassette.

**Q. If one makes wudhu and washes the feet as well before taking a shower, should the feet be washed again if one is not standing in a place where water is forming a pool?**

A. It is not incumbent to wash the feet again in ghusl if the feet have already been washed and one is not standing in a place where water gathers in a pool.

**Q. If the husband is a faasiq, should the wife still obey his orders?**

A. Even if the husband is a faasiq, the wife should obey all his **lawful** orders, and if the husband is a pious person, then too the wife may not obey his unlawful orders.

**Q. Why is it not permissible to hire out books?**

A. Because according to the Shariah it is not permissible. This is the adequate answer. Rent cannot be charged for looking at something with the eyes. The 'service' is reading, and reading is an act of the eyes, viz., looking, and for looking rent cannot be charged according to the Shariah. One may purchase a book which then becomes one's property. But one may not hire a book because the *Ma'qood Alahy* is looking which is not a valid subject for hiring in terms of the Shariah.

Hadhrat Abu Tiraab Bakhshi (rahmatullah alayh) said: "When the heart of man habitually ignores Allah Ta'ala, he becomes involved in vilifying the Auliya of Allah."

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## NNB JAMIAT'S 'Imaam' OF NEWTOWN MUSJID BECOMES A 'HINDU' PUNDIT

(Continued from page 11)

skippers of shirk which the imaam and some musallis had donned and polluted the Musjid with their vile presence.

All members of the NNB Jamiat are culpable. They all are complicit in this evil crime of shirk advocated and perpetrated by the reverend and the pundit. All these silent members of the NNB Jamiat who are fully aware of the evil and haraam committed in their name by the reverend and the pundit, come within the purview of Rasulullah's stricture: "*The one who is silent (when the Haqq (is subverted) is a dumb shaitaan.*"

The NNB Jamiat can once again become a flag-bearer of the Haqq if they decide to give the reverend the boot. It is Haraam to have in the ranks of the Ulama a man such as the cross-

worshipping reverend who has hijacked the Jamiat for gratification of his inordinate lust for self-acclaim. We are living in the era predicted by Rasulullah (sallallahu alayhi wasallam):

"*Soon will there dawn an age over the people when nothing will remain of Islam but its name; nothing of the Qur'aan but its text; their Musaaqid will be beautiful structures, but bereft of hidaayat; their Ulama will be the worst under the canopy of the sky. From them will emanate fitnah, and the fitnah will rebound on them (hemming them in).*"

RAMADHAAN 1429  
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*Among the best of you are those  
who are the best in paying their  
debts." (Hadith)*

# SHAITAANIYYAT – THE CONSEQUENCE OF EATING HARAAM CHICKEN CARRION

**U**NEQUIVOCALLY SPELLING out this evil equation, Allah Ta'ala states in the Qur'aan Majeed:

*"And, do not eat from those (animals) on which the Name of Allah was not recited, for verily, the shayaateen (devils) most certainly whisper to their friends (like Sanha) so that they dispute with you. And, if you obey them, then verily, you will become mushrikoon (polytheists). – Surah Al-An'aam, Aayat 121)*

The effect of eating the haraam *maitah* (carrion) chickens of Rainbow Chickens which Sanha has halaalized in flagrant violation of the Qur'aan is Satanism in the heart. The heart becomes satanic. Haraam carrion obliterates the health of the Muslim's intelligence and it corrodes and hardens his heart. Then, the heart instead of being the abode of Allah's Thikr, becomes the den of shaitaan. The devils dwell in such a heart whose *roohaaniyyat* (spirituality) has been extinguished by the consumption of the rotten, diseased, haraam, carrion chickens which SANHA proclaims 'halaal' despite the overwhelming evidence establishing that:

\* Mass discardance of Tasmiyah is the norm at Rainbow Chickens

\* A large number (running into millions) of dead chickens are slaughtered.

Sanha's 'halaal' myth and deception has finally been exploded and exposed. There no longer remains the slightest doubt in the proven fact that EVERY chicken killed at

Rainbow Chickens is undoubtedly HARAAM. It is not an issue of *Mushtabah* (Doubtful).

We say EVERY chicken is haraam, because EVERY chicken is immersed and undergoes an imperceptible process of 'cooking' in the 'SCALDER' into which the birds are dipped prior to removal of the entrails, faeces and other *najaasaat* (impurities.) The act of immersion into the hot water in the Scalding renders EVERY chicken Haraam even if the requisite neck vessels have been severed. And even if Tasmiyah was recited. This is the categorical ruling of the Shariah.

The aforementioned Qur'aanic verse states a relationship between *shaitaaniyyat* and the consumption of carrion with the ultimate consequence of kufr and shirk. The members of Sanha are behaving like veritable *shayaateen* (devils), for they devour *maitah*, and they feed the Ummah *maitah*, and they fill their haraam coffers with ill-gotten carrion-riba-money which they extract from Rainbow Chickens and others for their haraam 'halaal' certification. The Qur'aanic aayat aptly fits Sanha. They are the *shayaateen* who 'whisper' *fitnah* and *fasaad* into the hearts of Muslims in order to sustain the inflow of haraam money into their coffers. The entire mischief of Sanha is motivated by the greed and lust for the haraam riba money – the millions of rands – it sucks from Rainbow Chickens in the name of 'Halaal'.

**Muslims should eliminate their addiction of car-**

**rion consumption.** The carrion they consume has ruined their Imaan and has utterly destroyed their Akhlaaq (Morals). Continued consumption of carrion chickens and haraam food in general can lead to the ultimate eradication of Imaan without it even being realized or perceived, hence the aayat says: "Then, verily, you will become mushrikoon."

Survival is not dependent on devouring Haraam Rainbow *maitah* chickens. Halaal food is available in abundance. In addition to the spiritual and moral ruin which is the consequence of eating haraam diseased carrion chickens, the physical health too suffers. Many diseases, the causes of which the medical establishment cannot trace, are attributable to the consumption of rotten chicken carrion which has become a staple food for numerous people. The disease dimension has been established by non-Muslim medical experts.

The Qur'aan Majeed and the Ahaadith repeatedly command consumption of only halaal, tayyib food. This is a Fardh obligation which most Muslims in this era have abandoned. Scourges such as Sanha driven on by monetary lust have solidified the addiction of carrion in the Muslim community. The addiction to this rotten filth (*RIJS*) has grievously impaired the thinking ability of even Ulama who devour ravenously the diseased haraam carrion. It is for this reason that many Ulama despite being aware of the truth of the carrion saga, keep their lips sealed, concealing the Haqq, thus coming within Rasulullah's stricture:

*"The one who is silent (when) the Haqq (is concealed and trampled on) is a dumb shaitaan."*

## HARAAM ..... CARRION CHICKENS

**WE AGAIN REMIND THE MUSLIM COMMUNITY TO ABSTAIN FROM CONSUMING RAINBOW CHICKENS. OVERWHELMING EVIDENCE HAS ESTABLISHED THAT ALL RAINBOW CHICKENS ARE HARAAM.**

**SANHA'S 'HALAAL' CERTIFICATES ARE HARAAM SCRAPS OF PAPER. DO NOT BE BEGUILED BY THE HARAAM CERTIFICATES OF ORGANIZATIONS WHICH ARE MIRED IN THE DESPICABLE TRADE**

## THE ORIGIN OF MANKIND

**R**ECENTLY THERE WAS a heated debate in Israel on the question of the origin of mankind on earth. Dr. Shlomi Lesser of the Hebrew University and chairman of a society of atheist Israeli scientists had engaged ultra-orthodox rabbis on the issue of the origin of mankind.

Dr. Lesser: "How tall was the first man?"

Rabbi Brown: "Roughly the size of an average man according to Jewish sages."

Dr. Lesser: "Genetic research has revealed that the human race coming from a single pair of parents is impossible in light of the biological bottleneck (a term for the strain put on successive generations by inbreeding) they would have to travel through. Our research, in conjunction with the research of other respected institutions around the world, has demonstrated that the entire human population descending from a single pair of human ancestors is highly unlikely. It would seem that the traditional view of groups, not individuals, evolving has been corroborated. The only way man could descend from a single pair is if the original pair were literally giants in the pre-nutrition age. Genetic evidence revealed that man would have been shrinking if he came from a single human ancestor. In

order for the human race to reach the state it was in during the 17<sup>th</sup> century, the Adam and Eve story would only be plausible if the first man was 90 feet tall. There is no other way man could traverse the genetic bottleneck. If Adam was the size of any other man, it demonstrates an obvious absurdity to this myth."

Surprisingly, the Rabbi supposedly an expert of the Torah and Yahudi religious history, was unable to debunk the myth and fallacy of the atheist scientist. In fact, the scientific theory which the atheist had propounded confirms the truth of mankind's origin from a single pair of human beings. The scientist acknowledged, albeit grudgingly, that the "Adam and Eve story was plausible only if they were 90 feet tall". This is exactly what Islam contends – that Hadhrat Aadam (alayhis salaam) was 60 cubits tall.

Hadhrat Abu Hurairah (radhiyallahu anhu) narrated that Rasulullah (sallallahu alayhi wasallam) said: *"The height of Aadam was sixty cubits. ....Everyone who will enter Jannat will be in the form of Aadam (alayhis salaam) and his height will be sixty cubits. Then (i.e. after his creation) people continued decreasing (in size) until this time."* (Musannaf Abdur Razzaaq, etc.)

(Continued on page 5)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it permissible to wear and use items made from skins of dogs?**

A. After *dabaaghat* (treating/tanning) the hides of dogs are *taahir* and may be used. But from the Taqwa point of view it is best to abstain because according to Imaam Shaafi' (rahmatullah alayh), dog is *Najisul Ain*.

**Q. Will there be Muslims living after the sun rises in the west?**

A. There will be numerous Muslims even after the sun has risen in the west.

**Q. Does a woman have to observe purdah for her mother's husband's son?**

A. Yes, a woman has to observe full and strict purdah for her mother's husband's son who is not her brother. Marriage between them is permissible.

## The Tongue

**Q. How should one control the tongue?**

A. Rasulullah (sallallahu alayhi wasallam) said: "The tongue – its body is small, but its crime is great." Control of the tongue is gained by reflecting a couple of seconds before speaking. In the beginning it is usually difficult to halt a couple of seconds to think, then speak. But with constant practice, it will become a reflex action. Your mind will immediately focus on the merits and demerits of the contemplated talk. Before uttering a statement, think: Will Allah Ta'ala be pleased with the statement I wish to utter? Is there any Deeni or worldly benefit in what I am about to say? Why do I want to make this statement? Is it necessary to make this statement? Think along these lines. When you realize that there is no benefit in it and it is not a statement which will gain for you Allah's Pleasure, then apply pressure on your nafs to restrain the tongue. This is called Mujaahadah (struggling against the nafs). Without effort and struggle there will be no spiritual progress. Only after effort and struggle will you gain moral reformation.

**Q. A learned man claims that three Talaqs issued all at once is one talaq. He supports his contention with the law promulgated by the governments of Syria, Egypt, etc. Please comment.**

A. The person who has issued such a stupid 'fatwa' pertaining to Talaq is a jaahil and a deviate. The governments of Egypt, Syria, etc. are kuffaar since they have abrogated the Qur'aan and the Sunnah – the Shariah. Only a totally ignorant man will cite these evil American lackey-governments and stooges as a basis for Shar'i fatwas. His ignorance is so stark that it would be an insult to Ilm and Aql to comment further. Deviates of this type end up in the bowels of Jahannum, if Allah Ta'ala does not have mercy and grant them Taufeeq of Hidaayat.

**Q. Is it permissible for a woman going for Hajj or Umrah to take**

**tablets/medicine to prevent haidh (menses)?**

A. Preventing haidh (menstruation) is not permissible in view of the great harm which this unnatural act will cause to the health of the woman. Haidh is filth. It is poison. Allah Ta'ala has created a natural process for the expulsion of this poisonous waste matter from the body. Retention of the poisonous filth in contravention of Allah's natural law will most assuredly lead to a variety of health complications and sicknesses in the woman. It will bring disorder in her normal monthly cycles. The retention and diffusion of the poisonous waste matter inside the body will interfere with the smooth functioning of the body's organs and a ripple effect of internal harm and injury will be the consequences.

If haidh develops during Hajj, the woman should remain in ihraam and carry out all the rites of Hajj except Tawaaf and Sa'ee. After she gains purity, she should make Tawaaf.

**Q. I am a follower of the Maaliki Math-hab. What are the rules for residents who combine Maghrib and Isha Salaat due to heavy rain?**

A. According to the Maaliki Math-hab, it is permissible to combine Maghrib and Isha in the Musjid when it rains heavily and it becomes difficult to go to the Musjid. This combination of Maghrib and Isha is permissible only in the Musjid, not in the houses.

Both Salaat will be performed together without there being an interval between Maghrib and Isha. Athaan will be given for Maghrib as usual in a loud voice. After the Athaan, the Maghrib Salaat should be delayed for about 5 minutes, that is, for the time that it would take to perform three raka'ts. After this wait of a few minutes, Maghrib Salaat will be performed.

After Maghrib Fardh, Athaan for Isha' will be recited inside the Musjid, not from the Minaarah as usual. This Athaan will be recited in a low voice. Then Isha' should be performed. No Salaat should be performed between the Maghrib and Isha Fardh. Similarly, Nafl Salaat should not be performed after Isha on this occasion of combination.

Witr Salaat shall be delayed until the Shufuq (i.e. the red glow in the western horizon) has disappeared. Witr will not be valid if performed before disappearance of the Shufuq.

It is not permissible for a munfarid (a single musalli) to perform this Jama' of Maghrib and Isha in the Musjid except if he happens to be the Imaam-e-Raatib (i.e. the Imaam appointed for the five daily Salaat) who does not live within the Musjid confines. It is permissible for such an Imaam to combine the two Salaat in the Musjid even if he is alone.

Although this Jama' Binaas Salaat is permissible, it is *Khilaaful Aulaa*. In other words, it is not the best option and is not encouraged.

According to the Hanafi Math-hab,

such combination of Salaat is not permissible. Only Jama' is permissible in Muzdalifah and in Arafaat.

**Q. According to the Maaliki Math-hab what is the effect on the Salaat of a muqtadi who rises from Sujood before the Imaam?**

A. If the muqtadi by mistake rises from Sujood before the Imaam, then he should return to Sujood to join with the Imaam. If he had risen intentionally before the Imaam, his Salaat is baatil (invalid).

**Q. Is it permissible to consume poultry eggs, i.e. eggs laid by 'battery' fowls.**

A. It is permissible to consume 'poultry' eggs. However, eggs of battery hens (incubated fowls), bred, reared and nourished in cruel conditions, and fed filth and chemical poisons, are unhealthy. From this angle it is best not to consume such eggs. The eggs of natural fowls should be eaten, and if unavailable, content yourself with the innumerable other healthy bounties of Allah Ta'ala. Abstain from unnatural foods which cause disease.

**Q. What is the status of a woman who does not receive her monthly periods for many months or for more than a year?**

A. The woman who has not received her menses period for several months is described in the Shariah as *Mumtaddatut Tuhr*, i.e. her period of Tuhr (purity) is prolonged. This happens to many women. As long as her haidh does not commence, she will be in the state of Tuhr (purity). She has to perform Salaat and fast.

**Q. During Tashahhud, how long should the circle formed with the fingers be maintained?**

A. The circle formed with the fingers and the index finger extended should be maintained until the end of the Salaat, that is, until after the left Salaam.

**Q. If one joins the Imaam in the third raka't of Maghrib Salaat, how should the Salaat be completed?**

A. If one joins the Imaam in the third raka't of Maghrib, then after the Imaam has made one Salaam, immediately stand up. Recite Thana, Taawwuz, Bismillaah, Surah Faatihah and a Surah. After Sajdah sit and recite Tashahhud. After Tashahhud, rise and perform one raka't. In this raka't after Surah Faatihah a Surah should also be recited. Complete the Salaat after this raka't as usual.

**Q. There prevails much confusion on chocolates and sweets. Which ingredients make chocolates and sweets haraam?**

A. Our stance on foods processed commercially is total abstention as far as is possible. Too many obscure, doubtful and haraam ingredients are utilized and camouflaged with chemical designations. Stabilizers and emulsifiers are derived from both plant and animal products. In fact many stabilizers are animal gelatine. Essences, colourings and flavourings are generally alcoholic. We therefore exhort Muslims to abstain from sweets, chocolates, mayonnaise, salad creams,

dressings, sauces, custards, puddings, etc., etc. and all processed products containing these substances. It is extremely difficult, in fact almost impossible, to investigate each and every product on the market. Furthermore, the reluctance of manufacturers to provide correct information adds to the quagmire. And don't be duped by 'halaal' logos, labels and moon and star emblems.

**Q. What are the differences between a Musjid and a Jamaat Khaanah regarding acts such as Duas of entering and emerging, Tahyatul Musjid, I'tikaaf, significance of the first Saff, sitting from after Fajr until after sunrise. Do all these acts apply also to a Jamaat Khaanah?**

A. None of these acts applies to a Jamaat Khaanah. One may engage in all acts of ibaadat in a Jamaat Khaanah, but it will not be said that such acts are Masnoon (Sunnah). For example, on entering a Jamaat Khaanah, one may perform two raka'ts Nafl Salaat or any number of raka'ts. But such Salaat will not be described as Tahyatul Musjid. While sitting in a Jamaat Khaanah with the intention of ibaadat could be said to be I'tikaaf literally, it will not have the same significance as I'tikaaf in a Musjid. The first Saff in a Jamaat Khaanah while having superiority over the other saffs in the Jamaat Khaanah, does not have the significance of the first Saff in a Musjid. While the land on which the Musjid is built will be incorporated into Jannat in Qiyaamah, this will not be the case with a Jamaat Khaanah. It is permissible to recite the Dua on entering without believing it to be Sunnat. Sitting from Fajr until after Ishraq is permissible, meritorious and in the same category as practising this ibaadat at home.

**Q. I often enter the Musjid just after Athaan. There is ample time to perform four raka'ts Sunnats and four raka'ts Qadha of Fardh which I had missed. Can I make niyyat of Tahyatul Musjid along with the Qadha niyyat?**

A. When you enter the Musjid, the very first Salaat you perform before sitting down will be a substitute for Tahyatul Musjid although it is better to perform it separately. Nevertheless, the Masnoon Tahyatul Musjid will be discharged even if you begin with Qadha. There is no need to make a combined niyyat.

**Q. These days many homes have ensuite bedrooms with attached toilet, bathroom and cosmetic section. When frequenting these toilet-bathrooms for reasons other than relieving oneself, should the relevant duas pertaining to toilets be recited?**

A. It is truly lamentable for Muslims to have culturally degenerated to the polluted level of westernism. A Muslim's bedroom should be an abode constantly under the protection of the Malaikah of Rahmat. How is it possible for these pure celestial beings to visit bedrooms in which there happen



# Questions and Answers

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to be cubicles of najaaasat – toilets? It is not permissible to have a toilet in a bathroom. It is worse if the toilet is in the bedroom. The en-suite makes no difference. The abode of filth and of the shayaateen is right in the room where the Muslim sleeps. The toilet duas should be recited. It is essential to remove the toilet from the bedroom.

**Q. I take out my Zakaat during the month of Ramadhan. And distribute most of it immediately. However, I retain a portion which I distribute during the course of the year as the need arises. Is this permissible?**

A. Yes, it is permissible.

**Q. A follower of the Maaliki Math-hab says that Jumuah in prison is valid as long as there are two or four Muslims present. Please comment.**

A. Our booklet, *Invalidity of Jumuah in Prison*, explains the Jumuah issue. There is really no need to add anything to it. We have explained the position of all Four Math-habs in the book. If the supposed Maaliki brother had a proper knowledge of the Maaliki Math-hab, then he would have known that a condition for the validity of Jumuah for Maalikis is the MUSJID. According to the Maaliki Math-hab, Jumuah is not valid if not performed in a proper Musjid.

**Q. Is the meat of the People of the Book halaal?**

A. The meat of the Ahl-e-Kitaab (People of the Book – Yahood and Nasaara) was halaal in the early ages when they used to slaughter animals in accordance with the Shariah of Nabi Musa (alayhis salaam). Nowadays, they no longer slaughter according to the Shariah of Nabi Musaa (alayhis salaam). Their original form of slaughter and our way of slaughter are exactly the same. However, nowadays, they shock, stun and kill animals in other ways and the Name of Allah Ta'ala is not taken even if the animals are slaughtered. Some orthodox Jews even to this day slaughter correctly in exactly the Islamic style. If it is established that certain Jews do slaughter in the proper manner, then such meat will be permissible although it will still be Makrooh, hence it is best to abstain. But Christians have totally abandoned the original method of Thabah (slaughter) hence all their meat is haraam.

**Q. According to the Maaliki Math-hab, how many raka'ts are there in Taraaweeh?**

A. According to all Math-habs, including the Maaliki Math-hab, it is Sunnah to perform 20 raka'ts Taraaweeh Salaat.

**Q. Is chess permissible for Maalikis?**

A. Chess is forbidden according to all Math-habs. Rasulullah (sallallahu alayhi wasallam) likened a player of chess to a man who dips his fingers in the blood of a swine.

**Q. When was Imaam Maalik (rahmatullah alayh) born, and when did he die?**

A. Imaam Maalik (rahmatullah alayh) was born in the year 93 A.H, and died in the year 179 A.H.

**Q. Is it true that the gaze (nathr) of a person could harm the person gazed at?**

A. Rasulullah (sallallahu alayhi wasallam) said: "The (effect of the gaze of the) eyes is a reality." Some people have evil in their eyes. When they stare with evil intentions, then it could adversely affect a person.

**Q. Is it permissible for a Muslim to marry a non-Muslim woman?**

A. It is not permissible for a Muslim to marry a non-Muslim woman if she refuses to embrace Islam. Only after she has accepted Islam will it be permissible to marry her.

**Q. Is it permissible to apply eye drops to the eyes during fasting?**

A. It is permissible to apply eye drops during fasting. The fast does not break with eye drops.

**Q. Some people believe that if the hair is trimmed when the moon is full, it enhances the growth of the hair. Is this true?**

A. It is baseless to believe that by trimming the hair when the moon is full, the hair will grow better. Firstly, it is haraam for a woman to trim her hair even if the intention is to gain better growth. Secondly, the belief about the full moon is baseless, and not permissible.

**Q. What is the Shar'i status of chickens slaughtered at Muslim-owned chicken factories using the same methods as Rainbow and Early Bird?**

A. Battery chickens are produced under cruel conditions and fed filth and poisonous substances. Such chickens are diseased and cause disease. Muslims should not consume such chickens even if slaughtered by Muslims, and even if all requisites of Thabah are observed. The Qur'aan emphasises eating Halaal Tayyib food. Products of cruelty have an extremely ruinous spiritual effect on the Rooh (Soul).

The flagrant sins of Muslims should not be condoned and supported. If a Muslim poultry set-up is like the kuffaar plants where chickens are electrically shocked, hung upside down, killed at the rate of one chicken a second or two, chickens dying as a result of the cruel electrical shocking, chickens drowned by the immersion of their heads in the electrified water, and where numerous chickens are not slaughtered correctly, then such chickens will be haraam even if the plant is Muslim-owned. Nowadays Muslims are no longer concerned with Islamic systems. The concern is only to coin money regardless of it being haraam.

**Q. What is the position of halaal-certified meat slaughtered at non-Muslim abattoirs?**

A. The meat (lamb/beef) of all non-Muslim abattoirs is haraam. The organizations who issue halaal certificates to the kuffaar mislead the community with claims of 'supervision'. Their supervision is a gigantic myth and a downright lie. Brother, over the years we have established the facts by

personal inspection with our own eyes. Our information is first hand. The entire haraam 'halaal' certificate trade is a massive humbug to extort and gain haraam money. The community is being fed haraam diseased carrion by the evil purveyors of 'halaal' certificates.

**Q. A man who lacks finance wishes to buy a house with a bank loan. He is reluctant to rent a house. His argument is that renting a house will prove more expensive in the long term as he will have to pay rent for the rest of his life without becoming the owner of the house. In his opinion it would be better to buy a house, even if with an interest loan. The R4,000 monthly instalment is almost the equivalent of the rental amount. Please provide the Shariah's viewpoint.**

A. The argument presented to justify purchasing a house with an interest-bearing loan is utterly baseless in the Shariah. It does not behove a Muslim who believes in the *Razzaaqiyyat* (Providence) of Allah Ta'ala, and who believes that Allah Ta'ala has decreed our fixed share of earnings and sustenance from the time of our birth to the time of our death, to incline towards haraam for the fulfilment of worldly needs.

It is part of Allah's wise scheme for this dunya to elevate some people above others. He grants considerable wealth to some, a little wealth to others, and He bestows the wealth of poverty to numerous of His servants. While the brother may not be owning

his own house, he should be grateful to Allah Ta'ala for the rented house in which he lives, and for all the other amenities of life and comforts with which Allah Ta'ala has showered him. He should compare himself with the billions who do not own homes, who are unable to rent comfortable houses and who live in squatter camps, hovels, under plastic sheeting and with the innumerable people who sleep in the open under the sky.

Rasulullah (sallallahu alayhi wasallam) said that a person should look at those who have less than him, not at those who have more than him. If his eyes stretch towards those who have more than him, he will become ungrateful for the bounties which he possesses. On the other hand, if he looks at those who have less than him, he will be grateful for what Allah Ta'ala has bestowed to him.

Allah Ta'ala has sent us into this world to undergo trials. This dunya is a place for testing Imaan and for developing Imaan. The trials are the conflicts between nafsani/worldly desires and the Law of Allah Ta'ala. Man cannot attain in this world whatever his heart desires. When there is a clash between one's worldly requirements/desires and Allah's commands, the Mu'min is required to rebuff his nafsani needs and submit to Allah's commands.

Haraam cannot be legalized and justified in the way the brother is guilty of. He may just as well argue that one may purchase a house with the proceeds of gambling or the

## THE DISEASED FAECAL CHICKEN-MEAT HALAALIZED BY SANHA

**Q. Sanha's Ulama are of the opinion that it is permissible to dip the slaughtered chickens into hot water even prior to removal of the intestines, etc. Is this valid?**

A. It is haraam to dip chickens in water prior to slaughter. Rasulullah (sallallahu alayhi wasallam) prohibited the infliction of any injury/fear on the animal before slaughtering it. Islam has its own sacred system of *Thabah*. Every new accretion is the invention of godless kuffaar which half-baked molvis and muftis accept for the sake of money. The first dipping in water is accompanied by cruel electrical shocks. The molvi who claims that this torture is permissible, need to be dipped into water through which electrical currents run so that he could feel what the chickens are subjected to. The kuffaar methods are brutal acts of bid'ah which mercenary molvis have sanctioned for addition to the Islamic system. It is **HARAAM**.

With regard to the immersion of the killed fowls in the foul fetid stinking hot water, a non-Muslim expert describing the haraam scenario says: "We were gazing into a hot-water tank into which the dead birds were

*being dipped at the rate of 180 a minute, to scald the skin and loosen the feathers before they went into the plucking machine.... The water was changed only once a day. It was a brown soup of faeces and feather fragments and at 52C the perfect temperature for salmonella and campylobacter organisms to survive and cross-contaminate the birds, the hygiene inspector pointed out. Picking machines exert considerable pressure on the carcass, which tends to squeeze faecal matter out on the production line. It only takes one bird colonised with campylobacter to infect the rest. The bacteria count goes up tenfold after this point."*

The killed chickens, assuming they are slaughtered correctly, but which is not the case, become irreversibly contaminated and haraam once they are immersed into the filthy, faeces-filled hot water with their impurities intact within their bodies. The imperceptible 'cooking' which occurs in this filthy faecal hot water causes absorption by the flesh of all the *najaaasat* inside the carcass. SANHA legalizes these rotten, stinking and diseased chicken-meat, faeces and all.



# Questions and Answers

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## NIYYAT - CONSEQUENCES OF RENEGING

A pious *faqueer* (*pauper*) one day said to himself: 'If Allah Ta'ala bestows wealth to me, I shall spend it in His Path on the fuqara.' Soon thereafter someone gave him a dinar (a gold coin). He said to himself: 'It is better that I save this coin for a day when I am in need so that I do not beg from others.' Thus, he did not honour his intention.

A few days thereafter, he developed a severe toothache. After he had the tooth extracted, a second tooth started to pain. He had this tooth also extracted. Suddenly he heard a Voice exclaiming: 'If you

refrain from giving that dinar to the fuqara, not one of your teeth will remain.'

Reneging from an intention for no valid reason has grave consequences. One may suffer punishment here on earth and be deprived of certain bounties in Jannat. A good intention is a pledge made with Allah Ta'ala. Since the pious faqeer enjoyed a close bond with Allah Ta'ala, he was warned by means of the Voice after some punishment was meted out to him. Beware of greed and miserliness after making a promise to Allah Ta'ala.

money acquired from the sale of liquor and pork. In fact, the money acquired from gambling, bribery, the sale of liquor and pork is of a lesser category of haraam than riba.

If he has to pay rent his whole life, let him pay it. It is Allah's decree that he lives in a rented house. Millions of Allah's servants live in rented homes and in hovels. Commission of haraam cannot be justified on this basis. The brother forgets that when his 'whole life' ends here on earth, another life – the everlasting life – commences. This everlasting life will be a paradise or a hell depending on man's worldly stance.

A Muslim is required to measure success in terms of Allah's Pleasure and commands, not in terms of money and worldly comforts and luxuries. He should reflect on the brevity of life and the perpetuity of the Akhirah. He should contemplate the pangs of Maut and the torments of the Qabr. By such meditation, he will, Insha'Allah understand the reality of the Akhirah and the futility of worldly pursuits based on haraam and the displeasure of Allah Ta'ala. May Allah Ta'ala guide him and grant him much barkat in his Rizq. He should make dua and have *yaqeen* in the efficacy of dua. He should introduce the Deen more into his life. If Allah Ta'ala wills to bestow a property to him, it will come his way from unexpected sources.

**Q. Some nasheeds / qasidas / nazams are sung with the accompaniment of 'music' produced by the dextrous employment of the tongue. If one is unaware, it will appear that the songs are sung with the accompaniment of musical instruments. Is it permissible to listen to such songs?**

A. It is not permissible to listen to the type of nasheed (song) which is accompanied by music produced with the tongue. Such music is impermissible just as whistling is impermissible. It produces the same effects as music.

**Q. I am proceeding for Hajj. Is it permissible to take pills to prevent menstruation?**

A. It is not permissible to take these unnatural pills. Interfering with the natural creation of Allah Ta'ala is fraught with grave consequences. You will only be harming yourself physically and spiritually by taking pills which bottle up the impurities in your body. Never resort to this unnatural act. Your natural cycles will be disrupted and other complications will develop.

**Q. It has become almost a norm during Ramadhaan for the Huffaaz to omit reciting Durood and Dua in Qa'dah Akheerah. Most musallis are unable to complete even the Durood. The Dua is completely discarded. Is this permissible in Taraaweeh Salaat?**

A. It is not permissible in any Salaat. Partial recital of Durood in Salaat or complete neglect of Durood and Dua is a widespread corruption in this era. Those who intentionally abandon this Sunnatul Muakkadah act as the Huffaaz and Imaams are doing in Taraaweeh are committing a grave sin.

This disease is to be found in many places. The Madaaris are responsible for this neglect. While they teach Hifz, they do not teach the students the basic masaa-il of Salaat and Imaamate. The Huffaaz therefore run away with the idea that Durood and Dua are not necessary. It is truly lamentable. Although this wholesale discardence is sinful, the Salaat remains valid. However, for Shaafi's Durood is Fardh. Without Durood their Salaat will not be valid.

**Q. A couple has no home. They live in a car. The husband gave his wife three Talaaqs. How and where does she observe her iddat?**

A. Three Talaaqs finally and irrevocably terminate the Nikah. They are no longer husband and wife. It is not permissible for the woman to live with the man in the car. She has to move away and find some other accommodation where she should live until expiry of her iddat. The iddat is a period of three menstrual cycles. After the completion of the Iddat, she will be free to marry any other man. Since three Talaaqs were issued, she cannot marry her former husband. The marriage with him will not be valid. During the Iddat period, it remains incumbent on the husband to financially support her. But all contact between them is strictly haraam.

**Q. A tenant who pays rent of R5000 for the premises, sublets part of the premises for R5000. He thus occupies a section of the property free. Is this permissible.**

A. No, it is not permissible. The first tenant may not collect the full rental from the subtenant while he (the first tenant) occupies part of the premises. The first tenant has to pay for the section he occupies. The rental has to be calculated proportionally. Example, the premises is 1000 sq. metres and the rent for the whole property is R5000. The first tenant sublets 750 sq. metres while he occupies 250 sq. metres which is 25% of the area. Hence, he has to pay R1000 rent and the subtenant R4,000.

**Q. When does Sehri actually end? Many people continue eating right until they hear the Athaan, and some continue until the end of Athaan.**

A. Eating is valid until one second before entry of Subh Saadiq which is when Fajr Salaat time begins. Eating while the Athaan is in progress nullifies the fast. In most places the Athaan is called after entry of Subh Saadiq, hence the fast will not be valid if one eats until the Athaan. It is safest to end eating a few minutes before entry of Subh Saadiq time which generally appears on time tables.

**Q. I bought krugerrands many years ago. I misplaced the coins. Since I could not find the coins, I did not pay Zakaat. Now after 20 years, I have found the coins. Do I have to pay Zakaat for the past 20 years? If yes, how should it be calculated?**

A. You have to pay Zakaat on the krugerrands for the past 20 years on a diminishing scale. Assuming you have 40 krugerrands each weighing one ounce, then for the first year the Zakaat will be one krugerrand. For the second year, Zakaat will be on 39 krugerrands. For the third year, Zakaat will be paid on the balance after having deducted the Zakaat amount from the 39 krugerrands. In this way, Zakaat has to be paid. For the 20 years the total Zakaat to be paid in this example will be 15.6 ounces of gold. If one wishes to pay with other money, e.g. rands, then the current market price of 15.6 ounces of gold should be paid.

**Q. I work in my father's supermarket. All brands of carrion chickens are sold. What must I do in this situation? I am in a dilemma. I have to handle, buy and sell these chickens.**

A. Your situation is unenviable. Explain respectfully to your father the haraam position of the carrion. You may not handle, buy and sell the haraam carrion chickens regardless of the consequences. Your obligation is to abide by the commands of Allah's Shariah. It is haraam to obey even parents in their haraam wishes and orders. The carrion chickens may not be consciously fed to even dogs.

**Q. Our freezer is stocked with Rainbow chickens. We have accepted the ruling of haraam. What should we do with the chickens? Could we give it to our non-Muslim maid?**

A. What is haraam for a Muslim, he may not give it to non-Muslims nor feed it to dogs. Throw the diseased carrion into the sea or throw it in the city dump or in the forest where vultures will devour it. An easier and more profitable alternative is to take the carrion chickens and dump it in Sanha's office to register your protest against their treachery of having fed the Ummah rotten, diseased carrion chickens for more than a decade.

**Q. Don't words such as 'Ulama-e-Soo', reverend, pundit, kaafir, etc. go against the spirit of the Shariah?**

A. Ulama-e-Soo', kaafir, faasiq, faajir, zindeeq, mulhid, munaafiq, mal'oon, etc., etc. are Qur'aanic, Hadith and Shar'i terms which are applied appro-

priately when necessary. A man who acquits himself like a Christian priest, praying at a haraam interfaith assembly in a Christian church under 12 crosses in public, is appropriately designated a 'reverend'. A man who dresses himself up like ghandiji in Hindu apparel and sadhu colours for celebrating a Hindu event, is appropriately appellationed a 'pundit'. In the association of reverends and pundits we see nothing but treachery and danger. The gravity of the acts of kufr and shirk is worse than the designations. Desist from the acts of kufr and shirk, and you will not be branded a reverend and a pundit. Emulate our Nabi (sallallahu alayhi wasallam), not ghandiji. Pray in the Masjid, not in the church regardless of your 'ijtihad' and motive. The spirit of the Shariah is to call a spade a spade, and not to leave the Muslim masses in a morass of confusion and ambiguity by embracing kufr and shirk.

These terms are not our inventions. Rasulullah (sallallahu alayhi wasallam) used them; the Sahaabah used them, and so did the illustrious Fuqaha in all ages use these terms, not only in general, but against specific persons as well. However, the condition for permissibility to use these terms is that at the time of branding the culprit, there should be no contempt for him in the heart. The one who issues the fatwa should not despise him. The fatwa is issued in the interests of the culprit to jolt him into realization and Taubah, and also in the interests of the community at large to warn them that the acts of kufr and shirk of the reverend and pundit are of the utmost gravity and cannot be tolerated in Islam. Holding the culprit in contempt is haraam. There must be an undercurrent of fear (*khauf-e-Ilaahi*) when using such designations to appellation a culprit. The Mufti does not know what will be the condition of his own Imaan tomorrow. What is known is that on the Day of Qiyaamah there will be many people who were branded with the fatwa of kufr, but who will be in Jannat while the Mufti may still be embroiled in his reckoning in Allah's Court. Since the Mufti has no assurance of his own end, he dare not despise the person against



# Questions and Answers

THE MAJLIS Q & A  
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whom he is constrained by the Shariah to direct the fatwa of kufr, etc. But at the same time he may not refrain from executing his obligation of safeguarding the Shariah and the community from the kufr of the zindeeqs, from the fisq and fujoor of the fussaag and fujaar, and from the dhalaal (deviation) of the Ulama-e-Soo'. May Allah Ta'ala save us from *soo-e-khaatamah* – an evil end of kufr.

**Q. A book, *Jewel of Medina*, is being published in the U.K. Hadhrat Aishah (radhiyallahu anha) and the Sahaabah in general are portrayed in immoral colours. What should Muslims in South Africa do to prevent publication of the book here?**

A. Alhamdulillah, the High Court in Johannesburg has banned the book. Even excerpts from the blasphemous book may not be published, Alhamdulillah. Attorney Zahir Omar handled the matter superbly and had obtained the court interdict. May Allah Ta'ala reward him abundantly.

**Q. Until which month is it permissible for a husband to have relations with his pregnant wife?**

A. The Shariah has not stipulated any time limit. This should be queried from the physicians.

**Q. I have a relative who does not pay Zakaat. Is it permissible to have meals with him when he invites us?**

A. If a man refuses to pay his Fardh Zakaat, his accursed food should not be eaten. His invitation should be refused and he should be told of the reason for the refusal.

**Q. My wife does not perform Salaat despite my repeated admonition. Should I eat the food she prepares?**

A. Abstain from her food. The food prepared with accursed hands will corrode and harden your heart, and desensitize your spiritual faculties.

**Q. A Maulana says that it is not compulsory to turn the animals towards the qiblah when slaughtering them. It is therefore permissible to hang the chickens upside down for slaughter. Please comment.**

A. He must be one of Sanha's money/mercenary molvis whose heart is corroded and fossilized with the carrion filth which has been halaalized. For these heartless demons masquerading as Ulama, the objective is only money. The *Ahkaam* of the Shariah have absolutely no importance and significance for them. The attitude of this devil in human form is kufr. It is a major sin to shackle the birds upside down. It is a major sin to abolish the qiblah rule when slaughtering. It is a major sin to slaughter the chickens in motion. It is HARAAM to displace the Shariah's system of Thabah and to substitute it with the cruel and brutal system of the kuffaar. This 'maulana' needs to be shackled upside down and cast into the scalding tank into which the carrion chickens are immersed.

**Q. My wife has custody of my minor children. We are divorced. Whose right is it to decide issues for the welfare of the children, e.g. their Deeni ta'leem, the places they go to, the type of clothes they wear, etc.?**

A. With regard to minor children of divorced couples, there exists a misconception. The mother has the right of custody, but she is not the guardian of the children. The father remains the guardian. The mother has no right to decide issues unilaterally. It is the father's right to decide all the affairs of his children. However, if the father is an immoral man or does not follow the Deen correctly and the mother is a Deeni conscious woman, then she may override his right in the Deeni interests of the children.

**Q. Two brothers insist on resolving their inheritance dispute in the court of the land. They refuse to seek the assistance of the Ulama in resolving their dispute. What is the Shariah's ruling?**

A. The Qur'aan Majeed has this to say to these two brothers: **"Those who do not decide according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."** They are proceeding to the secular court with their Imaan hanging on the thread. In fact, perhaps their Imaan has already been extinguished, hence they have abandoned Allah's Law. Every facet of the Muslim's life is inextricably tied up with the Divine Shariah in which there are solutions for every problem until the Day of Qiyaamah. It is nothing but greed, spite and malice which have ushered the brothers into the humiliation of submission to kufr.

**Q. In our town the chairman of our Musjid who is a hafiz insists on leading the Taraaweeh Salaat although he makes numerous mistakes and is not well-versed in Tajweed. He does not pronounce the huroof from their correct makhaarij. A qualified hafiz who can recite with Tajweed is available, but the chairman insists on leading the Salaat. The musallis dislike that he leads them but have no option. Please comment.**

A. Rasulullah (sallallahu alayhi wasallam) severely rebuked the man who insists on imamate in conflict with the wishes of the musallis. Furthermore, if what you are saying about his incorrect recitation is true, then the musallis should rather perform Taraaweeh in groups at their homes or elsewhere, and recite from Surah Feel instead of performing behind this incompetent person.

**Q. Is it proper for a hafiz who stutters much to lead the Taraaweeh Salaat. His stuttering is very annoying and frustrating for us musallis. It takes a while before he is able to recite a word. What is the ruling?**

A. This hafiz should utilize his Aql (intelligence) and not act as the Imaam in Taraaweeh Salaat. He should understand that he is causing frustration to the musallis. The trustees should not allow him to lead the Taraaweeh Salaat.

## KUFR ABANDONMENT

Total abandonment of the Shariah's system of slaughter and substituting it with a kuffaar system is kufr.

(Kufr is the elimination of Imaan)

## THE ORIGIN OF MANKIND

(Continued from page 1)

A cubit is an ancient measurement of 18 inches or one and half feet. Thus 60 cubits equal 90 feet, exactly as the atheist scientist had calculated in terms of their scientific 'bottleneck' theory.

The scientist also expounded that according to genetic evidence man would have been shrinking if he came from a single human ancestor. This is precisely stated in the Hadith that after the creation of Aadam (alayhis salaam), man continued shrinking until he reached his present size.

The 'obvious absurdity' could be directed to the claim of the Yahudi Rabbi who had erroneously said that Hadhrat Aadam's height was the size

of today's average man. The error of the Rabbi served a good purpose. If the Rabbi had been aware of the history of the Ambiya, he would have stated the correct height of Aadam (alayhis salaam). The scientist would then have resorted to chicanery and would have blindly and irrationally rejected the claim as a myth. But, now the scientist on the basis of his own scientific 'bottleneck' theory is stuck in a bottleneck.

The scientist now has no scientific theory to dismiss as a myth the religious version that mankind originated from Aadam and Hawwaa (alayhimas salaam). Any rejection will be emotional and irrational, not scientific. Science has substantiated the veracity of the religious claim.

## ARE WE SAVAGES?

## HAVE HARAAM CARRION CHICKENS

## BECOME OUR STAPLE DIET?

**BROKEN BONES**, broken legs, torn skins, broken wings, boneless soft cartilage legs, cruel upside down shackling of chickens maddened with fear, horrific electric shocks causing cardiac arrest/heart-failure, drowning in electrified waterbath, heads of chickens fully immersed in electrified faeces-contaminated water, horrible suffering due to partial cutting of the necks, immersion of killed chickens in hot water contaminated with faeces, femur bones penetrating the abdomens of the chickens, etc. are all the ingredients in the slaughtering system which produces the chickens Muslims devour with relish.

This horrendous system of brutality is the slaughter system prevailing at all the chicken-killing factories. Besides this horror, there are many other brutal nightmares which the carrion industry inflict on chickens from the very day they are hatched. From day one, their beaks are burnt off with a hot iron and their toes are lopped off. The debeaking and de-toeing are effected to prevent the hens cannibalising and tearing at one another when they go insane in their tiny cages which are less in size than an A4 sheet of paper. The chickens literally become insane and become cannibals, hence they are debeaked and their toes removed. They live in constant pain and misery until they are taken to undergo brutal treatment in the slaughtering process.

The horror alone which these defenceless and dumb *Makhloq* (creatures) of Allah Ta'ala suffer should be more than adequate to create nausea and abhorrence in Muslims for the meat of such brutality. The ruinous spiritual effect on the soul of the Mu'min who consumes such diseased, rotten haraam carrion compounded with brutality, should be self-evident to every thinking Muslim. The very sight of the horrendous

slaughtering system prevalent at the killing factories should suffice to make Muslims recoil and to howl: "HARAAM!" There is no need for Fatwas of Haraam to wean Muslims off from their addiction to this haraam carrion. Intelligence is an adequate indicator of the measure to adopt regarding these carrion chickens.

There is no need to go beyond the upside down shackling and electrical torture points to determine the status of the chickens which Muslims devour like savages and cannibals. Every aspect of the haraam system is horrendous and in stark conflict with the Shariah. It boggles the mind to think that molvis could ever issue a licence of permissibility for the products of a haraam system which causes heart-rending pain and misery to billions of Allah's creatures every year.

The time is long overdue for total abstention from eating these carrion chickens which organizations such as SANHA certify. The products of zulm will create such hardness in the heart which is harder than the hardness of rocks as the Qur'aan Majeed says: *"Then their hearts became hard, and they became like stone or harder than stone, for verily, from even stone spring fountains of water. And some stones split open and water flows forth, and some stones roll (from a height) out of fear for Allah."* But the heart of man sadistically derives pleasure from the horrendous pain and suffering to which this systems subject the defenceless billions of chickens.

Rasulullah (sallallahu alayhi wasallam) said that on the Day of Qiyaamah Allah Ta'ala will be merciful to a person who slaughtered even a swallow mercifully. But cruelty and brutality have become our attributes and tolerable for the sake of gratiating the dictates of gluttony.



# BID'AH IN OUR RANKS

Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) once commented that "Bid'ah is not confined to qiyaam and meelaad, etc." When the term *bid'ah* is mentioned, people generally understand it to be a reference to practices such as meelaad, qiyaam, urs, grave-worship and the like. Besides these 'old' acts of bid'ah, shallow-minded Molvis in our ranks, i.e. the Ahl-e-Deoband, too have introduced a number of new acts which come within the purview of *Bid'ah*.

Any act adorned with a Deeni façade which changes or displaces Masnoon practices or which prevents people from acting in terms of the Sunnah is Bid'ah which Rasulullah (sallallahu alayhi wasallam) branded accursed and rejected.

One such new-fangled act introduced by Molvis in our rank is their over-eagerness to deliver lectures on the occasion of Jum'ah. In many places the lecture delivered on Fridays spawns several evils. Although these evils are of a grave nature, the superficial or outward 'deeni' veneer, namely, the *bayaan* (lecture) has blurred the mental vision of both the speaker and the majority of the musallis. It is by means of superficial and deceptive 'deeni' practices – bid'ah – that shaitaan succeeds to deflect many people from Siraatul Mustaqeem – the Sun-

nah of Rasulullah (sallallahu alayhi wasallam).

Immediately after the first Athaan of Jum'ah, the Molvi Sahib leaps on to the mimbar or he stands up to acquit himself with his vocal prowess. The evils which this practice has generated are:

- ♦ Preventing arriving Musallis from performing the Sunnat of Tahyatul Musjid.
- ♦ Preventing Musallis from performing the four raka'ats Sunnatul Muakkadah.
- ♦ Interfering with the peace and solitude of Musallis who desire to engage in Thikr or Nafl Salaat while waiting for the Khutbah.
- ♦ Distracting those who ignore the implied compulsion to sit and listen. Some Musallis ignore the lecture and proceed with the Masnoon acts of ibaadat. But the talk distracts their attention and ruins the *Khushu'* (concentration) of their Salaat.

In some places this bid'ah has degenerated to the level of compulsion (wujooab). Musallis are indirectly and at times directly prohibited from Tahyatul Musjid and the Sunnatul Muakkadah Salaat. They are constrained either by direct prohibition or by stupidly glaring eyes of the cronies of the Molvi Sahib, to desist from executing the Masnoon duties commanded by Rasulullah (sallallahu alayhi wasallam).

Then to soothe their con-

science, the innovators allow Musallis a couple of minutes before the Khutbah to hurriedly perform their Sunnatul Muakkadah Salaat. As far as Tahyatul Musjid is concerned, the Bid'ati Molvi Sahibs attach no significance to this important Salaat. Their action displays the belief of greater importance for their lecture than for the Masnoon Salaat.

The permanent abandonment of Tahyatul Musjid, preventing Musallis from performing the four Sunnatul Muakkadah raka'ats after the Athaan and the hurried performance of these four raka'ats just before the Molvi Sahib jumps on to the mimbar are acts classified as *Bid'ah Sayyiah* (evil innovations). Even before all the Musallis have completed their hurried performance of the Sunnatul Muakkadah, the Molvi Sahib is on the mimbar beginning the Khutbah.

Musallis are under no Shar'i obligation to forgo Tahyatul Musjid and to desist from the Sunnatul Muakkadah Salaat. It is not incumbent to listen to the *bayaan*, but it is incumbent to perform Tahyatul Musjid and the four Sunnatul Muakkadah of Jum'ah. There is no goodness in bid'ah. There is only spiritual darkness in innovation which is a powerful snare of Shaitaan.

# ANOTHER BID'AH

**A**NOTHER new innovation in some places is to begin a *bayaan* or a lesson immediately after the Fardh Salaat, especially after the Fajr Salaat. As soon as the Imaam terminates his Dua, he commences his *bayaan/tafseer*, etc. displaying total lack of consideration for the ibaadat engagement of Musallis. Some Musallis desire to continue their dua; some wish to recite Qur'aan Shareef; some have their own quota of Thikr, etc. All of this is disrupted by the imposition of the Imaam Sahib who by implication and pressure, direct or indirect, demands the attention of all the musallis.

Some musallis walk out in frustration while others fearful of the imprecating and reprimanding stares of cronies (dumb and dense mureeds) of the establishment, remain seated pretending to listen and digest the sermon. Remember that imposed sermons serve no benefit. The words flit out from the ears and do not penetrate the hearts.

It is unjust and not permissible to disturb Musallis and disrupt their ibaadat by imposing on them unwanted talks regardless of the merit of the *bayaan* itself. If the Molvi

Sahib wishes to conduct a *bayaan* programme immediately after Fajr Salaat, he should move to the back of the Musjid. Those who are keen and sincere to learn will follow him and sit in his *bayaan*. No one will then be under pressure nor will anyone be constrained to sit and listen with a heart palpitating with frustration and agitation. Furthermore, the Molvi Sahib will be able to gauge the extent of interest the musallis show for his talks. Generally, only a handful will sit for the *bayaan* if the pressure is not applied. It is despicable to imprison people in the manner in which Molvis and Imaams are guilty of. They bring disrespect to the lofty status of Knowledge by imposing it on those whose hearts rebuff it.

When the limits prescribed by Allah Ta'ala are transgressed, the consequences are bid'ah and evil. Disrupting the ibaadat practices of individuals is evil and haraam. It is a flagrant transgression of the limits of Allah Ta'ala. A Molvi by virtue of his knowledge has no licence to impose on others his lectures thereby disrupting their peace and interfering with their ibaadat.

# SLAUGHTERING DEAD CHICKENS!

**Dr. Henry Carter, a Past President of the Royal College of Veterinary Surgeons referring to the horrendous suffering of broiler chickens in chicken abattoirs of the kind sanctified and halaalized by Sanha, stated: "This report highlights the fact that procedures in far too many poultry slaughterhouses do not ensure that the birds are adequately stunned, leaving an unknown number alive, and some still conscious, when they enter the scalding tank.... It is time that politicians and legislators put an end to practices that are unacceptable and inhumane."**

It is lamentable and heart-breaking that while innumerable non-Muslims have formed organizations campaigning for the elimination of the brutality to which chickens and animals in general are subjected to for financial gain, Muslims who are supposed to be the forerunners in this field in view of the *Ta'leem* of Islam, are actively and satanically aiding and supporting the savage entrepreneurs to perpetuate animal cruelty and to subject billions of chickens to horrendous suffering. Molvis of the Sanha ilk should

be eliminated in the faeces filled boiling water in the scalding tanks into which the chickens are immersed with all their *najaasaat* intact within their carcasses.

The abovementioned averment of an expert as well as of numerous other experts conclusively establish that the stunning process is primarily designed to kill the chickens before they reach the slaughter point. The lament of the Doctor confirms that despite 'many' chickens being alive after stunning, the vast majority is stunned dead – stone dead by cardiac arrest – and are slaughtered while they are dead. **THIS IS THE DISEASED MAITAH WHICH MUSLIMS ARE CONSUMING. THIS IS THE HARAAM DISEASED CARRION CHICKENS WHICH SANHA IS MARKETING AS HALAAL – AND FOR WHAT PURPOSE? FOR NOTHING BUT MONEY! -- THE HARAAM CHICKEN CARRION SAGA SHALL, INSHA'ALLAH, CONTINUE. THE EVILS AND SATANISM OF THIS WHOLE HARAAM CARRION INDUSTRY WILL BE FULLY EXPOSED.**

# RIZQ IS SEALED

**R**ASULULLAH (sallallahu alayhi wasallam) said: "Rizq is sealed and the one who has greed is deprived."

Allah Ta'ala has undertaken the responsibility of every creature's Rizq. Every person's total earning for the entire span of his life on earth has been predestined. No one will earn more or receive less than his / her predestined amount of Rizq. Hence, the Mashaaikh say: "It is our responsibility to serve (and obey) Allah as we have been commanded to do, and it is Allah's responsibility to feed us as He has promised."

The one who craves for more than his decreed amount will be deprived regardless of his efforts, whether such efforts are halaal or haraam. Either way adopted will yield the predetermined amount of Rizq. Barkat and the elimination of Barkat are different issues. If the halaal avenue is pursued, the consequences are barkat, divine pleasure and reward in the Akhirah. On the contrary, if the haraam avenue is pursued, the consequences are

elimination of barkat, divine wrath and punishment in the Akhirah. But in both cases, the quotient remains constant – the amount in terms of rands and dollars does not change.

Having understood this truth, Muslims traders are called on to support the Haqq and to render themselves a wonderful favour by halting their trade in haraam Rainbow carrion chickens. This is a test for their Imaan. This world is the abode of trial. Allah Ta'ala has sent us here to undergo trials. Our Imaan develops and becomes elevated if we are successful in the trials. The Qur'aan Majeed says: **"Most assuredly, We shall test you with some fear, hunger, reduction in wealth, in life and fruits. Give glad tidings (of Allah's Pleasure, Thawaab and Success) to the Saabireen. (The Saabireen) are they who, when a calamity befalls them, say: 'Verily, we are for Allah, and verily, unto Allah shall we return.' They are the ones who are rightly guided."**

A drop of thousands of rands in sales as a consequence of halting the trade in

haraam carrion chickens will undoubtedly pose a 'severe' trial for most traders whose minds are focused on only the Dunya, and who are unable to understand the Divine Promise and Reality pertaining to the doctrine of Rizq. But the Mu'min is required to reflect and understand that every Word of the Qur'aan and every Word of Rasulullah (sallallahu alayhi wasallam) are the Truth. Your Rizq will not decrease in consequence of abandoning the trade in carrion haraam chickens. On the contrary, there is Allah's Pleasure, barkat and wonderful rewards in the Akhirah.

Sensitize your desensitized Imaani conscience with *Muraqabah-e-Maut* (contemplating death) and the torments of the Grave so that the superficial trial which halting the carrion-trade appears to be will not divert you from your duty of obedience to Allah Ta'ala. You eternally harm your soul by consuming the rotten, diseased, haraam carrion chickens which the haraam 'halaal' authorities 'halaalize' to satiate their inordinate lust for haraam riba funds which they extract by extortion from traders.



**A** RIGHTLY-IRRITATED Brother, taking up issue with a body called Darul Ihsaan which koshers haraam riba banks, wrote the following letter to this miscreant organization:

“Al Baraka Shariah Board / Darul Ihsan  
Re: Shariah Compliancy of Albaraka

I am extremely disturbed, perturbed, furious and disheartened at the double standards policy of Albaraka Bank. On the one hand the Bank very boldly brags and shows off that it is “very very” Shariah compliant in all its transactions. To legitimize its Shariah compliance, the bank proudly advertises your names as being part and parcel of them; that you are “experts” in the field of Shariah finance and economics.

On the other hand when it comes to the intermingling of the male and female staff there is no Shariah Compliancy. What is your fatwa in this regard? What about the female staff travelling to Durban / Johannesburg without a Wali (mahram male guardian)? What is your ruling on this matter? Are you afraid that by making a bold and clear statement in this regard you may be offending those holding the cheque book?

What does the Shariah Board say about Albaraka’s “Eid Super” – sorry “Eid Parade” for the

## THE HARAAM ‘ISLAMIC’ BANKS

staff? Is the fancy dress parade and intermingling party permissible according to the Board?

Has the Shariah board become like the people of the book who believe / accept some parts of the book and reject the other? What does the Board say concerning the command of Allah: “O you who believe come into Islam completely”? No picking and choosing.” – Yunus Ismail

### “KHANAAZEER”

One is not in need of an excess of intelligence to understand that Albaraka Bank and all other so-called ‘Islamic’ banks are haraam riba banks. They are inwardly and outwardly haraam institutions operating 100% in accordance with the riba capitalist system. The ‘shariah compliancy’ slogan is a massive deception – a deliberate shaitaani ruse to beguile ignorant and unwary Muslims to invest their money. The ‘profit’ they pay is pure riba, no difference from kuffaar conventional bank-interest.

The ‘shariah boards’ are the deceptive ‘deeni’ veneer to present a kosher front. The molvis manning such evil

‘shariah’ boards and bodies such as Darul Ihsan’ paid to legalize the haraam riba and zina wares of these banks are about the worst specimens of the ulama-e-soo’ fraternity. They legalize all the haraam activities of the haraam riba banks. They legalize the riba transactions and the zina affairs which stem from the intermingling of sexes and employment of female staff. These satanic ‘shariah’ boards and evil organizations such as Darul Ihsaan which issue licences for riba and zina, are, in the words of Rasulullah (sallallahu alayhi wasallam), like “*swines around whose necks are strung garlands of pearls, diamonds and gold*”. In another Hadith, Rasulullah (sallallahu alayhi wasallam) describing these ulama-e-soo’ said: “*Their ulama will be the worst under the canopy of the sky. From them will emerge fitnah, and the fitnah will rebound on them.*”

There are no viler so-called ‘scholars’ in this era than the shaitaani molvis and sheikhs who sit on these so-called

‘shariah’ boards of the capitalist riba banks. They are lucratively remunerated to fabricate and fraud ‘fatwas’ to halaalize every riba product produced by the capitalist owners of the banks.

The condonation of the zina parties and parades with their female staff and even the participation of the evil molvis in these functions of zina portray their true filthy colours of *shaitaniyat*. For them riba depicted with Islamic nomenclature is ‘shariah compliant’. Zina of varying degrees with the female staff is ‘shariah compliant’ because they are cogs in the so-called satanic ‘shariah compliant’ riba banks.

These ‘shariah boards’ of the haraam riba banks and supporting satanic organizations such as Darul Ihsaan are treacherous institutions which commit high treason against Allah Ta’ala. They have degenerated to a lower level of corruption than even the Ulama of Bani Israeel of bygone times. They are infinitely worse and more dangerous for

Imaan than the Qabar Pujaari molvis whose fitnah is not as lethal for Imaan as the evil machinations of these humbug molvis who pillage and prostitute Muslim females with their ‘halaal’ licences, and who paint riba as trade in exactly the same way as the Mushrikeen of the era of Rasulullah (sallallahu alayhi wasallam) had done. Describing the evil of the Mushrikeen, the Qur’aan Majeed says: “**And trade is like riba.**” This is precisely the profession of the vile ‘shariah’ boards and Darul Ihsaan type bodies who have the dexterity to halaalize any riba transaction in lieu of the boodle they lap up from their paymasters. Money is their criterion.

The ‘Eid’ zina parade speaks volumes for the villainy of these shayaateen in human bodies. About these devils of the ‘shariah’ boards and miscreant bodies such as Darul Ihsaan, Rasulullah (sallallahu alayhi wasallam) said: “*Verily, I fear for my Ummah the aimmah-e-mudhilleen.*” (i.e. those money-mad molvis and sheikhs who halaalize riba, zina and carrion.).

“Standard intensively farmed broiler chickens are reared to their slaughter weight of about 1.8 to 3 kg within just 6 weeks of being hatched (chickens are normally fully grown by 5-6 months, i.e. natural chickens). By selective breeding (with hormones, antibiotics, etc.), the length of time broiler chicks take to grow to 2 kg has been halved in the last 30 years. As broilers are bred to grow as fast as possible this lead to them becoming more inactive. Their frame cannot support their own weight and this affects the way they walk and puts additional stresses on their hips and legs. At just 6 weeks, they spend 76% - 86% of their time lying down. Birds severely crippled and deformed die of starvation and thirst, unable to reach food or water. Other birds may only be able to move by using their wings to balance..... Every day some 100,000 birds die in U.K. broiler sheds as a result of heart failure, disease and afflictions caused by intensive methods of production.

Mutilations of broilers can cause considerable pain. The unnatural growth rate of broilers, together with lack of space to move or exercise, encourages the birds to rest on the litter (i.e. mounds and layers of their own faeces). As broilers spend their entire lives in direct contact with the bedding (of filth/faeces) their health and welfare are linked to its quality. Conditions such as hock burn, breast blisters, skeletal disorders, lameness

## THE CARRION CHICKENS YOU DEVOUR

and heart-failure are consequences of management-related problems.

Hock burn is extremely painful for the bird and can often be seen on chickens sold in supermarkets. Soiled litter can also affect the birds’ breasts leading to blisters which if they become infected lead to abscess formation. As these birds spend more of their time sitting on damp litter this ultimately accelerates the incidence of leg weakness.

Over 200 million broilers in the U.K. suffer from lameness, and scientific research strongly suggests this is painful for the birds. Some of the chickens have difficulty reaching food/water and in the worst cases they can barely move at all.

Fast growing broilers suffer from two forms of heart disease, ascites and Sudden Death Syndrome. The unhealthy, intensive nature of broiler farms means bacteria can spread through flocks. Salmonella and Campylobacter are widespread in broiler farms and frequent causes of food poisoning in humans.

During the catching, crating and transportation operation the chickens suffer dislocation of hips, broken wings and legs, and bruising. These are common occurrences. The process of catching, loading, transport and unloading causes serious injury and even death to a significant number of broilers. The amount may be as high as

18 to 35 million across the EU. Cold, heat, stress, suffocation and shock all take their toll. Researchers concluded that over half the birds had died from heart failure.

The second most common cause of mortality was found to be dislocation of the femur (thigh bone) at the hip joint. This was associated with profuse haemorrhage. Many birds die from crushed skulls.

### SHACKLING

The process of hanging the birds upside down prior to slaughter causes extreme stress and pain. Chickens kept on modern factory farms have been bred to grow far faster than they would naturally and this places a huge strain on their undeveloped limbs, causing painful crippling. Broiler chickens’ bones are unable to form properly and what should be hard, calcified bone is frequently nothing more than soft cartilage. As a consequence, their skeletons fail to grow properly and their legs bend or break under their rapidly ballooning weight. The Agriculture and Food Research Council have stated that up to four fifths (80%) of broiler chickens have broken bones and deformed feet and legs or other bone deformities. Shackling is thus incredibly painful.

Professor John Webster says that suspending birds upside down on shackles must induce fear. The procedure seriously exacerbate the inten-

sity of pain in chickens with chronic leg disorders. The whole procedure takes time, thus increasing the stress, fear and pain of the chickens. Vival believes that the law legitimises horrific suffering for birds in the run up to slaughter. It is, in fact, barbaric.

Further exacerbating the pain and suffering of the birds is the line speed. Line speed necessitates that the operators have to shackle the chickens at high speed. Any slaughter system which depends on poultry being shackled intrinsically causes suffering. Vival is appalled that the vast majority of U.K. poultry (and 100% in South Africa) continue to depend on this cruel system.

### THE ELECTRIC WATERBATH

Chickens are subjected to horrific torture and have to endure inscrutable pain in this process. While shackled upside down and fully conscious, their heads and necks are dragged through an electrically charged water bath designed to stun the birds. When entering the electric waterbath, a birds wings may be hanging lower than the head. This means that the bird will suffer painful electric shocks.

Gregory & Whittington have identified another problem. After conducting an experiment, they concluded that: “Chickens can and do inhale during electrical stunning in a waterbath.” The scientists ex-

plain that “some birds defecate during stunning and hence foul the water of waterbath stunners”. So, at stunning, live birds inhale faeces when they are dipped into the electric waterbath. This is perceived as a particular problem from the meat hygiene perspective because the fluids can leak out of the lungs and cause contamination.

The aim of modern waterbath systems is to induce **cardiac arrest in birds so that they die** and have no chance of regaining consciousness. However, not all birds have a cardiac arrest and the RSPCA says that “many birds are improperly stunned and recover consciousness before slaughter.”

At this juncture, it should be noted that the actual aim of electrical stunning is to kill the birds to prevent them recovering at the point of slaughter. There is consensus of all the experts that most of the stunned birds suffer cardiac arrest and die although “*many birds are improperly stunned and recover consciousness before slaughter.*” Thus, millions of stunned chickens are dead before slaughter. Millions of dead chickens are being slaughtered and marketed as ‘halaal’.

Experts are of the view that 90% of stunned birds suffer cardiac arrest and die before slaughter. The experts say: “If we take the optimistic view that 90% of birds have a cardiac arrest at stunning and are

(Continued on page 9)



## SEQUEL OF ZULM IN JAHANNUM

An ostensibly very pious lady who used to engage much in ibaadat had once tethered a cat and starved it to death. After her death she was cast into Jahannum. The cat was transformed into a huge monster. This monstrous cat in Jahannum scratched, gnawed and tortured this lady. This was her divinely designed adequate punishment for the *zulm* (cruelty, brutality and torture) to which she had subjected Allah's innocent and defenceless *Makhlooq* (creation). This episode is narrated in a Hadith in Bukhaari Shareef.

### SANHA AND ABETTING MOLVIS! HEED THIS WARNING!

mentioned Molvis as its supporters in the haraam carrion industry in which billions of Allah's chicken *Makhlooq* are horrendously exterminated annually in South Africa under the auspices of Sanha's haraam 'halaal' scraps of paper which they term 'halaal certificates':

- \* Moulana Abdul Rahman Gardee (Ameer) – Central Islamic Trust – Gauteng
- \* Moulana Junaid Adam (Ameer) – Council of Ulama Eastern Cape
- \* Sheikh ('Tony') Ebrahim Essop (Ameer) – Darul Waqaf – Port Elizabeth
- \* Mufti Zubair Bayat (Ameer) – Darul Ihsan Centre – KwaZulu-Natal
- \* Moulana Abbas Ali Jeena (Ameer) – "No Name Brand Jamiat of Fordsburg"
- \* Moulana Yunus Rhoda (Ameer) – Jamiatul Ulama Western Cape
- \* Moulana Ismael Allie (Ameer) -- Majlisud Dawah Wal Islaah – W. Cape
- \* Moulana Rafiek Ahmed Hassan (Ameer) – Northern Cape Halaal Board

To the uninitiated and those who are blissfully ignorant of Molvi groupings and the nature of organizations in the Muslim community, the above 'galaxy' of supposedly religious luminaries will appear as a formidable array of erudite Ulama striding the firmament of Islamic Knowledge. However, the truth is the exact opposite. At this juncture we shall desist from dissecting the category and classification into which these names fit. Hadhrat Ibn Aabideen, the illustrious Author of *Shaami*, has designed a special category for entities such as those whose names appear in the abovementioned list. However, we shall defer the dissection and vivisection of these entities for a later date. Our current aim in this Naseehat is to warn all these 'ameers' that their association with SANHA, either by design or by ignorance or constrained by some worldly/nafsaani motive, qualifies them for the same fate of Jahannum which Allah Ta'ala and His Rasool (sallallahu alayhi wasallam) has sounded for the *Zaalimeen* – those who perpetrate horrendous acts of *Zulm* (cruelty and savagery) on the defenceless creatures of Allah Azza Wa Jal.

#### UPSIDE DOWN

Rainbow Chickens slaughters hundreds of millions of broilers annually. All these hundreds of millions are Allah's *Makhlooq* with *Arwaah* (souls). They are sentient creatures, not stones or inanimate objects. They have full perception of all senses like human beings. It is precisely for this reason

## FIRST READ THESE TWO EPISODES – THE CONSEQUENCES OF ZULM ARE INESCAPABLE >>> SANHA - YOU AND YOUR

## MOLVIES WILL HANG UPSIDE DOWN IN THE BOWELS OF JAHANNUM!

IN ITS PROPAGANDA PAMPHLET dubbed 'Halaal Gazette', SANHA enumerates the under-

that the life of these creatures with *Rooh* may be taken only for a valid reason and in the Name of Allah. It is haraam to take their life without Allah's Name.

These sentient chickens derive certain benefits and comfort from the Divine decree of the Tasmiyah and the Qiblah direction. These injunctions were not issued in idle sport. There is no futility in Allah's decrees. The possession of *Rooh* with its concomitant attitudes and perceptions has conferred rights (*Huqooq*) to these chickens. The very compulsory invocation of *Tasmiyah* is loud and emphatic testification for the sanctity of the chicken's life, soul and rights.

Even prior to the cruel run-up to the slaughterhouse, these chickens are subjected to horrific cruelty. This will form a separate subject for future discussion, Insha'Allah. Presently, we commence with the actual flagrantly haraam slaughtering process with the hope that the horror of the process as well as the horror of the its sequel in Jahannum for its promoters, especially Molvis and Sheikhs, will jar the conscience and smite the fossilized hearts of the brutes who masquerade as 'ulama' when in fact they are among the worst specimen of ulama-e-soo', rivalled by only the miscreant mercenary Molvis constituting the 'shariah boards' of the capitalist riba banks.

The episode of the cruel lady who was and may still be in punishment in Jahannum confirms that the creatures which are subjected to *zulm* will be the tormentors in Jahannum of the *Zaalimeen* (the perpetrators of barbarity such as Sanha and its Molvis). Just as Sanha and along with it, its Molvi supporters, are actively condoning, legalizing and promoting the cruel act of hanging the birds upside down on a fast moving conveyor belt whereby their brittle legs are broken and even wings and skin are mutilated in the horrendous swirl towards the slaughterers, so too will these Molvis be hauled by their legs in Jahannum and hung upside down on some sort of conveyor apparatus. About the 'upside down' haul into Jahannum, the Qur'aan Majeed states:

**"They and their deviated cohorts will be cast in it (Jahannum) upside down. And (along with them) the entire army of Iblees. (Sanha and its army of supporting molvis and sheikhs). While therein (in the Fire upside down), they will dispute and say: 'By Allah! Verily, we were in manifest deviation.'"**

(Surah As-Shu'raa)

Year in and year out, Sanha and its clique of molvis and sheikhs are responsible for the horrendous act of cruelty – hanging hundreds of millions of chickens upside down to suffer fear, stress, broken legs, mutilation and incredible pain. In Jahannum it will be said to these promoters of

torture:

**"Now taste the punishment in lieu of the (misdeeds) which you had perpetrated." (Surah A'raaf).**

#### STUNNING AND SCALDING

After the upside down shackling process, these billions of defenceless chickens are subjected to the torture of electrocution in the water bath into which they are drowned with their entire heads immersed inside the electrified water. Some – numerous – birds which survive death due to the deficiencies in the killing and torture process, are scalded alive in the scalding tank. Sanha with its clique of molvis and sheikhs have forgotten that the scalding water of Jahannum is infinitely hotter than the scalding water in the scalding tanks which scald the birds. Allah Ta'ala states about the scalding water of Jahannum:

**"As for those who reject (the laws of Allah) garments of fire will be tailored for them; boiling water will be poured over their heads. Whatever (of their entrails and organs) there are in their stomachs will be melted, as well as their skins. Further, there will be iron hammers for them." (Surah Hajj)**

The halaalizers and promoters of torture and carrion should heed these dire warnings of the Qur'aan. They too will be scalded in the boiling water scalders in Jahannum. Just as the scalding water in Rainbow's scalders 'cook' the entrails of the chickens, so too will the entrails and internal organs of the promoters of torture and carrion boil and melt with the intensely scalding water in Jahannum's scalders. And just as they are shocking and stunning the poor defenceless chickens, so too will they be horrendously shocked and stunned with iron hammers in Jahannum. The *Zaalimeen* will not escape the punishment of their *zulm* – their savagery, brutality and barbarity perpetrated on hundreds of millions of Allah's creatures who are all possessors of Souls.

There is only one avenue of escape for the molvis who are supporting Sanha by acting as dumb rubber stamps for every vile and cruel decision of the tiny clique at the helm of the haraam certifying body. That avenue is the route of withdrawal from Sanha and Taubah. It is utterly scandalous for those who profess to be Ulama to allow themselves to be utilized as rubber stamps to kosher all the haraam activities of horror and villainy of Sanha.

## HARAAM MSG PRODUCTS

MSG (monosodium glutamate) is a toxic (poisonous) flavour enhancer in many food items. Experts of science have proven for the last three decades that glutamate has a

## SEQUEL OF UNINTENDED ZULM

Once a Sage (Buzrug) was making dua with his hands raised. Above him on a rafter in the ceiling was the nest of a swallow. While the hands of the Buzrug were open, a tiny chick fell from the nest and landed in his palms. In an moment of *ghaflat* (obliviousness) the Buzrug momentarily closed his hands. When he opened his palms, he discovered the chick had died. The mother-bird had observed the enactment of this scene.

Soon thereafter, the Buzrug was overtaken by a mysterious illness which weakened him tremendously. He was assigned to bed. His weakness was such that he lacked strength to even perform *Tayammum*. He could hardly stir his limbs. Despite all his supplications to Allah Ta'ala, cure was nowhere in sight. He continued languishing in indisposition and despair until one day a mother-cat carried her kittens into his hut and placed them under the Buzrug's bed. Soon after the mother-cat had departed, a snake slithered into the hut and grabbed hold of the kitten. Totally oblivious of his indisposition, the buzroog grabbed his staff which was at his bedside, and struck at the snake. The snake dropped the kitten and slithered away. In his state of concern for the kitten and excitement, he had become oblivious of his illness. His mental state overcame his physical weakness, hence he was able to grab his staff and strike at the snake.

When the snake had grabbed the kitten, the mother-cat had just returned and had observed the entire episode. Soon thereafter, the Buzrug began recuperating, and within a couple of days he had fully regained his strength. There was no sign of the illness in him. Mystified by the sudden onset of the illness and its equally sudden and swift departure, the Buzrug supplicated to Allah Ta'ala to unravel the mystery.

Came the *Ilhaam* (Divine Inspiration/Revelation): **"The swallow complained to us, hence the punishment of the sickness. The mother-cat in gratitude supplicated to us, hence the cure."**

huge harmful effect on living beings (humans and animals). The Shariah prohibits the consumption of poisonous substances which harm the human body. Since the poisonous effects of MSG have been scientifically proven, all food products containing this ingredient are HARAAM.



## YOU ARE NOT THE CREATOR

FREQUENTLY WOMEN write expressing their indignation and dissatisfaction with an 'unwanted' pregnancy. These are married women who believe that they are not 'ready' for more children. One sister writes: "I didn't expect to fall pregnant...this was hard on me and my husband. He too was not ready. It's going to be my 4<sup>th</sup> pregnancy." Another sister wrote: "I didn't really want a baby now and I am worried how I will manage." Many others write similarly.

By implication they express dissatisfaction with the decree of Allah Ta'ala. Worse than this, such complaints imply extreme deficiency in the belief that Allah Ta'ala is the Sole Khaaliq (Creator). Such complaints are akin to kufr. When such attitudes of complaint develop, it should be understood to be shaitaani wasaawis. *Ta-awwuz* and *Walahoo* should be recited, and the evil idea should be banished from the mind.

Rasulullah (sallallahu alayhi wasallam) said: *"Whoever abstains from marriage for fear of children, is not of us."*

Allah Ta'ala declares in the Qur'aan Majeed:

*"Unto Allah belongs the dominion of the heavens and earth.*

*He creates whatever He wishes. He bestows to whomever He wills a female, and He bestows a male to whomever He wills. Or He bestows to them male and female (offspring), and He makes whomever He wills barren.*

*Verily, He is The All-Knower, The Fashioner."*

There are similar other verses in the Qur'aan Majeed which emphatically confirm that the creation and appearance of a soul on earth is by the decree of Allah Azza Wa Jal, and that this prerogative belongs exclusively to Him. Thus, regardless of what form of contraceptive measure is adopted, when Allah Ta'ala decrees the creation of a human being, no power can thwart His decree.

A Muslim has to incumbently accept with contentment Allah's decree. He knows what is good and best for us. Our goodness should not be viewed in only worldly terms. The everlasting and perfect goodness, salvation, happiness and success are in Jannat with which this extremely brief earthly life has absolutely no relationship. Furthermore, worldly problems and difficulties should not be understood as being negatory of goodness. The bearable difficulties, problems and inconveniences Allah Ta'ala imposes on us are all designed for our goodness and success in both worlds although we are generally unable to fathom Allah's Wisdom.

It does not behove people of Imaan to react in the manner of kuffaar in general, and the mushrikeen of Arabia in particular. While the faces of the mushrikeen of bygone times would darken with wrath and despondency when they were informed that their wives gave birth to female offspring, the kuffaar of modern times go to the vilest lengths to prevent pregnancy, to terminate pregnancy and to murder (abort) the Amaanat of babies. They are akin to the mushrikeen of pre-Islam Arabia who would bury alive their unwanted baby girls. With their attitude of discontent and rejection of the Divine Decree, human beings descend to a lower ebb than dogs and pigs who display greater affection for their offspring than the human ingrates.

Although superficially pious Muslims will not resort to murdering their babies despite their dissatisfaction and complaint, they are partners with the kuffaar in the expression of the common attitude of displeasure with the Decree of Allah Ta'ala. Such satanic discontent induces them to the haraam act of termination and even abortion. The need to meditate (make muraqabah) on the wisdom and power of Allah Ta'ala is imperative to neutralize these shaitaani wasaawis.

## WHAT THEY SAID ABOUT THE ULAMA

\* CONSUMING MUSHTABAH (Doubtful) and haraam wealth has become dominant over the Ulama in this age. They are drowned in satisfying their stomachs and giving vent to lust/carnality. They have made their knowledge a net with which they hunt the world."

(Abdullah Ibn Mubaarak)

\* "If corruption did not overwhelm the Ulama, they would

have been the noblest of mankind. But they have made Ilm (Deeni Knowledge) a means of livelihood. They have therefore become contemptible on earth and in the heavens.

(Fudhail Bin Iyaadh)

\* "If a man has acquired all Knowledge and engrosses himself in ibaadat to the extent that he becomes as thin as a rake,

## "ISLAMIC" BANKING AND THE CONFLICT OF THE PAKISTANI ULAMA

**A**N INCONGRUOUS CONFLICT has developed among the Ulama of Pakistan regarding 'Islamic' banking. While Mufti Taqi Uthmaani and the Muftis of his Madrasah support 'Islamic' banking, Mufti Salimullah with a large body of Ulama from all over Pakistan have issued a unanimous fatwa outlawing 'Islamic' banking. Despite the claims and counter-claims between Mufti Taqi and his Ustaadh, Maulana Salimullah, there appears to be a unique consensus between them on the evil of contemporary banks.

Although Mufti Taqi has not branded 'Islamic' banking prohibited as the large body of other Ulama led by Maulana Salimullah has, he has nevertheless criticized the very 'Islamic' banks which he so ardently supports. In a 14 page article he unequivocally criticizes the shariah boards of the banks and criticizes the interest based transactions of the banks. On this very basis did Maulana Salimullah and the other Muftis brand current 'Islamic' banking haraam. They did not claim that the concept of Islamic banking is

unlawful. Their Fatwa is directed against the haraam riba transactions in which all the so-called 'Islamic' banks are mired.

It appears that Mufti Taqi's policy is to tag along with the haraam banks in the hope of reforming them despite the fact that even after more than two decades of endeavour, these banks have degenerated further into the morass of riba. Far from the shariah boards being able to influence the banks, the latter have succeeded to transform the shariah boards into fronts for legalizing riba dealings. Since the members of these boards are lucratively paid by the banks, they dance to the tune of the capitalists and fabricate fatwas of *jawaaz* (permissibility) for the products of these banks.

Furthermore, Mufti Taqi has bent too far backwards to accommodate the riba concepts of the capitalist bankers. In his policy of accommodation, he has corrupted almost every Islamic commercial concept. Concepts such as *Mudhaarakah*, *Mushaarakah*, *Ijaarah*, etc. are encumbered with numerous corrupt condi-

tions which render them invalid. However, Mufti Taqi has opened an extremely wide avenue of interpretation in the endeavour to legalize the transactions of the banks.

The intransigence of the banks and their unwillingness to adopt even the very liberal guidelines hammered out by Mufti Taqi have finally constrained him to criticize the banks for their interest based dealings. Since he has acknowledged that the 'Islamic' banks which he has been promoting for decades have deviated from even his own liberal guidelines and concepts, he renders the Ummah a great disservice by conveying the impression that these riba banks are 'Islamic'. His stance is self-contradictory and incongruent.

Mufti Taqi's 14 page critique is adequate to convince anyone of the riba and haraam status of the prevailing 'Islamic' banks. Even without the Fatwa of Maulana Salimullah and the other Muftis, Mufti Taqi's article conclusively establishes that it is not permissible to deal with these banks.

## THE CARRION CHICKENS YOU DEVOUR

(Continued from page 7)

unconscious until they die, 62 million electrically stunned birds will not have a cardiac arrest. They will be stunned for 60 seconds but will not die for almost 3 minutes and so they will regain consciousness" (and be slaughtered mechanically). This is from the non-Muslim perspective. In terms of their concept, the ideal is for all birds to be instantaneously killed by the shocking process to ensure that they are not alive or regain consciousness at the point of slaughter.

The salubrious revelation for Muslims in this observation is that the vast majority of stunned chickens are slaughtered after they have died. The incidence of dead chickens being slaughtered – killed as a consequence of the waterbath torture – vacillates between 35% and 90% according to experts. In the electric waterbath the chickens could die, and do die, of either cardiac arrest or drowning by inhaling the faeces filled water.

Leave alone guaranteeing that birds will not die as a result of the electrical stunning or by suffocation or drowning in the electrified waterbath, on the contrary, a substantial percentage running into millions of chickens a week die in the waterbath horror before they reach the point of slaughter.

### DISEASED SIX WEEK OLD CHICKS

The chickens (broilers) available in the supermarkets – the chickens you devour with such relish – are in fact diseased and brutalized six week old chicks who have attained their ballooned meaty bodies by a ruthless 'scientific' method involving antibiotics, injection of hormones, filth-feed, etc. Under natural conditions six and seven week old chickens would still be sheltering under the wings of their mother. But the giant-size broilers which people eat with relish are only six weeks old and smitten with diseases.

Up to 90% of the flocks suffer from horrifically painful crippling leg diseases. Leg

diseases are merely one aspect of the gamut of diseases afflicting broilers. Their skeletons just cannot carry their weight. Their soft cartilaginous legs which is basically bereft of bone structure, literally break under slight pressure / activity.

*"Battery farming is brutal, barbaric, cruel and is indefensible on any pretext. It is practised by people with no compassion for their victims and whose only goal is financial gain regardless of the suffering they cause."*  
(Dr. Dick Hyam, Veterinary Surgeon)

**MUSLIMS SHOULD REFLECT ON THE HORRORS AND DISEASES OF THE BROILER CARRION CHICKEN INDUSTRY WHENEVER THEY EAT THE HARAAM RAINBOW CARRION 'HALAALIZED' BY EVIL AND CRUEL MOLVIS OF SANHA'S ILK.**

but he does not scrutinize whether the food ingested into his stomach is halaal or haraam, then his ibaadat is un-

acceptable to Allah Ta'ala." (Hasan Basri)

\* "If despite being the Bearer of the Qur'aan, a man inclines

towards the world, then he has made a mockery of the aayaat of Allah Ta'ala."

(Abdullah Ibn Mubaarak)



# WHEN THE ULAMA ABDICATE THEIR OFFICE OF DIVINE VICEGERENCY

**"And, if you abdicate (your sacred Office), He (Allah) will substitute you with another community. Then (this new group) will not be like you."**

(Aayat 38,

Surah Muhammad)

**R**ASULULLAH (sallallahu alayhi wasallam) branded as 'dumb devils' those Ulama who maintain silence when the Shariah is being subverted with distortion, misinterpretation and mutilation. When the existing Ulama shirk their obligation of *Anr Bil Ma'roof Nahy Anil Munkar*, Allah Ta'ala overshadows and substitutes them with others who will honourably discharge the sacred obligation of maintaining the purity of the Deen and guiding the Ummah along the Path of Rectitude — *Siraatul Mustaqeem*.

## ARAB ULAMA

When the Arab Ulama of the early era of Islam began to lag behind in the sacred obligation, Allah Ta'ala deposed them from the lofty pedestal of leadership in the firmament of Islamic Uloom and substituted them with Persian Ulama and Auliya of the most elevated status. When the aforementioned Qur'aanic verse was recited, the Sahaabah were intrigued and asked Nabi-e-Kareem (sallallahu alayhi wasallam) for the identity of the nation who would substitute them (the Arabs). Rasulallah (sallallahu alayhi wasallam), in response, placed his blessed hand on the shoulder of Hadhrat Salmaan Faarsi (radhiyallahu anhu) who was a Persian, and commented: "He and his nation."

The new Standard Bearers of Islam will not be like those who abstained from supporting the Haqq and who remained idle spectators, in fact connivers, while the Shariah and the Sunnah were being distorted and mutilated and the Ummah was being misled. In our day, it is extremely lamentable to observe the mass defection to

baatil by the Ulama. Although most members of the Ulama fraternity are not truly speaking 'Ulama', even those who are considered to be senior Ulama in the community have sold their soul to Baatil.

## CARRION SAGA

Consider the current haraam carrion chicken saga raging in the community. Consuming haraam meat — maitah — carrion which happens to be the product of horrendous brutality perpetrated on billions of dumb and defenceless *makhlooq* (creatures) of Allah Ta'ala — has become an accepted norm with the active connivance of the Ulama who for years have been fully aware of the haraam status of the carrion produced by the kuffaar chicken factories. In their hearts they know that the slaughterers even if they wish to, are unable to recite Tasmiyah on every chicken. The conditions prevailing at the mass killing chicken factories are haraam from beginning to end — absolutely appalling and horrendous. We have been highlighting these evils, and shall continue doing so, Insha'Allah, in order to expose the villainy, rot, corruption, fraud and deception of those involved in this nefarious, abhorrent carrion industry.

There are no words which could adequately expound the corruption and fossilization of the sensorium of molvis and sheikhs who halaalize haraam carrion despite their total awareness of the rot of the chicken carrion saga. For years they have been involved in sweeping under the carpet the mass of evidence which conclusively proved the haraam status of the murdered chickens — killed by brutal torture of the haraam kuffaar slaughtering system. But the horrible stench of mountains of rotting chicken carrion has overwhelmed the olfaction of the community. But the millions of rands of riba 'royalty' which the illegitimate haraam certifi-

cate hawkers extort from the chicken factories, and on which they thrive and nourish their bodies and their families, do not permit these evil molvis and sheikhs to change direction, repent and seek the mercy of Allah Ta'ala for their own everlasting good as well as for the goodness of the community.

## DISGRACE

Since the Ulama have condoned this haraam abhorrent industry of carrion with their participation, support, cover-up and silence, Allah Ta'ala is bringing disgrace upon them. They are incrementally losing the confidence of ordinary Muslims whom they are supposed to lead from darkness into Light. The haze of deception which the defaulting Ulama have endeavoured to sustain is dissipating and even ordinary Muslims are viewing the mess and corruption. No one but the Ulama themselves can bring humiliation to themselves. Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "If corruption had not overtaken the Bearers of the Qur'aan and Hadith, they would have been the noblest of people. But, they (the Ulama) have made Ilm a trade and a source of livelihood, hence they have become humiliated on earth and in the heavens."

## THE IGCMSA

In some areas, instead of the Ulama taking the lead to expose the carrion corruption of the haraam certificate vendors, we find laymen emerging in the field. In this regard a new group of laymen calling themselves *The Independent Group of Concerned Muslims of South Africa*, has come into being. If it was not for the investigatory probing of this group of young men, much of the information and evidence we now have of the haraam carrion industry would have remained hidden under the mountains of dead carrion chickens.

It appears that this group comes within the scope of the

Qur'aanic verse in which Allah Ta'ala issues the warning of substitution — that if we fail in our obligation, Allah Ta'ala will remove us from the scene, humiliate us and appoint others to carry aloft the Standard of Islam so that the Muslim community could be rightly guided.

It is our fervent dua that Allah Ta'ala grants the taufeeq of greater ikhlaas, istiqamat and taqwa to this new group of young men, and may Allah Ta'ala extract service of the Deen from them in other fields as well. Their energy should not be restricted to the carrion chicken industry. But it is imperative that they operate under the guidance of practising Ulama-e-Haqq. We urge all Muslims to offer their moral support to the new group (IGCMSA).

## SILENT ULAMA

There are numerous sincere Ulama who have opted for silence because of an unwarranted fear for criticism. This attitude is lamentable. The Haqq cannot be proclaimed without drawing flak, criticism and insult from the people of deviation and the slaves of money and the world. Rasulallah (sallallahu alayhi wasallam) said: "Proclaim the Haqq even if it be bitter." "Do not allow the fear of people to induce you into abstention from proclaiming the Truth." The silent Ulama should shed their inordinate fear of the stupid criticism of stupid people. Provision of Rizq is Allah's prerogative. The Deen cannot be traded for the wage which Musjid trustees, Riba banks, Haraam Certificate hawkers and others pay. While funds are required, the honour and integrity of Ulama are averse or should be averse to accepting with humiliation. Avarice should be expelled from the heart. It brings about utter disgrace.

When the Ulama drag their eyes to focus on the wealth and worldly possessions of the wealthy whom Allah Ta'ala

has blessed with His bounties, then they (the Ulama) inflict upon themselves humiliating punishments, the least and lightest of which is deprivation from experiencing pleasure and sweetness in ibaadat. Their desire for favours and bestowals renders them despicable in the eyes of the laeity and they fall miserably in the esteem of their bosses whose pleasure they endeavour to cultivate at the expense of Allah's Pleasure.

Greed, desire and dissatisfaction with their Allah-apportioned lot make them subservient vassals of the men of wealth. To acquire a miserable pittance of this wealth, the avaricious Ulama trade the Deen. The fussaah of the world in this way purchase the silence, subservience and connivance of the Ulama. In this practice it appears that the Ulama-e-Soo' of this Ummah has surpassed the Ulama-e-Soo' of Bani Israaeel whom the Qur'aan castigates:

**"Why do their Ahbaar and Ruhbaan not forbid them (the people) from their sinful words and from their eating of haraam. Indeed evil is it what they are doing."**

## THE WORST

We have mounted that stage of life and time about which Rasulallah (sallallahu alayhi wasallam) lamented: "Soon will there dawn a time on mankind when nothing will remain of Islam but its name; nothing will remain of the Qur'aan but its text; their Musaaajid will be beautifully adorned (tiles, carpets, chandeliers, etc., etc.), but bereft of guidance; their Ulama will be the worst under the canopy of the sky. From them will emanate fitnah (evil, mischief, corruption), and this fitnah will rebound on them."

May Allah Ta'ala save us from this disaster. No one knows what the morrow holds for him. "Imaan is suspended between fear and hope.", said Rasulallah (sallallahu alayhi wasallam).

## ADVICE FOR MUSJID TRUSTEES

**H**ADHRAT MAULANA ASHRAF Ali Thaani (rahmatullah alayh) said: "As long as the Imaam-e-Raatib (the appointed Imaam of the Musjid) has not been dismissed, even a better qualified man too does not have the right of Imaamate in the Musjid. However, with the permission of the appointed Imaam, it is permissible for another person to lead the Salaat."

Trustees of the Musaaajid should

heed this Shar'i mas'alah and advice. The right of Imaamate belongs to the appointed man. The duty of the trustees is to attend to the administration of the Musjid, not to interfere with the rights of the appointed Imaam.

While the Imaam may be a salaried employee, he is not a menial labourer in the employ of the trustees. The trustees do not have the right to shunt him around and to dic-

tate to him who will be the Imaam and speaker at the Musjid on Jumuaah occasions. The rosters which are prepared unilaterally by the trustees have no validity. If the Imaam refuses consent to allow the greatest Buzrug permission to lead the Salaat, it is his right which the trustees may not interfere with or usurp. Only if the Imaam deviates from the Haqq — from the Aqeedah of the Math-hab, will the trustees and the musallis have the right to straighten him or to dismiss him.

## THE HARMS OF VACCINATION

"He was a normal 18 month old with a 10 word vocabulary. Then two days after Jeremy received a shot for diphtheria, whooping cough and tetanus, he was in the hospital. He was running a fe-

ver of 103. He was so hot that the nurse standing there could feel the heat radiating off his body. For the last 29 years, Jeremy has not spoken an intelligible word.

(Continued on page 12)



(Continued from the previous issue)

ON THE INSTRUCTION of Hadhrat Shuayb (alayhis salaam), his daughter went to call Hadhrat Musa (alayhis salaam). When she reached the place where the well was, she found him sitting under the same tree where he had earlier rested. Describing the scene, the Qur'aan says: "Then one of the two daughters (of Shuayb-alayhis salaam) came walking bashfully. She said: 'My father calls you so that he may remunerate you for having watered our goats.'"

Adopting an interesting mode of accompanying her, Hadhrat Musa (alayhis salaam) being a man of lofty moral attributes and spiritual excellence, his profound sense of modesty and shame constrained him to instruct her to walk at a distance behind him to avoid his gaze falling on her. Obviously he was not aware of Hadhrat Shuayb's residence. To solve this problem, he said to the girl to take a handful of pebbles. When direction should be changed, she should throw a pebble indicating the direction to follow, right or left. Since the voice of the female too is *Satr* (to be concealed), Nabi Musa (alayhis salaam) exercised every precaution to avoid unnecessary hearing of the voice of Nabi Shuayb's daughter.

When they reached Hadhrat Shuayb's home, Musa (alayhis salaam) was warmly welcomed. After he narrated his entire story, Hadhrat Shuayb

(alayhis salaam) said to himself: "This person is most certainly from the Family of Ambiya." Hadhrat Shuayb (alayhis salaam) comforting Hadhrat Musa (alayhis salaam) told him to relax and not to fear. Fir'oun's jurisdiction did not extend to this land. He therefore need have no fear of being pursued by the men of Fir'oun.

After Hadhrat Musa (alayhis salaam) had meals, Hadhrat Shuayb's daughter requested her father to employ this stranger to tend to the goats. She said that he was a man of considerable strength and honesty. Hadhrat Shuayb (alayhis salaam) asked her to explain the basis of her conclusion regarding the stranger. She said that Hadhrat Musa (alayhis salaam) alone lifted the huge slab covering the well. It was a stone which ten men would lift. Then he swiftly drew water from the well with a huge bucket which would be hauled up by five men. From this she understood his phenomenal physical strength.

The mode he had adopted when accompanying her testifies to his honesty, uprightness and integrity. Hadhrat Shuayb (alayhis salaam) was elated at this explanation of his daughter. Hadhrat Shuayb (alayhis salaam) told Hadhrat Musa (alayhis salaam) that it was his intention to marry one of his daughters to him. The condition however was that Hadhrat Musa (alayhis salaam) had to be the shepherd to tend to the goats for eight years, and if he vol-

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

untarily agrees to ten years, it will be appreciated. When Hadhrat Musa (alayhis salaam) accepted the terms, Nabi Shuayb (alayhis salaam) performed the Nikah the same day.

Hadhrat Shuayb (alayhis salaam) presented an Asaa (staff) to Hadhrat Musaa (alayhis salaam). There was much significance in this presentation. He had in his possession the staffs of seventy Ambiya (alayhimus salaam) of bygone times. One of these staffs was the Staff which Hadhrat Aadam (alayhis salaam) had brought with him from Jannat. It was a wonderful Staff which had passed from Nabi to Nabi until it was inherited by Hadhrat Shuayb (alayhis salaam).

At the time when he had received this Staff, he was instructed to present it to Musa, Kaleemullaah, i.e. Hadhrat Nabi Musa (alayhis salaam). It was an *amaanat* (trust) which had to be entrusted to Hadhrat Musa (alayhis salaam). Without Hadhrat Musa (alayhis salaam) being aware or understanding the significance of the Asaa (he had not yet been appointed the Nabi), and without Hadhrat Shuayb (alayhis salaam) having been informed that this stranger was that Musa Kaleemullah, he instructed him to go into a small room where the seventy Staffs

were stored and to bring one. Hadhrat Musa (alayhis salaam) entered the room, took a Staff and presented it to Hadhrat Shuayb (alayhis salaam).

Hadhrat Shuayb (alayhis salaam) being blind, carefully ran his hand up and down the length of the Staff. He then said: "O Son? Return the Staff to its place and bring another one." Hadhrat Musa (alayhis salaam) went into the room, replaced the Staff. When he attempted to take another staff, the first Staff miraculously leapt up and landed in his hand. He returned to Hadhrat Shuayb (alayhis salaam) with the Staff. After closely examining the Staff, he said: "This Staff is of no use for you. O Musa! Return it to its place, and bring another one." He returned to the room, replaced the Staff. As he attempted to take another staff, the same Staff miraculously landed in his hand.

Describing on this episode, Rasulullah (sallallahu alayhi wasallam) said that this scene was enacted seven times. After the seventh time, again the Staff landed in Hadhrat Musa's hand. Finally he said to Hadhrat Shuayb (alayhis salaam): "Each time I place this Staff apart from the pile of staffs. When I attempt to take another staff, this Staff forcefully leaps into my hand.

Hadhrat Shuayb (alayhis

salaam) was bewildered and thought: "What is the mystery? I have to keep this Staff for Kaleemullah. While he was reflecting in bewilderment, Hadhrat Jibraeel (alayhis salaam) appeared. The Staff which was by Hadhrat Shuayb (alayhis salaam) miraculously penetrated four inches into the ground. Hadhrat Jibraeel (alayhis salaam) said: "Allah Ta'ala has decreed that the Staff belongs to the one who pulls it out from the ground."

Despite Hadhrat Shuayb's repeated efforts, he was unable to extract the Staff from the ground. After he was exhausted, he said to Hadhrat Musa: "O Son! If you are able to pull the Staff from the ground, it will belong to you." Hadhrat Musa (alayhis salaam) retrieved the Staff effortlessly. In fact, the Staff of its own accord landed in Hadhrat Musa's hand. Hadhrat Shuayb (alayhis salaam) was now convinced beyond any shadow of doubt that this stranger would be appointed the Nabi, Musa Kaleemullah. With extreme delight and happiness, he exclaimed: "O Kaleemullaah! Congratulations! Blessed is this Staff for you. This is no ordinary Staff. It is something wonderful. This Staff will come to your aid in all situations."

(To be continued, Insha'Allah)

### THE INDEPENDENT GROUP OF CONCERNED MUSLIMS OF SOUTH AFRICA

The Independent Group of Concerned Muslims of South Africa (IGCMSA) is a new organization initiated in Durban by three sincere Muslim young men perturbed and concerned with the lamentable state of haraam meat which is being sold and fed to the Muslim community under the aegis of 'halaal' certificates issued by bodies such as SANHA who happens to be the leader in the abhorrent carrion industry. In a matter of a couple of weeks,

hundreds of Muslims have aligned themselves with the IGCMSA.

The IGCMSA has taken over from the point where the Ulama of the region have lapsed into dormancy. The Mujlisul Ulama urges Muslims to offer moral support and encouragement to this nascent youth movement whose activities we hope will ramify into different spheres of Muslim society, and not be restricted to the carrion conspiracy of SANHA. Write to the IGCMSA as a well-wisher and a supporter.

These young men have already earned the irk and cha-

## THE IGCMSA

grin of the establishment molvis and organizations for their investigations to uncover the haraam rot which has hitherto laid concealed under mountains of haraam, diseased, rotten carrion chickens certified 'halaal' by SANHA. Instead of assisting them in the laudable duty of exposing a massive fraudulent cover-up of a conspiracy which has destroyed the moral and spiritual fibre of the Muslim community, even Ulama who are accepted as seniors in the com-

munity, find their feathers ruffled. Instead of supporting the Haqq, these Ulama are siding with the conspirators and aiding them in the perpetuation of their haraam misdeeds. These young men are therefore in need of the moral support of Muslims.

However, we must add that the triumph of the Haqq is not reliant on anyone's support. Whoever supports the Haqq, renders himself/herself a colossal favour, for Allah Ta'ala commands in the Qur'aan Ma-jeed: "O People of Imaan! If you aid Allah (i.e. the Haqq), He will aid you and plant your

feet firmly."

Write your moral support or fax it or e-mail it to: IGCMSA, P. O. Box 701187, Durban 4067; Fax 031-207-1942; e-mail: [igcmsahaq@mailbox.co.za](mailto:igcmsahaq@mailbox.co.za)

Meanwhile the Mujlisul Ulama will be keeping a keen and an alert eye to monitor the direction of the IGCMSA. May Allah Ta'ala keep them steadfast on the Haqq and impose on them the Trust of service to the Deen – the obligation which the Ulama have sadly abandoned – i.e. the obligation of *Amr Bil Ma'roof Nahy Anil Munkar* (Commanding virtue and prohibiting vice).

## THE SOLUTION

HAKIMUL UMMAT, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) presenting the solution for the lamentable plight of the Ummah, said: "The primary solution for the plight and calamities besetting the Ummah is reformation of character and deeds. If this remedy is adopted, Insha'Allah, within a short time by virtue of its barkat, the tables will be turned and the enemy will become fearful."

The solution for the lamentable plight of the Ummah is not conferences and conventions. The remedy is not emulation of the ways and systems of the kuffaar. The remedy is not to lick the boots of aliens by participation in interfaith assemblies of baatil. The solution is not participation in Ghandi rallies and walks. The solution is not the stage of secular politics. The one and only solution is adoption of the Sunnah of Rasulullah (sallallahu alayhi wasallam). The Qur'aan and the Hadith are replete with the exhortation to adopt this remedy.

## WHEN SLANDERED

"When you hear that someone had gossiped about you, it is natural to feel offended and aggrieved. This natural emotion is not evil. But to act according to its demands is evil. Continue greeting and speaking to the gossip regardless of the difficulty and aversion. After a few days the emotional state of aversion will disappear, Insha'Allah." (Hakimul Ummat)

## A REMEDY FOR GHEEBAT

EXPLAINING a remedy for gheebat (back-biting), Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said: "Engage in meditation of the punishment of the Fire for 15 minutes daily, and when the urge for gheebat develops, apply pressure on the nafs to restrain it."

Dua, Thikr and meditation alone are not adequate for curing one of spiritual ailments. The fundamental requirement is *Mujaahadah*, i.e. to struggle against the nafs and to deny its desires and dictates. After some time of repeated struggle, the task of subduing the nafs will no longer be onerous. It will become an easy exercise.



(Continued from page 10)

## THE HARMS OF VACCINATION

Cases like this are not uncommon. 4,500 families are suing the government because they believe vaccines caused their child's autism.

Barbara Loe Fisher of the National Vaccine Information Center says there are real problems, but many doctors are in denial. Now a June survey of more than 10,000 families suggests the problems are more than speculative. It found teenage boys vaccinated as children were:

Twice as likely to suffer autism

Four times as likely to have

Attention Deficit/Hyperactivity Disorder  
And boys and girls of all ages – vaccinated as children – were more than twice as likely to have developed asthma.

If there are glutamate (MSG)-bearing ingredients in that vaccine, think twice because science has proven for the last three decades that glutamate has a huge effect on living beings. (*Yet this poisonous substance is used as an ingredient in numerous food items*). Fisher says that mercury, aluminium and MSG are powerful activators of the microglia – linking brain damage with vaccines.

(CBN News Science & Medical Reporter)

## AID THE HAQQ

*"Become the Helpers of Allah." (Qur'aan)  
"You are the best of nations taken out (created) for mankind. (For) you Command virtue and prohibit evil." (Qur'aan)*

IT IS THE Waajib obligation of every Muslim to aid the Haqq within the parameters of his/her power, ability and jurisdiction. Every Muslim has some ability to enable him/her to aid the Haqq of Allah's Deen. Currently there rages in the community the deplorable saga of the carrion chicken brutal industry which has been halaalized by unscrupulous and treacherous men intoxicated with the lust for money. The Mujlisul Ulama of S.A., Jamiatul Ulama Gauteng, The Independent Group of Concerned Muslims of S.A. and many others, organizations as well as individuals, are aiding in the endeavour to eradicate this evil carrion industry which has fed Muslims haraam carrion for years. The fight is against the halaal certificate haraam enterprise which halaalize haraam carrion in lieu of money. To keep the Muslim community informed of

developments in this sphere, we and other concerned Muslims are regularly publishing pamphlets and bulletins. It is necessary for this information to reach all Muslims. If any Muslim is willing to assist in this noble Waajib duty of disseminating the Haqq by lending support in the distribution of our publications, do communicate with us. If you are able to distribute or arrange to have our pamphlets distributed in your town, suburb or locality, do inform us of your name and address, as well as the quantity you require. We shall, Insha'Allah, arrange for the pamphlets to be delivered to you.

Even those who are able to distribute even half a dozen pamphlets, should get in touch with us. Aid the Haqq of Allah's Deen. Aid the endeavour to expose the haraam brutal carrion chicken industry which daily kills millions of chickens horrendously. Educate your relatives and friends and convince them to abstain from eating the diseased, rotten haraam carrion chickens which the illegitimate mercenary organizations most shamelessly brand 'halaal'.

## QUR'BAANI

SOON IT WILL BE THE QUR'BAANI SEASON. As usual, the Mujlisul Ulama shall, Insha'Allah, be organizing Qur'baani in Bangladesh and elsewhere. Along with the execution of the obligation of Qur'baani, the needs of the poor can also be served by doing the Qur'baani in vil-

lages in which the inhabitants are extremely poor and unable to afford the luxury of meat most of the year.

We hope that Muslims will fully support this Qur'baani Project. **The price of a cow (seven shares) is R2,500 (R360 one share).** The price of goats and sheep in these regions is very high, hence we concentrate on Qur'baani of cattle.

Zil Qa'dh 1429  
November 2008

ZAKAAT NISAAB  
MEHR-E-FATIMI

R2,340  
R6,735

## WHEN DISUNITY IS AN IBAADAT

EVERY DISUNITY IS not abhorrent. Sometimes disunity has to be pursued for the Sake of Allah Ta'ala. Such disunity is a divine command, hence it becomes a virtuous act of ibaadat. Explaining the ibaadat of disunity, Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh) said:

"When disunity is harmful for the Deen, it is reprehensible. If the disunity is beneficial for the Deen, it will not be evil notwithstanding it being

harmful in the mundane sphere. About the disunity which Hadhrat Nabi Ibraaheem (alayhis salaam) had chosen, the Qur'aan Majeed says: *'Verily, in Ibraaheem and those with him there is for you a beautiful character (code of life), when they said to their people: 'We dissociate from you and from that which you worship besides Allah. We reject you. Animosity and hatred have become manifest between us and you forever (and it will remain so) until you believe in Allah alone.'*

Can anyone now condemn this

disunity? Mentioning a reprehensible disunity. Hadhrat Ibraaheem (alayhis salaam) said: *"Verily you have taken besides Allah idols as objects of mutual love among you in this worldly life. On the Day of Qiyaamah there will be mutual rejection among you. Some of you will curse others among yourselves, and for you will be the (punishment of) the Fire."*—(Qur'aan)

It is manifest from this ayat that in opposition to Ibraaheem (alayhis salaam) the kuffaar had displayed perfect unity. But such unity was never praiseworthy. In fact, Hadhrat Ibraaheem (alayhis salaam) had eradicated the very foundations of

this unity. This unity was in opposition to the Haqq. Now understand well that unity is the objective and is desirable only when it is beneficial for the Deen, and disunity is abhorrent only if it is harmful for the Deen. If unity is detrimental for the Deen, and disunity is beneficial for the Deen, then such disunity is the objective to be pursued."

The criterion for this determination is the Shariah. Compromise with *baatil* for forging unity is reprehensible and haraam. Confound the unity which is spawned by a dubious diplomacy and misguided

'hikmah' which stifles the Haqq, distorts the *Ahkaam*, deflects from the Sunnah and accommodates bid'ah, fisq and fujoor. The disunity which is the effect of firmness on the Haqq and the Sunnah is laudable and an ibaadat of the highest merit. It is a disunity which was initiated by the Ambiya (alayhimus salaam). Commanding this disunity, the Qur'aan Majeed says: "And, do not follow the majority on earth."

## THE MAKTAB PROJECT A SOLUTION FOR THE UMMAH'S DISINTEGRATION

THE UMMAH IS engulfed by a variety of inimical and satanic forces, all conspiring to swallow and destroy Islam and its people. One of the greatest evils which has contributed to the disintegration of the Ummah in all spheres of life is the abject ignorance in which the greater part of this Ummah in general, and its children in particular, are wallowing. This pathetic state of the Ummah is directly attributable to the almost total ignorance of even the very basic and fundamental requisites of Islam. Millions of the Ummahs children, especially in remote villages all over the world, are deprived of the very basic Maktab education so imperative to sustain their Imaan. These children, growing up in total ignorance, are the perfect fodder for the kufir machineries and plots of the variety of satanic agents poised to uproot Islam. Among these agencies are the kuffaar

missionary groups which plague all the lands of Islam with the active connivance and blessings of Muslim governments who have signed up in the satanic league of the western powers to throttle and eliminate Islam—an objective which, Insha'Allah, they will not achieve.

Millions of Muslim children in these remote villages are deprived of even the basic ta'leem pertaining to Tahaarat, Salaat and reciting the Qur'aan Shareef. Yet, arrangements are made by the myriad of missionary organizations and by Muslim governments to ensure that secular education is imparted in the remotest village in the 'third world' countries which includes all the Muslim lands. When these children, deprived in entirety of Islamic education, are exposed to secular education with all its paraphernalia of immorality, liberalism and atheism, active con-

version to gain renunciation of Islam, is no longer necessary. They are trained to become enemies of Islam.

The Maktab Project, in simple terms, is the provision of basic Islamic education—the knowledge of Imaan, Tahaarat, Salaat, Saum and the recitation of the Qur'aan Shareef—to the deprived children of the Ummah. This Project concentrates in remote villages where there are no Islamic facilities whatsoever.

The cost of operating a Maktab is approximately R7,000 (\$1,000) a year. This includes the wages of an Ustaadh for a whole year. The

Maktab structure consists of a simple straw and bamboo hut. In some places, the Maktab operates in existing hut-like Musjids.

We call on the Muslim community to most generously support this Deeni Project with their contributions so that more and more villages could be

reached and Deeni Ta'leem provided. By the *fadhl* of Allah Ta'ala a few thousand Maktab have been established, and basic Deeni education is being provided for a few hundred thousand pupils. May Allah Ta'ala reward you abundantly for your anticipated aid. *Send your contribution to:*

## SUPPORT THIS STRUGGLE

SUPPORT THE ISLAMIC PROJECT OF THIS CENTURY  
SUPPORT THE WAAJIB MAKTAB PROJECT  
SUPPORT THE PROGRAMME OF ISLAM TO RECLAIM THE LOST CHILDREN OF THE UMMAH  
Send your contributions to:  
Mujlisul Ulama of South Africa  
Nedbank  
A/c no. 1217 040 145  
Commercial Road Branch  
(Branch code 121717)  
Port Elizabeth

For those who don't have access to Nedbank, please phone for our Standard Bank or First National Bank account details. Please notify us of your contribution deposited into any of our banking accounts. A copy of the deposit slip

will be appreciated. Post or fax it to us. Our fax number is: +27- 41 - 451-3566

## FOREIGN CONTRIBUTORS

Foreign contributors who wish to aid this vital Project of Islam, may deposit their contributions into the under mentioned account:

### SERVANTS OF SUFFERING HUMANITY

Account no. 631 91029 (U. S. currency A / C )

Bank: Girobank plc, Bootle, Merseyside, England

GIROAA

Sorte Code 720000

Swift code ALEIGB22

Important: Do notify us if a deposit is made into our banking account. Please let us know the designation of the contribution, whether it is Zakaat, Lillah, Majlis contribution, etc.



## CURRENT 'ISLAMIC' BANKS ARE HARAAM

### RIBA CANNOT BECOME HALAAL BY SKULDUGGERY

**A**DURBAN organization, *Darul Ihsan*, in an attempt to justify and legalize the current haraam riba so-called 'Islamic' banks which even Mufti Taqi Uthmani, the primary advocate of such banking, has condemned, states in a circular/letter:

*"Islamic Banking is based on Sharia principles and is accepted throughout the World by many Ulama. Mufti Taqi Uthmani is a leading Alim in this field whom I know personally. He has never stated that Islamic Banks or Sukuk products are impermissible as is being misconstrued. He may have raised some concerns with regards to how certain institutions are currently implementing the Islamic Banking products. However, this in no way means that Islamic Banking is impermissible. With regards to the fatwa issued in Pakistan by some Ulama, this appears to be the view of these Ulama which they are entitled to. However, there are many leading Ulama in Pakistan and the World over that subscribe to the principles of Islamic Banking."*

The author of this statement is Mufti Shafiq Jakhura of Darul Ihsan.

There is a common denomination binding all modernist molvis (who never are Ulama in the Qur'aanic meaning) of whatever hue and persuasion they may be. That common factor is deflection from the Haqq by deception and skulduggery. The molvi protagonists of the haraam capitalist riba 'Islamic' banks are the

bedfellows of the Sanha-type molvis who halaalize maitah (carrion). In similar vein of deception and in total disregard for the Shariah and entirely oblivious of the Reckoning in Qiyaamah, the capitalist-bank molvis halaalize Riba (interest). In our day Riba and Maitah are twin evils. Let us now examine Mufti Jakhurah's claims.

Without any vestige of shame he peddles the falsehood that Mufti Taqi Sahib: *"has never stated that Islamic Banks or Sukuk products are impermissible as is being misconstrued."* This averment is calculated to convey the impression to the unwary that Mufti Taqi Sahib has not criticized the current riba operations and transactions of the current 'Islamic' banks. This is a dishonest attempt to cast a haze over the unequivocal criticism of Mufti Taqi so as to deflect from the haraam transactions of the current 'Islamic' banks.

It was never the position of the Ulama opposing the current 'Islamic' banks that Islamic banking *per se* is haraam. Rather the contention is that the current practices of the 'Islamic' banks are contaminated with riba and that they are the same capitalist riba dealings portrayed with 'Islamic' hues. It is the carrion of Sanha that is condemned, and the haraam riba dealings of the current 'Islamic' banks which are declared haraam. Halaal chicken meat and halaal transactions are not condemned. Maitah and Riba are haraam and condemned. Mufti Jakhurah has therefore abortively attempted to deflect from the Haqq and to neutralize the criticism of the current 'Islamic'

banks by Mufti Taqi. He thus, in his devious attempt to water down the impact of Mufti Taqi's criticism, subtly says:

*"He (i.e. Mufti Taqi) may have raised some concerns with regards to how certain institutions are currently implementing the Islamic Banking products."*

We refuse to believe that Mufti Jakhura is unaware of Mufti Taqi's 14 page critique of the current 'Islamic' banks. Why does he then say that Mufti Taqi *"may have raised some concerns"*. It is not a question of "may". Mufti Taqi Sahib has severely criticized the current 'Islamic' banks for their riba practices. In his critique, Mufti Taqi Sahib says:

*"Actually, the number of Islamic banks and financial institutions today is not to be overlooked... The numbers increase day after day.... It is now incumbent upon these Islamic banks and financial institutions to cooperate among themselves for the purpose of developing authentic products that are far removed from empty stratagems, free from all association with riba, and that aim to serve the higher purposes of Islamic law in the spheres of economics, development, and social justice."*

None of this will come about without the guidance and encouragement of the Shariah boards. If these boards continue with their present policies, however, Islamic banks will stumble on the road, and there is danger, God forbid, that this virtuous movement will fail.

It is time for Shariah supervisory boards to review their policies, and to moderate the license they have granted until now to benefit Islamic financial institutions. Instead the Shariah supervisory boards need to apply themselves to upholding the Shariah Standards issued by the Shariah Council...."

The clarity of Mufti Taqi's criticism rebuts the drivel and the diversionary tactic of Mufti Jakhura. Mufti Taqi Sahib has brought all the "Islamic" banks under the purview of his criticism. Since they are peddling

Islamically unauthentic products, Mufti Taqi urges them to develop 'authentic products' which comply with the Shariah. Since the products of current 'Islamic' banks are polluted with the evil of riba, Mufti Taqi urges them to develop products which are "free from all association with riba". The present reckless policy of the shariah boards of the 'Islamic' banks – the policy of licensing the riba products of the banks – according to Mufti Taqi will usher in the doom of 'Islamic' banking.

While Mufti Jakhura seeks to defend the current system of 'sukuk', Mufti Taqi Sahib has this to say: "However, if we consider the matter from the perspective of the higher purposes of Islamic law or the objectives of Islamic economics, then Sukuk in which are to be found nearly all of the characteristics of conventional (riba) bonds are inimical in every way to these higher purposes and objectives.

The mechanism used in Sukuk (shares) today, however, strike at the foundations of these objectives and render the Sukuk exactly the same as conventional bonds in terms of their economic results."

Mufti Taqi Sahib with clarity criticizes the present *sukuk* system which Mufti Jakhurah deceptively attempts to vindicate by concealing the criticism of Mufti Taqi Sahib. Explaining the purpose for the establishment of Islamic banks, Mufti Taqi Sahib says: *"Islamic banks were not established so that they could offer the same products, and engage in the same operations as conventional banks in the prevalent interest-based banking system. Instead, the purpose was to gradually open up new horizons for business, commerce and banking that would be guided by social justice in accordance with the principles established by the Shariah of Islam...."*

This candid criticism informs

(Continued on page 6)

## 13 SOLID SHAR'I GROUNDS WHY RAINBOW CHICKENS ARE HARAAM

### THE PRIMARY REASONS IN THE HARAAM KUFR SYSTEM OF SLAUGHTER PREVAILING AT RAINBOW CHICKENS

- (1) Chickens are alive, in their full senses, when they are cruelly shackled upside down.
- (2) Hanging in this cruel upside down position, the chickens are

moved swiftly on a conveyor belt at speeds of up to 180 per minute and cruelly subjected to electric shocks. Their heads, fully immersed in the electrified water, the chickens are dragged through the torture-trough. They are not tickled. They are shocked brutally. About a third of the electrically tortured chickens die of

cardiac arrest (heart failure), and reach the slaughterers dead.

- (3) The limp, electrocuted chickens, some already dead, are moved swiftly on conveyor belts and killed while they are hanging upside down in motion. The speed of the line on which these defenseless creatures of Allah Ta'ala, with broken bones and legs, are moved reaches 180 per minute. For deceiving the 'inspectors' of pre-planned 'inspections', the speed is reduced to 120 per minute. Even this deception

does not facilitate the halaalizing process.

- (4) The chickens pass by the slaughterers at great speed – up to 60 chickens per minute per slaughterer. Slaughterers, wearing blood-splattered face masks are required to distinguish between living and dead chickens at this speed which allows one or one and half second for slaughtering a chicken in swift motion. The impossibility of the killer's task is self-evident.

(Continued on page 6)



# Questions and Answers

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PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. I had knowingly bought a stolen computer from an acquaintance. I have realized my error and am sincerely repenting. The acquaintance refuses to take back the computer. He has also refused to reveal who the owner is. What do I do in this dilemma to absolve myself of this awful liability?**

**A.** If you are unable to locate the owner, then give the computer to a poor person. If you are unable to do this for some reason, then give the full value of the computer to the poor. You may then use the computer.

**Q. I am a follower of the Maaliki Math-hab. Is lobster permissible?**

**A.** According to the Maaliki Math-hab, all sea animals are halaal (permissible). Thus, shrimps, lobster, etc. are permissible according to the Maaliki Math-hab.

**Q. If a person enters the Musjid one minute before Athaan, is it more meritorious to engage in Tahyatul Musjid and miss part of the Athaan or is it better to sit down and wait for the Athaan?**

**A.** Engage in Tahyatul Musjid. As soon as the Salaat has been performed, recite the responses to the Athaan even if the Athaan has terminated.

**Q. If a woman has her menses before making Tawaaf-e-Ziyaarat and her return flight is before she will become paak, then what should she do?**

**A.** If the woman has not yet performed Tawaaf-e-Ziyaarat which is Fardh, then she cannot leave. She will have to postpone her departure until she becomes paak. Only after attaining purity may she perform Tawaaf-e-Ziyaarat. As long as she has not performed Tawaaf-e-Ziyaarat, she will remain in the state of Ihraam even if she has come back to South Africa. She will not be lawful for her husband. Every sexual act will bring about the penalty. As long as Tawaaf-e-Ziyaarat has not been performed, she will not be released from Ihraam. Thus, her departure will have to be delayed until she becomes paak.

**Q. Which actions are compulsory in Hajj?**

**A.** Hajj has three Fardh acts:

a) Ihraam which means making niyyat with the heart and reciting the Talbiyah.

b) Wuqoof at Arafat. c) Tawaaf-e-Ziyaarah.

**Q. A woman in her menses returned home before making Tawaaf-e-Wida'. Does she have to pay a penalty?**

**A.** Tawaaf-e-Wida' is Waajib. A woman is excused from the Waajib acts for a valid reason. But the Fardh acts must be observed.

**Q. Is it permissible to sell pirate goods? The goods have branded names, but the product is inferior.**

**A.** It is not permissible to trade in articles which have deceptive names. If the article is not the genuine item, but it has the name of the genuine item, then it is deception and fraud which is prohibited in the Shariah. However, if

the customer is made aware of this fact, then it will be permissible to sell the product.

**Q. Some musallis stretch their feet wide open and nudge the feet/toes of the adjacent musalli with their toes. They say that this is the Sunnah practice. Please comment.**

**A.** The ugly disconcerting habit of some musallis to stretch their feet and to ram their toes against the toes of the adjacent musallis is perplexing and very disturbing. No Math-hab teaches this baseless practice. It is the practice of Salafis who do not follow any Math-hab.

**Q. I have seen in some places that on Eid day, the Imaam makes dua after the Khutbah, and in other places the dua is made after the Salaat. There is no dua after the Khutbah. What is the correct way?**

**A.** On the Day of Eid, the Dua should be after the Eid Salaat, not after the khutbah as is the practice in many places. One should not participate in the bid'ah dua after the khutbah. The Imaam should make the dua silently to enable the musallis to make their own duas.

**Q. If my 8 year old child has money more than the Nisaab value, should Zakaat be paid?**

**A.** Zakaat is not Waajib on the wealth of a nabaaligh. Therefore Zakaat is not Waajib on the 8 year old son.

**Q. It is said that Haji Imdaadullah, the Shaikh of Hadhrat Maulana Ashraf Ali Thaavi would practise meelaad. Why then do the Ulama of Deoband say that is meelaad bid'ah?**

**A.** We follow the Shariah as it came to us from the Sahaabah. If any buzrug's action is in conflict with the Shariah, such action will be set aside and not accepted as part of the Shariah. A Buzrug's action cannot cancel the Shariah. But the Shariah cancels the action of a Buzrug if his action is in conflict with the Shariah. Great Auliya too err sometimes. Secondly, Haji Imdaadullah's 'mouloud' was not the type of haraam functions which the Ahl-e-Bid'ah have nowadays.

**Q. How many Sajdah Tilaawat are in the Qur'aan Majeed according to the Hanafi and Shaafi' Math-habs?**

**A.** According to the Hanafi Math-hab as well as the Shaafi Math-hab, there are 14 Sajdah Tilaawat. The difference, however, is that according to the Hanafi Math-hab, there is a Sajdah Tilaawat in Surah Swaad while according to the Shaafi' Math-hab there is no Sajdah Tilaawat in Surah Swaad. In Surah Hajj, there are two such aayats according to the Shaafi Math-hab, while according to the Hanafi Math-hab there is one. But the total according to both Math-habs is 14.

**Q. What should a Shaafi' follower do when the Hanafi Imaam does not make Sajdah at an aayat which is a Sajdah Tilaawat aayat for Shaafis? Should he make Sajdah even if the Imaam does not?**

**A.** When a Shaafi follows a Hanafi Imaam, then it is not necessary for the

Shaafi to make Sajdah Tilaawat on his own during Salaat when the Hanafi Imaam does not make Sajdah. Sajdah Tilaawat is not Waajib for Shaafi's. It is Sunnat. Hence, it is not necessary for the Shaafi to make the Sajdah alone while the Imaam does not make it.

**Q. I purchased a property to sell it for profit. Do I pay Zakaat on this property, and on what value?**

**A.** The property purchased with the intention of reselling is stock-in-trade. As such, it is a Zakaat taxable asset. The current market value of the property should be obtained and Zakaat paid on this value.

**Q. In Vol. 18, No. 7 The Majlis said that eating dolphins which are available in the Caribbean sea is not permissible. However, the type of dolphin in the Caribbean is not the kind of dolphin you have mentioned. The West Indian dolphin is a fish. I have actually seen this fish. It is not a mammal.**

**A.** The question to us stated dolphins. It did not describe the dolphin as you have done. We reply to questions on the basis of the information furnished. If someone asks: 'There are numerous pigs in a jungle in the middle of the Pacific Ocean. The inhabitants who are Muslims eat these pigs. Are these pigs halaal?' Our answer will simply be: "Pig is haraam." If it later transpires that the ignorant islanders refer to wildbuck as 'pig', it may not be said that we have made buck haraam. If the animal is indeed a fish and not a dolphin, then it will be halaal. But if it is a mammal, then it will be haraam for Hanafis.

**Q. I am a female, and I intend to go for Umrah. May I go with my sister and her husband? My father refuses to accompany me.**

**A.** It is haraam for a female to go for Umrah or on any journey with her brother-in-law even if her sister (the man's wife) is together. Instead of the Umrah being fruitful and rewarding, it will be a journey of punishment. You will be constantly under Allah's curse from the moment you leave home until you return if you journey without a mahram.

**Q. Is it permissible to perform Salaatut Tasbeeh and Tahajjud Salaat with jamaa't?**

**A.** No, Salaatut Tasbeeh and Tahajjud may not be performed in jamaa't.

**Q. Is the sacrifice of an animal by the Haaji the same the annual Qur'baani?**

**A.** The sacrifice which the Haaji makes is not the usual annual Qur'baani. Besides the sacrifice which he has to make in Makkah, it is preferable for him to make Qur'baani as well. The Qur'baani could be made anywhere in the world even while one is in Makkah.

**Q. Is it permissible to eat between Sunnat and Fardh of Zuhr Salaat?**

**A.** It is permissible to eat between the Sunnat and Fardh of Zuhr. However, it is best not to engage in any worldly activity between the Sunnat and Fardh Salaat.

**Q. Some 'Muslim' schools stage plays in which pupils play the role of Sahaabah. Is this permissible?**

**A.** Acting even in plays with 'good Islamic morals' is not permissible. It makes a mockery of the Deen. It reduces the Deen to frivolity and futility. It is an insult to the Sahaabah. It is akin to kufr. Akhlaaq (Islamic morals) cannot be inculcated by emulating the methods of the kuffaar. We have to follow the pattern of the Akaabireen.

**Q. I have a contract for advertising with Radio Islam. The monthly charge for advertising is R4,671 for 30 seconds a day. The contract is for 12 months. I have never defaulted in any payments in the past 10 years. If I need to cancel the contract, would it be permissible for the Radio station to change the pricing of the already paid months? The contract allows for cancellation. One month's notice has to be given to cancel the contract. However, in the event of cancellation, one is penalised. Condition No. 6 of the contract reads: "In the event of a 12 month contract being cancelled within 3 months, the 3 month rate will apply..... If the term of contract is not held then a pro rata will be applicable." Is it permissible to levy such a penalty on charges already paid?**

**A.** Condition No. 6 of Radio Islam's contract is invalid. You are the employer and the Radio is the employee. The employee is paid his fixed wage. This you have done in terms of the contract. When the employer dismisses the employee (the Radio in this case), the latter cannot claim an additional amount from his employer for services he has rendered in the past and for which he has already been paid. You should not pay any haraam penalty in the event of cancelling the contract. The additional charge is a haraam penalty, hence not valid. Condition No. 6 is not valid.

**Q. Please explain what is Wasiyyat?**

**A.** Wasiyyat is a bequest to give/donate assets to persons who are not heirs. The donation of the assets is related to after the death of the donor. It is permissible to include in one's Will a directive to the effect that a certain amount of money or any particular asset should be donated to the Musjid, Madrasah, to a relative or a friend, etc. A bequest cannot be made for heirs. Also, the bequest may not exceed one third of the total value of the estate of the deceased.

**Q. Are the sausage casings sold commercially halaal?**

**A.** All sausage casings available commercially in South Africa are haraam. The casings of halaal animals, if slaughtered according to the Shariah, will be halaal. Washing renders the halaal casings taahir (clean) and permissible for use.

**Q. I have seen many musallis who sit briefly in the first and third rak'a't before proceeding into qiyaam. They do not stand up directly from Sajdah into qiyaam. Please comment.**



# Questions and Answers

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**A.** *Jalsah Istiraahah* is a brief sitting after the first and third raka'ts. According to the Shaafi' Math-hab this practice is Sunnat.

**Q.** After Ramadhaan when one makes qadha of missed fasts, does he also have to perform Taraaweeh Salaat?

**A.** When making Qadha of missed fasts, there is no Taraaweeh to be performed. Only the fasts should be kept.

**Q.** Is it Sunnat to perform Tahajjud Salaat in jamaa't in the Musjid?

**A.** The practice of performing Tahajjud Salaat in Jamaa't is not Sunnat, neither in the Musjid nor anywhere else.

**Q.** Our Madrasah has accepted a R15,000 computer donation from Old Mutual Insurance Company. Is this permissible?

**A.** It is not permissible for a Madrasah or for any Muslim to accept gifts / donations / sponsorship of anything from Old Mutual which is an insurance company. Insurance companies are *riba* institutions, hence all their money is *haraam*.

**Q.** Is it compulsory for a man to pay the Fitrah of his wife and adult children? If he voluntarily pays, will it be valid?

**A.** Every adult has to pay his / her own Sadaqatul Fitr. A father has to pay the Sadaqatul Fitr of his nabaaligh (minor) children. It is not the obligation of a man to pay his wife's and adult children's Sadaqatul Fitr. A man may pay the Fitrah of his wife and adult children only with their knowledge and consent. If he pays it without having first informed them and gaining their consent, then it will not be valid. They will still have to pay.

**Q.** What should the Shaafi' muqtadis do in Fajr if the Imaam is a Hanafi who obviously does not recite Qunoot?

**A.** If the Imaam is a Hanafi in the Fajr Salaat, the Shaafi' muqtadis should recite the shortest Qunoot, and then link up with the Imaam in Sajdah. If they recite a short Qunoot, they will be able to comfortably link up in Sajdah, even if it is the second Sajdah. After completing their short Qunoot, if the Imaam has already made the first Sajdah, they should quickly make Sajdah, then link up with the Imaam in the second Sajdah.

**Q.** Is it permissible for Hanafis to leave Mina for Arafaat before sunrise?

**A.** It is not permissible for Hanafis to leave from Mina to Arafaat before sunrise. To do so is in conflict with the Sunnah. However, there is no penalty to pay if one does violate this Sunnah. Therefore, if there is no pressing need, one should not leave before sunrise.

**Q.** Which are the reliable Qur'aan commentaries available in English?

**A.** The best and most reliable, Qur'aan translations and commentaries currently available are: (a) Tafseer Ma-aarifur Qur'aan 8 Volumes (b) Tafseer Uthmaani 3 Volumes (c) Illuminating Discourses on the Qur'aan by Mufti Aashiq Ilaahi, 10 Volumes.

**Q.** Is it Sunnat to sprinkle water on the grave. I have seen many people doing so.

**A.** Sprinkling water on the grave is not an Islamic or Sunnah practice. However, water may be poured to prevent the soil blowing away. But pouring water on the grave has no Islamic significance and it is *bid'ah* to do it with the idea that there is any Islamic significance in it.

**Q.** A group of doctors have formed a partnership. They operate a private hospital. This year I received a dividend of R40,000. My shares are valued at R600,000. Do I pay Zakaat on the dividend of R40,000 or on the R600,000 value of the shares?

**A.** Zakaat is paid on tangible Zakaat assets, not on imaginary and abstract value. The R600,000 is an abstract value. It is not tangible assets in your possession, hence you don't have to pay Zakaat on this amount. Zakaat is paid on the Zakaat-taxable assets in the private hospital enterprise, and each partner has to pay Zakaat separately. This is illustrated in the following example:

|                         |            |
|-------------------------|------------|
| Cash in Bank            | R5,000,000 |
| Stock (Medicines, etc.) | 900,000    |
| Cash on Hand            | 100,000    |
|                         | 6,000,000  |
| Less creditors          | 1,000,000  |
| Zakaat payable on       | R5,000,000 |

Assuming there are five equal partners, then each one has to pay Zakaat on R1,000,000.

For proper discharge of your Zakaat obligation, you have to ascertain the position of the Zakaat-taxable assets in the company, then calculate your share, and pay Zakaat thereon, plus on the R40,000 dividend which you have already received. However, if you have already used up the R40,000 during the course of the year, i.e. before expiry of your Zakaat year, then Zakaat is not payable on the used-up amount.

**Q.** Is it permissible to use pig-manure as a fertilizer? Will it be objectionable to eat vegetables grown with pig-manure?

**A.** It is *haraam* to use pig manure as a fertilizer. Most certainly it would be objectionable to consume vegetables which are grown with pig manure. Mushrooms are generally grown in pig manure, so we have been told.

**Q.** My uncle wants to perform Hajj on behalf of a close relative who has died. But, his wife, my aunt, says that he should rather give the money to the masaakeen (poor). What is better?

**A.** Although it is permissible for your uncle to perform Hajj on behalf of the relative, it is far far better to give the money to the Masaakeen with the intention that Allah Ta'ala should forgive your grandmother and bestow the *thawaab* (reward) to her. Giving the money to the Masaakeen will be better than performing a hundred Hajj.

**Q.** Is it permissible to recite Qur'aanic verses while lying in bed before going to sleep?

**A.** It is permissible to recite Qur'aanic aayats while in bed or before retiring to sleep.

**Q.** A Hanafi male married a Shaafi' female. Does the wife have to change her Math-hab and adopt the Hanafi Math-hab? Whose Math-hab will the children follow?

**A.** It is not permissible for a spouse to abandon his / her Math-hab to adopt the Math-hab of the other spouse. The Shaafi' wife should retain her Math-hab. Changing Math-hab for a worldly reason is akin to *kufr*. According to some Fuqahah there is the danger of an evil death for a person who changes his Math-hab for a worldly reason. Generally, the children will adopt the father's Math-hab. However, if the father is ignorant or an immoral person or a man who is not concerned with the Deen, then the mother may teach her children according to her Math-hab.

**Q.** Is it permissible to eat at food outlets such as KFC, Nandos, etc. which are certified halaal?

**A.** It is not permissible to eat at any of the non-Muslim food outlets. All their foods are *haraam* notwithstanding any *halaal* certificate they may have. The *halaal* certificate trade is a massive racket. It is a fraud perpetrated to line the pockets with *haraam* money extorted from the business people.

**Q.** While I was performing Asr Salaat, the Maghrib Athaan commenced. I completed the Salaat during Maghrib time. Was my Salaat valid?

**A.** Your Asr was valid even while the Maghrib Athaan was being proclaimed.

**Q.** Is it permissible to invest money in Oasis Bank?

**A.** Oasis Bank is a *haraam* *riba* bank just as Albaraka Bank. There is nothing Shariah compliant with their products. The claim of 'shariah compliant' is a big *haraam* hoax.

**Q.** A man married a second wife. His mother demands that he divorces her. The mother has no valid reason for her demand. The second wife is a pious Deeni conscious woman. Is it incumbent for the man to obey his mother and divorce his wife?

**A.** The son is not required by the Shariah to divorce his second wife or any wife on the demand of his mother if his wife is not an immoral woman. Only if the wife is a threat to his Imaan or Akhlaaq, will it be necessary to obey the instruction of the mother. But if this is not the case, then it is not incumbent on the son to comply with his mother's wish.

**Q.** May Zakaat be given to a na-baaligh (minor) child if the parents are wealthy? And what if the parents are poor?

**A.** If the parents of a na-baaligh child are wealthy, Zakaat may not be given to the child. If the parents are poor, it will be permissible to give Zakaat to the na-baaligh. The Zakaat will become the property of the child and the parents may not use it for themselves.

**Q.** Do we have to stop trading on Fridays at the first or second Athaan?

**A.** The prohibition of business on Jumuah is from the first Athaan.

**Q.** My wife insisted to attend a wedding function at her parents' home where I know intermingling of men and women takes place. I refused permission. In the ensuing heated argument she declared her defiance and threatened to go even without my consent. In anger I said to her: "If you go to your parents' home, take it that you have received a Talaq." My intention was if she goes for the wedding function at her parents' home. The function is still to take place after two months. Meanwhile I consulted a Mufti who advised me to issue one Talaq Baa-in immediately. Then after her iddat, I should remarry her. I am totally confused with this Fatwa. Please guide me in this dilemma. What should I do?

**A.** Perhaps you did not explain properly to the Mufti Sahib. There is no need to issue Talaq to your wife. If she should go at the time of the wedding function without your consent, then one Talaq comes into effect. After the one Talaq Raj'i has taken effect, you may retake her within the iddat without the need to perform a new Nikah. If she does not go, there will be no Talaq. Furthermore, since you had suspended the Talaq on the specific wedding occasion, Talaq will not occur if she goes on any other occasion unless it was your intention that the Talaq applies at all times when she leaves without your consent for her parents home.

**Q.** I have some debtors who owe me large amounts of money. Despite not paying me they plan to go for Hajj or Umrah. They even have the nerve to phone me and assure me that they will pay me in future. They spend tens of thousands of rands for Hajj, but they do not pay me. What is the Shariah's view regarding such debtors?

**A.** You have the power to prevent them from going for Hajj. You should tell them that you demand payment and you do not consent that they go for Hajj without paying you. It is not permissible for people to go for Hajj or Umrah when they refuse to satisfy their creditors. Their Hajj will not be *Mabroor*. Their Hajj is unaccepted. Instead of *thawaab* they are liable for punishment for the *zulm* (injustice) they perpetrate.

**Q.** In my opinion, if there is a need to criticize the Ulama, it should be done privately, not in public. People begin to loose respect for them. It is not proper to belittle them in front of their following.

**A.** People do not lose respect for the Ulama. The Ulama bring disgrace upon themselves by plundering the Shariah, distorting and concealing the Haqq. When the Ulama mislead the masses, then Allah Ta'ala humiliates them. Your allegation of public criticism is incomplete and deceptive.



# Questions and Answers

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When the Ulama are criticized, it is not for any of their private sins and weaknesses. Everyone commits sins. It is haraam to reveal the sins of any person. But when Ulama perpetrate major sins in the name of Islam and advertise such evil in public – such vile misdeeds which pose a danger to the Imaan and Akhlaaq of the masses, then it devolves on us as a Waajib obligation to draw the attention to Muslims to the evil and villainy of the miscreant molvis who utilize their position to destroy the Ummah. When they legalize haraam and advocate participation in haraam; when they worship in a church under a dozen crosses; when they transform themselves publicly into Hindu pundits; when they take a busload of baaligh females on a holiday excursion with no mahrams; when they not only halaalize carrion, but maliciously promote consumption of the diseased maitah; when they issue licences for promoting the riba transactions of the capitalist banks; when they advocate female emergence from their homes; when they call on Muslims to participate in ghandi affairs; when they condone the horrendous haraam kufr system of kuffaar slaughter and torture of Allah's defenceless creation, etc, etc, etc., then it becomes Waajib to alert the masses and to expose the miscreants about whom Rasulullah (sallallahu alayhi wasallam) said: "They are shayaateen in human form." They are not criticized for holding any valid difference of opinion based on *Shar'i Dalaa-il* (Evidence of the Shariah). If they emulate in public the ways of the ulama of the Yahud and Nasaara, then they shall be criticized in public in the way Allah Ta'ala criticizes them in the Qur'aan Majeed.

**Q. What is the relationship / status of an illegitimate child towards his / her biological father?**

**A.** The biological father is not considered the legal father of the illegitimate child he fathered. According to the Shariah, the illegitimate child is related to only his / her mother. There are no ties of inheritance between the man and his illegitimate child. There are no normal rights, duties and obligations between the biological father and his illegitimate child. He cannot claim to be the father, i.e. the legal father, of the child.

**Q. If medicine is inserted with an instrument into a female, does ghusl become compulsory?**

**A.** The insertion of medicine with an instrument does not make ghusl Waajib. If an object is inserted with the intention of deriving sexual pleasure, then ghusl becomes incumbent otherwise not. It, however, breaks wudhu.

**Q. Does the woman's fast break if medicine is inserted?**

**A.** If the medicine/substance is moist, her fast will break.

**Q. A person suffering with piles applies medicine with his finger which is partly inserted. Does this affect his wudhu?**

**A.** Wudhu breaks. If he is fasting, the

## SANHA'S 'HALAAL' RUM

**Q. I am enclosing a photocopy of an advertisement. One of the kinds of ice cream which Sanha has made 'halaal' is 'Rum & Raisin'. To the best of my understanding rum is a liquor which is haraam. Perhaps Sanha will produce the synthetic argument to justify its certification of the Rum ice-cream. Please comment.**

**A.** Even if the 'rum' is synthetic, it is haraam for Muslims to adopt the name of a liquor for their products, and it is haraam to promote such a product as 'halaal'. Regardless of any synthetic argument Sanha may produce to justify its 'halaal' certification of the *Rum & Raisin* ice cream, the fact is that Sanha is not concerned with haraam and halaal. The monetary goal is the determinant underlying the 'halaal' certificate industry. Even haraam chicken carrion is brazenly 'halaalized'. What then do you

expect of Sanha if it halaalizes a synthetic product bearing an abhorrent haraam name?

If a man tells his friends that the woman (i.e. his lawful wife) with whom he cohabits is a prostitute or a 'synthetic' prostitute, will this be permissible? In fact, he is liable for 80 lashes which in the Shariah are known as *Haadul Qazf*. His 'synthetic' argument will not save his skin from the sin and punishment. Even names have decisive impact in the Shariah. If someone asks you about your mother, and you say: 'She is my father's sexual partner', will this be permissible, acceptable and tolerable? Despite the truth of the statement, if this person is assigned directly into Jahannum, it will come as no surprise to anyone, except perhaps to Sanha.

It is not permissible to certify as halaal a *Rum & Raisin* product even if the 'liquor' is some confounded synthetic product.

fast too breaks.

**Q. While making wudhu a little blood comes from the mouth. Should the wudhu be repeated from the beginning?**

**A.** When anything which breaks wudhu happens during the process of wudhu, the wudhu should be repeated.

**Q. When I blew my nose, a tiny blob of blood came out. Does this break wudhu?**

**A.** Fluid blood breaks wudhu. The blob of blood does not break wudhu.

**Q. While sleeping during the daytime, if one releases semen during a wet dream, does it break the fast?**

**A.** The fast does not break.

**Q. A few drops of urine fell on the trousers. Should the whole garment be washed?**

**A.** It is not incumbent to wash the whole garment. Washing the affected part will suffice.

**Q. Is it permissible to shave the hairs on the chest?**

**A.** It is permissible.

**Q. Is it permissible to engage in Thikrullaah when one is in need of a Waajib ghusl?**

**A.** It is permissible. However, one should not unnecessarily delay the ghusl. It is highly improper for a Mu'min to remain in the state of janaabat and even without wudhu for no valid reason. Calamity and Maut arrive at any time. It is a great disadvantage to be without Tahaarat (Purity) when calamity strikes or Maut arrives.

**Q. Should a person making Wudhu be greeted? If he is greeted, should he reply?**

**A.** It is improper to make Salaam to a person who is engaged in Wudhu. Although it is permissible for him to refrain from responding, it is better that he responds.

**Q. In sugar bone char is used in the refinement process. Is such sugar halaal.**

**A.** According to the Shariah, the bones of all animals besides pigs, are

taahir (pure/clean). If pig bones are also used, the sugar will be haraam. You should make enquiries to ascertain if pig bones are also used. Write to different manufacturers for information.

**Q. A man performs a Hajj on behalf of his aunt without having obtained consent from her. Also, this person had not performed Hajj before. Is this Hajj-e-Badl valid?**

**A.** The Hajj is valid. It will be regarded as his own Fardh Hajj while the thawaab of the Hajj will be for his aunt.

**Q. At work the Muslim employees who are Shaafi's perform Zuhr and Asr Salaat together with jamaa't at 4.30 p.m. when it is not yet Asr time for Hanafis. If I should perform Asr at home, I will have to perform alone, without a jamaa't. Is it permissible for me to join them in their Asr Salaat?**

**A.** The Hanafi should perform Asr Salaat in its proper time, i.e. the Hanafi time. He should perform Asr at home, be he alone, when it is Asr time for Hanafis. He should not join the Shaafi' jamaa't at work during the time which is still Zuhr for Hanafis. Furthermore, if the Shaafis at your work are not musaafir, then their *Jama' bainas Salaatain* (combining two Salaat) will not be valid.

**Q. Is it permissible for a Muslim library to charge a penalty for returning the books late?**

**A.** It is haraam to charge money for lending books. Books cannot be hired out. It is also haraam to stipulate a penalty for returning the book late.

**Q. I am a follower of the Shaafi' Math-hab. If I leave home without an intention of travelling 77 km, but due to circumstances, I continue moving ahead without intending to go 77 km or more, and when I discover that I had travelled more than 77 km, is it permissible for me to perform Qasr Salaat and make Jama'?**

**A.** To qualify for the concession of Musaaafir and *Jama' bainas Salaatain* (combining two Salaat), there has to be an intention of travelling 77 km from the time one leaves home. If there is no such intention and one wanders from place to place for even a thousand kilometres, one does not become a Musaaafir, hence Jama' will not be permissible. If one sets off on a journey with the intention of travelling 77 km or more, then only does one become a musaafir.

**Q. Is it permissible to use a lotion containing alcohol to treat the skin disease of acne?**

**A.** If there is no other remedy available, then it is permissible to use the lotion containing alcohol for acne.

**Q. Is it permissible to sit cross-legged while making dua?**

**A.** The actual Sunnah position when making Dua is to sit like one sits in Tashahhud. But sitting cross-legged is permissible.

**Q. Please explain when does Zakaat become obligatory and when should it be calculated? Is Zakaat paid on one's salary?**

**A.** The Nisaab for making Zakaat compulsory is 612 grams silver or its price. You have to ascertain the price of silver at your end. Once twelve months pass over one's wealth from the day one became the owner of the Nisaab amount, then Zakaat becomes compulsory. Every person should fix his own Zakaat year. For example, if you fix the ending of your Zakaat year as 1<sup>st</sup> Ramadhan, then every year on the 1<sup>st</sup> Ramadhan you should calculate your Zakaat. For this purpose add up all your Zakaat taxable assets (gold, silver, cash and stock-in-trade). Then from this total deduct your debts (i.e. what you owe others), and pay two and half percent Zakaat on the balance. Zakaat is not paid on monies which you have spent and used up during the course of the year. Zakaat is paid only on Zakaat taxable assets which you have on the day when your Zakaat year expires.

**Q. When does Hajj become compulsory?**

**A.** When you have sufficient money for the Hajj journey and for the expenses of your family at home, then Hajj becomes Fardh. The money should be sufficient to take you to Makkah and bring you back home, and also provide for your family in your absence.

**Q. Is it better to spend money on Umrah or the poor?**

**A.** It is far superior to give the money to the poor and needy than to perform Umrah. Giving the money to genuine Fuqara and Masaakeen is the equivalent in reward of a 100 Hajj according to Hadhrat Bishr Haafi (rahmatullah alayh).

**Q. Is it permissible to work as a police officer in a Muslim country?**

**A.** Police in this age are required to do many haraam acts. They have to arrest people for acts which are crimes in kuffaar law, but not in the Shariah. They have to testify in court and become instrumental in gaining convic-



# Questions and Answers

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## HOMOSEXUALITY

**Q. A friend has natural homosexual leanings. What advice is there for such a person? Are persons with such natural disposition considered excused in Islam for their unnatural emotions?**

### THE EVIL NAFS

A. All people are born with an inherently evil *nafs*. Thus everyone has some or numerous kinds of evil and haraam inclinations. But an evil natural disposition is not a licence for committing haraam nor are such inclinations extenuating circumstances for sin and transgression. Some of these inclinations are natural and some are 'unnatural', but commission of both classes is haraam. Also, if a person truly has naturally such evil tendencies which are regarded unnatural in relation to others, then these tendencies will be 'natural' in relation to this particular person. Whether evil tendencies are natural, relatively natural or relatively unnatural, perpetration remains haraam. A natural inclination in all men is the urge to look lustfully at ghair mahram females and to commit zina with them. Greed for wealth is a natural attribute which is given practical expression in both halaal and haraam ways. A man cannot justify his commission of the natural haraam act of staring at females and committing zina with them on the basis of this being his natural urge.

In exactly the same way as a man is under Shar'i obligation to subdue his natural urge to satisfy his desire in a natural substratum (a female in this case), so too is it obligatory for a man

to subdue and restrain his unnatural (even if it is natural in him) desire of fulfilling his haraam urges in an unnatural substratum which is a man in this case. In both cases, there is the urge to commit haraam. Just as the first man will have no mitigating factors for committing haraam, so too will the second man have no mitigating factors for committing haraam.

### THE QUR'AAN

The Qur'aan Majeed emphatically says that Allah Ta'ala held the nation of Nabi Loot (alayhis salaam) liable for their unnatural sins of sodomy. Despite the fact that this unnatural urge was a predominant dictate of their nafs, Allah Ta'ala obliterated the entire nation with hails of stones. The argument of 'natural' disposition on the basis of which they had justified their immoral acts of homosexuality was rejected by Allah Ta'ala. When Hadhrat Loot (alayhis salaam) admonished his evil people for their vile misdeeds, they cited their natural desires in justification.

### AQL

Allah Ta'ala has given *insaan* a beautiful celestial substance and force called *Aql* (Intelligence). Man has been commanded to utilize his Aql to subdue and tame his carnal instincts, whether they may be natural or unnatural, and not to give vent to these evil desires in a haraam manner.

If a man with homosexual tendencies has any licence to gratiate himself in a haraam manner, then the same criterion will apply to a man who wishes to gratiate himself by committing zina with a woman. Both are in the same category. Thus, the

urge to commit homosexuality is not a weakness/evil which he cannot restrain. He has to restrain his evil desire in the way another Muslim restrains his desire of committing zina. He has to utilize his Intelligence to understand that his urge is unnatural and that practical expression of this urge is a graver sin than expression of a natural desire in a haraam manner. He should daily – at least 10 minutes every day – sit in solitude and make *muraaqabah* (contemplate) on the pangs of death, the torments in the dark grave and the punishment in the Fire. Whenever the urge for evil develops, he should compulsorily lapse into Thikrullaah, regardless of the situation he may be in. He should keep the tongue engaged in Thikr until the evil urge dissipates. He should recite Istighfaar in abundance.

### PRESCRIPTION

If he adopts this prescription, he will avail himself of Allah's Promise of success which He will bestow to the servant who struggles in His Path. Your friend should understand that he will not master his unnatural 'natural' emotions if he is not prepared to help himself with the prescription. Nothing can be achieved without effort and struggle. Along with dua, he has to apply pressure on himself to restrain his nafs and gain control of it. There is no reason why he cannot overcome his unnatural tendencies. The diagnosis and prognosis of western psychologists and physicians who present mitigating factors to minimize the villainy of the immorality of gays and their ilk are pure bunkum. Pure *shaitaan*iyat and *nafsaniyat* are

the causes.

Homosexuals and gays are not mad. Some high court judges, cabinet ministers and priests are homosexuals. Their brains are intact. They occupy high positions in society. Just as they employ their brains in all their mundane affairs, so too, are they required by the Shariah to utilize their Aql to restrain and neutralize their evil carnal instincts. But people are not prepared to make even a little effort. They either lack belief in accountability in the Akhirah and punishment or their Imaan is extremely defective, hence no fear for committing this abominable satanic act. They always cite unnatural tendencies as compulsive and beyond control. This idea is a satanic deception. The urge to commit homosexuality can be restrained and neutralized in the same way as the urge to commit zina can be subdued.

Shaitaan and the nafs will create the idea of the 10 minute *muraaqabah* exercise being too onerous a task. Your friend's cure depends on him taking the remedy and applying the prescription. There is no short-cut in the struggle against the nafs. This is what you should advise him. The remainder rests on him. He can most certainly be helped with this prescription if he submits to the treatment. If he refrains from it, then we are afraid, he is a lost case. No one will then be able to help him. It will then be a one way path down the slippery abyss into Jahannum. May Allah Ta'ala save him and us all from the evil of our nafs and the snares of shaitaan.

tion of people who are perhaps not guilty in the Shariah. The entire system of justice of all countries, including Muslim countries, is decidedly kuffaar. It is therefore not permissible to work as a policeman in today's time.

**Q. If a person makes Qur'baani of one animal or one share in a cow, could he intend the thawaab of his Qur'baani for several deceased persons?**

A. Yes, it is valid to make such an intention. The thawaab will reach all the deceased for whom he intends the thawaab, Insha'Allah.

**Q. Is it permissible to make Qur'baani of an animal which is a cross between a goat and a wild buck? The wild buck was domesticated and had become very tame.**

A. If the mother of this animal is a goat and the father the wild buck, Qur'baani will be permissible. But if the mother is the wild buck, then Qur'baani of the offspring will not be permissible.

**Q. A person made Qur'baani of a sheep. After having made Qur'baani, he decided to sell the meat. Someone bought the meat from him. Is this sale permissible?**

A. The sale is not permissible. It is incumbent on him to refund the money.

**Q. Is it permissible to make Qur'baani of sheep without tails?**

A. It is not permissible. The Qur'baani of such animals is not valid.

**Q. A person on whom Qur'baani is not Wajib purchased a goat with the intention of making Qur'baani. After purchasing the animal, he decides not to make Qur'baani. Is it permissible for him to change his intention?**

A. No, it is not permissible. He has to incumbently make the Qur'baani which he had rendered Waajib on himself with the act of purchasing the animal with the niyyat of Qur'baani. Any Nafl act of ibaadat becomes Waajib after commencement. Thus, if Nafl Salaat is nullified, its Qadha is Waajib and so too with Nafl Saum (fasting).

**Q. Too many Qur'baani animals are stolen nowadays in Pakistan. Last year I bought an animal. After having made Qur'baani, I found out that the goat was stolen property. Was my Qur'baani valid?**

A. Your Qur'baani was not valid. If you are aware of the owner, pay him for the goat. Once you have paid him, your Qur'baani will be valid. If you do not know the owner, give the value of the goat to the poor as Sadqah on behalf of the unknown owner. If

## A SIGN OF IKHLAAS

HADHRAT ZUNNUN MISRI (rahmatullah alayh) said that a sign of *Ikhlalas* (Sincerity) is that praise and criticism are equal. Whether one is praised or criticized, the effect is the same. Neither does the praise create delight nor does the criticism produce offense.

Qur'baani was Waajib on you last year, then give the price of a goat to the poor as Sadqah.

**Q. If Qur'baani is made on behalf of another person who was not informed, will the Qur'baani be valid?**

A. If it is a Waajib Qur'baani, it will not be valid without the other person's consent. If it is a Nafl Qur'baani it will be valid even without the other person's consent and awareness.

**Q. Instead of two sheep for the Aqeeqah of a boy, will it be permissible to make Aqeeqah of a cow (all seven shares)?**

A. It is permissible.

**Q. Is it permissible to eat poppy seeds?**

A. Brother, our knowledge of 'poppy' seeds is scant. From the little that we know is that opium is produced from poppy seeds. This drug has destroyed and is destroying the lives of millions

of people. On the basis of this information we believe that it is haraam to consume poppy seed. If it is prescribed as a remedy by a medical practitioner, it will be permissible. It is in the class of the dagga (Hashish) plant. Why would people eat poppy seeds? Perhaps you could enlighten us. We do not have the time for research right now.

**Q. My friend lives in Doha in Dubai. Daily he travels 90 km to work. Is he a musaafir at his place of work in Raslafah?**

A. From what you have said it appears that it never was your friend's intention to stay for 15 days or more in the city of Doha. Since he travels daily 90 km to and fro, it appears that he spends only the night in Doha. He never spends 15 days in Doha nor was this his intention. In view of this, he remains a musaafir at Doha as well as in Raslafah. He has to perform Qasr Salaat (two raka'ts) for as long as he is in Doha or in any other place. He will become a muqem only if he makes an intention of staying 15 days at a particular place.

**Q. Zaid did not wake up for his Witr Salaat. When his eyes opened, it was Fajr time. What was he supposed to do?**

A. Zaid should first make qadha of the

(Continued on page 12)



(Continued from page 1)

Mufti Jakhura and all other Molvis of the misguided mercenary shariah boards of the capitalist riba ‘Islamic’ banks that:

- The current ‘Islamic’ banks are offering the very same riba products as conventional kuffaar banks
- The current ‘Islamic’ banks are engaging in the same haraam riba operations as the kuffaar conventional banks
- The operations of the current ‘Islamic’ banks are interest-based
- The present ‘Islamic’ banks are not guided by principles in accordance with the principles of the Shariah.

It is thus Mufti Jakhurah shamelessly claims that the critique of Mufti Taqi Sahib has been “misconstrued” by those who aver that the operations and products of the current ‘Islamic’ banks are interest-based and haraam.

Mufti Taqi Sahib further says: “*Undoubtedly, Shariah supervisory boards, academic councils, and legal seminars have given permission to Islamic banks to carry out cer-*

# CURRENT ‘ISLAMIC’ BANKS ARE HARAAM

*tain operations that more closely resemble stratagems than actual transactions..... It was expected that Islamic banks would progress in time to genuine operations based on the objectives of an Islamic economic system and that they would distance themselves even step by step from what resembled interest-based enterprises.”*

In this averment Mufti Taqi Sahib clearly laments the misdirection and deviation of the so-called ‘Islamic’ banks. Their operations are ‘stratagems’ – transactions disguised as ‘shariah compliant’ while in reality they are not unlawful transactions in the Shariah. The academic councils had committed the capital crime of licensing the riba products – the stratagems – of these banks. Mufti Taqi Sahib had expected the ‘Islamic banks’ to ‘progress to genuine Islamic operations’. Alas! His expectation was not realized. The banks, instead of progressing from their thinly veiled riba operations, miserably failed to become genuinely

Islamic.

As a direct consequence of this colossal error, the riba rot of these banks has spiraled out of control constraining Mufti Taqi Sahib to lament that his expectations have been dashed. Contrary to the expected “step by step distancing from interest-based enterprises”, all the so-called ‘Islamic’ banks so ardently espoused by Mufti Taqi Sahib for decades have degenerated into the morass of riba to the extent that riba oozes from every aperture of the capitalists who operate these accursed institutions, including from their sub-abdominal apertures in exactly the same way as rotten, diseased carrion oozes from the body apertures of those miserable organizations who halaalize haraam meat and chickens in their insane pursuit for money. There is no difference between the Riba and Maitah conspirators who have destroyed the moral fibre of the Ummah and utterly eliminated whatever little spirituality there was in an already putrid Ummah hov-

ering at the brink of Jahan-num.

Mufti Jakhura is painfully exerting himself with misinformation to deflect from the target of criticism. No one has claimed that Islamic Banking is ‘impermissible’ as Mufti Jakhura erroneously contends. The charge which is made is that current ‘Islamic’ banks are selling haraam riba products which they market as ‘shariah compliant’. In this nefarious riba trade the accursed ‘shariah’ boards are satanically complicit, issuing licences for condonation of the haraam riba dealings of these pure capitalist banks. And these licences are issued purely for lining the pockets with ill-gotten money which the banks handsomely pay for the fabrication of ‘jaa-iz’ (permissible) products.

Despite Mufti Taqi Sahib’s support for the current ‘Islamic’ banks, he has nevertheless stated with clarity that these banks are engaging in un-Islamic riba operations. In other words they are not shariah compliant as has been

vociferously and doggedly claimed. Anyone who doubts this, should peruse Mufti Taqi’s 14 page critique of current ‘Islamic’ banks. The numerous Ulama of Pakistan who have issued their Fatwa of prohibition, are not claiming that it is not permissible to have true Islamic banks. Rather, they say that the current ‘Islamic’ banks are haraam because all the transactions of these banks are polluted with riba. In essence there is a consensus of all Ulama, except the mercenary molvis who are on the payroll of the riba ‘Islamic’ banks, on the impermissibility of the haraam riba transactions of the current banks. Mufti Jakhura’s statement is misleading and portrays a dishonest picture of the reality. His statement is calculated to screen the haraam riba dealings of the ‘Islamic’ banks so that Muslims gain the impression that the current so-called ‘Islamic’ financial institutions operate in compliance with the Shariah. But this idea is palpably baseless and false. It is not permissible to deal with the current ‘Islamic’ banks.

## 13 SOLID SHAR’I GROUNDS WHY RAINBOW CHICKENS ARE HARAAM

(Continued from page 1)

- (5) The slaughterer is supposed to take hold of the chicken’s head, recite the full Tasmiah and slaughter all four neck vessels (the gullet, wind-pipe and the two jugular veins) ALL IN ONE SECOND or one and half second FLAT when the line operates at top speed.
- (6) Many chickens traveling on the conveyor belt slip pass the grasp of the slaughterers due to the speed at which they arrive. These chickens enter the scalding tank alive and are scalded to death. For pre-planned ‘inspections’, the temperature of the water is lowered.
- (7) Numerous chickens are not slaughtered. Due to the speed, an incision is made in the neck and some of the neck vessels remain intact. This act has been termed *Shareetatus Shaitaan* by Rasulullah (sallallahu alayhi wasallam). The chickens thus die a horrible death and are scalded to

perish in the hot water.

- (8) About one third dead chickens are slaughtered. It is impossible under the appalling conditions for the slaughterers to accurately determine which chickens are alive and which are dead. The electrocuted chickens and the dead chickens cannot always be distinguished in the miserable conditions in which the slaughterers work.
- (9) Supervision is a vile myth. There is no such degree of supervision which could be acceptable to the Shariah. The entire killing operation is treated as a ‘military’ secret. Its revelation petrifies SANHA, hence only pre-planned ‘inspections’ and that too by Sanha’s molvi supporters who advocate Sanha’s cause not Rasulullah’s Cause.
- (10) Slaughterers who had complained of these haraam irregularities were dismissed.
- (11) Slaughterers, from time to time, voice and report their grievances which are swept

under the tons of diseased chicken carrion which SANHA halaalizes and which the Muslim community eats with relish.

(12) SANHA’S two ex-Early Bird ‘supervisors’ resigned on account of malpractices which prevent production of halaal chickens. The one ‘supervisor’ now desperately struggles to save Sanha’s carrion skin while the other ‘supervisor’ has completely disappeared from the radar screen.

(13) *THE ENTIRE SYSTEM OF KILLING THE CHICKENS FROM BEGINNING TO END IS HARAAM. THIS HARAAM SYSTEM OF KILLING IS NOT THE SHARIAH’S SYSTEM OF THABAH. THIS SYSTEM HAS BEEN BRANDED KUFR BY HADHRAT MAULANA ASHRAF ALI THAANVI AND OTHER SENIOR MUFTIS. A HARAAM SYSTEM DOES NOT PRODUCE HALAAL TAYYIB MEAT FOR MUSLIM*

*CONSUMPTION NOR FOR NON-MUSLIM CONSUMPTION NOR DOES IT PRODUCE MEAT FIT FOR THE CONSUMPTION OF EVEN DOGS ACCORDING TO THE SHARIAH. APPROVAL OF THIS HARAAM SYSTEM IS KUFR WHICH ELIMINATES THE APPROVER’S IMAAN AND NEGATES HIS NIKAH. ACCEPTANCE OF THIS BRUTAL HARAAM KUFR SYSTEM OF KILLING IS TANTAMOUNT TO PASSING A VOTE OF NO-CONFIDENCE IN THE SYSTEM WHICH ALLAH AZZA WA JAL HAS REVEALED FOR THE UMMAH.*

Besides these Primary Reasons for the carrion chickens being haraam, there are numerous ancillary factors – horrible and brutal practices associated with the broiler industry from the day the chickens are hatched. These will, Insha’Allah be fully explained in future articles. ARE THOSE WHO HAD PARTICIPATED IN THE

FARCICAL ‘INSPECTION’ OF RAINBOW CHICKENS PREPARED TO PUBLICLY DECLARE THESE MALPRACTICES OR SOME OF THEM WHICH THEY HAD OBSERVED?

**RASULULLAH (SALLALLAHU ALAYHI WASALLAM) SAID: “ON THE DAY OF QIYAAMAH, ALLAH WILL BE MERCIFUL TO HIM WHO HAD MERCIFULLY SLAUGHTERED A SPARROW.”**

Once when Hadhrat Umar (radhiyallahu anhu) saw a Yahudi harshly dragging a goat to the place of slaughter, he said: “Lead it to its death beautifully (*Sookan jameelan*).” Can any Muslim accept a system which brutally drags and shocks to into paralysis, not unconsciousness, and even into death chickens with their heads submerged in electrified fecal water? Before consuming the HARAAM CARRION which SANHA has halaalized, consult your Imaan and reflect on the pronouncements of Rasulullah (sallallahu alayhi wasallam).

## ILM AND AMAL

**M**INUS *AMAL* (i.e. action / practice), *Ilm* (Islamic Knowledge) is a calamity. On the Day of Qiyaamah such Knowledge bereft of practice will stand as a witness against the man of knowledge. It was the practice of Hadhrat Imaam Ahmad Ibn Hambal (rahmatullah alayh) to refrain

from teaching any student who abstained from Tahajjud Salaat.

On one occasion, a scholar, Abu Asmah, spent the night with Imaam Ahmad. As was the custom, Imaam Hambal left a jug of water in the room for Abu Asmah to use for wudhu during the night. In the

morning, before Fajr, Imaam Hambal found Abu Asmah sleeping and the water had not been used. Imaam Hambal, after waking him, said: “O Abu Asmah! Why have you come here to me?” Abu Asmah said: “O Imaam! To acquire the knowledge of Hadith from you.” Imaam Hambal said: “What relationship do you have with the Knowledge of Hadith? How is it possible for

you to acquire the Knowledge of Hadith when you do not perform Tahajjud Salaat. Return to the place from whence you have come!” So saying, Imaam Ahmad (rahmatullah alayh) expelled the would-be searcher of Knowledge.”

This should be adequate naseehat for students at Darul Uloom. Reflect with sincerity on your moral and spiritual conditions. Your heart will

then most certainly reveal to you your folly of indulgence in kuffaar sport, listening to radio programmes, reading newspapers, novels, abstention from Tahajjud, Tahyatul Wudhu, from being constantly with Wudhu, and generally abstention from acting in conformity with the precepts and tenets you learn in the Qur’aan and Hadith.



## IMPERATIVITY OF HALAAL FOOD

ALLAH TA'ALA commanding His Rusul and Ambiya (Messengers) with the consumption of absolutely halaal and wholesome food, says in the Qur'aan Shareef: *"O Messengers! Eat Tayyibaat (halaal and wholesome food), and practice virtuous deeds. Verily, I am aware of your deeds."* (Aayat 51, Surah Noor). In this aayat as well as

in other verses, the Qur'aan Majeed propounds the consumption of halaal-tayyib food as the basis for true virtue. Without this basis, virtuous deed will be an outer façade of piety devoid of reality.

Commenting on the imperativeness of halaal-tayyib food, Hadhrat Hasan Basri (rahmatullah alayh) said: "If a

man, despite having acquired total Knowledge (i.e. he has vast knowledge) and having become as thin as a rake due to his total engrossment in ibaadat, does not investigate the source of his food, and remains unconcerned with what he ingests into his stomach whether haraam or halaal, Allah does not accept a single act of his ibaadat."

(Akhlaaqus Saaliheen)

## IMPORTANCE OF SALAAT

ONCE HADHRAT Ali (radhiyallahu anhu) was observing an A'raabi (villager) performing Salaat hastily. The haste with which he performed Salaat annoyed Hadhrat Ali (radhiyallahu anhu). As soon as the A'raabi had ended his Salaat, Hadhrat Ali

(radhiyallahu anhu) taking his whip approached the man and compelled him to repeat his Salaat.

The Khulafa-e-Raashideen meticulously enforced proper observance of Salaat. They did not permit the slightest laxity in this regard. The very first

and foremost obligation which Allah Ta'ala imposes on the Islamic Ruler is the enforcement of Salaat. In this regard the Qur'aan Majeed states: *"If We grant them political power on earth, they establish Salaat, organize Zakaat, command virtue and prohibit vice..."*

HADHRAT YAHYA Bin Muaaz (rahmatullah alayh) said: *"Whoever betrays Allah in secret, Allah will rip off his (concealing) veil in public (thus humiliating him)." Hadhrat Ali Khawwaas (rahmatullah alayh) would frequently admonish his mureedeen (disciples): "Whoever desires ease in the qabar (grave), should not commit in secret such misdeeds which will humiliate him in the Aakhirah. As long as one has within oneself an evil trait, one should always fear, so much so, that when he is resurrected from his grave, he will rise with fear (of being humiliated and*

## EASE IN THE GRAVE

*punished for his hidden evil trait)." Numerous people, even the Saalikeen and Ulama, due to lack of spiritual perception of Allah's constant Presence and His Ever-Watchful Eye, and the presence of the Recording Angels, commit evil acts in secret oblivious of the invisible Eyes watching them and of the Pen recording their secret misdeeds. Acts of this nature in which almost all people, including the pious and the learned are involved, are the*

lustful glances of the eyes and the acts of sexual aberration.

Since the heart is corroded by excessive mundane indulgences and abstention from the company of the Pious, most people are spiritually blind. They do not have a living and real perception of Allah's Omnipresence and the constant presence of the Recording Angels. Thus, when they are alone and under cover of darkness, the thought of Allah's Presence is furthest from their minds. In consequence of this

## THE 'TERRORIST' ATTACK

WITH GUNS drawn, two dozen heavily armed men kicked down the door of Dr. Wright's clinic. One of them stuck a revolver in his receptionist's face, and for 14 hours, they held Dr. Wright and his staff at gunpoint. They ransacked the clinic, destroyed medical equipment and pawed

through confidential patient records. It was like some terrorist nightmare. But the truth was even scarier. The terrorists were wearing government badges. They were sent to harass Dr. Wright by the FDA. He was using preservative-free B vitamins. Of course no charges were ever filed."

## FILTH ON THE BRAINS

*"And Allah casts rijs (filth) on those who have no aql (brains/sense/intellect) (Yunus, aayat 100)*

CONSUMPTION of haraam and mushtabah (doubtful) food, justifying haraam with misinterpretation and promoting the ways and systems of the kuffaar fossilize the sensorium of the Muslim. His intellect becomes corroded, stagnated and fossilized. He then inclines to only haraam and transgression. This is the consequence of the Rijs (spiritual pollution)

which Allah Ta'ala casts on the brains of the flagrantly rebellious miscreants. The immediate effect of inclining to transgression is extreme lethargy with regard to ibaadat. The desire for ibaadat is incrementally eroded and even eliminated.

When the brains become fossilized, the molvi can then no longer distinguish between right and left, Haqq and baatil, halaal and haraam. This is precisely the disease (of divinely imposed Rijs) which is today gripping and

gnawing the brains of molvis who have made this dunya their objective and who trample brutally on the Shariah's Ahkaam with baseless interpretation and distortion. It is only the impervious conscience of such miscreant molvis that can stomach and legitimize the horrific cruelty which is committed every minute of the day in the chicken-killing and chicken-carrion factories. Such molvis come within the full glare of Rasulullah's stricture: *"Their ulama will be the worst under the canopy of the sky. From them will emerge fitnah, and back to them will rebound the fitnah."*

THE RENOWNED SAGE (Buzrug) of Islam, Hadhrat Zunnun Misri (rahmatullah alayh), was cast into prison for his Amr Bil Ma'roof Nahy Anil Munkar (Commanding virtue and prohibiting vice). A very pious old lady nearby prepared some food and sent it to the jail for Hadhrat Zunnun. With the food she sent the message: *"Hadhrat, eat without hesitation. I have prepared this food with my hard-earned savings. It is halaal and tayyib."*

When the jail's warder presented the food to Hadhrat Zunnun, he declined acceptance and sent the following

## THE POLLUTION OF HARAAM AND MUSHTABAH

message to the pious old lady: *"I know that the food is halaal-tayyib. However, the container is not."* This was a coded message which the intelligent old lady understood. By 'container', Hadhrat Zunnun was not referring to the utensil which contained the food. He meant thereby the hands of the warder who was an oppressor.

The effect of the hands of an oppressor would pollute his Imaan and taint his Taqwa, hence he refused the perfectly halaal-tayyib food sent to him by a Waliyah. Noble and ele-

vated souls immediately detect the slightest spiritual pollution. A vestige of spiritual pollution ruins the pleasure of their ibaadat. It immediately spreads a veil of darkness on their soul. On the other hand, the masses do not perceive the poison of mushtabah (doubtful) and haraam food and of the mountains of diseased haraam carrion they consume. Due to the volume of spiritual corrosion which envelopes the entire spiritual being and hearts of careless people, their spiritual vision is blind and their intel-

lect is totally darkened. Spiritually and intellectually they are paralyzed, hence they no longer perceive or understand the lethal physical and spiritual poisons of haraam food and carrion which they consume.

But this spiritual and intellectual paralysis and darkness will be dispelled at the time of Maut when the senses will be revitalized. At that time the pain and suffering which were overshadowed by the paralysis will become excruciating. It does not behove Muslims to wait for Maut. They are re-

quired to cleanse their bodies and souls from all the filth and corrosion which have accumulated on their hearts and brains as a direct effect of consuming tons and tons of carrion chickens and other haraam and mushtabah foods—all sanctioned and halaalized by the evil men and vile molvis operating the haraam 'halaal certificate' industry which produces nothing but haraam diseased carrion.

Rasulullah (sallallahu alayhi wasallam) said that the Fire of Jahannum has a greater claim on bodies nourished by haraam food.

## EVEN IF HALAAL!

A SISTER FROM Dannhauser, Natal, writes: "Muslims at large are conscious of the fact that they have to eat only what is halaal. It is certainly the halaal certification industry which has desensitized the masses. However, their concern came to the fore as soon as they heard of the irregularities at the chicken plants. They are shocked and I know people who said: 'Let alone whether the chickens are halaal or haraam, they will never want to eat chickens which underwent such cruelty as has been exposed by The Majlis.'"

### OUR COMMENT

We are pleased to learn that numerous Muslims are responding positively to the Call we and other concerned Muslims are making regarding the brutalized, haraam, diseased carrion chickens. Every chicken killed in the kuffaar factories is haraam. Every chicken suffers horrifically in the haraam kuffaar torture system of killing. Alhamdulillah

lah, the response of the Muslim community is encouraging. Thousands are abstaining from the carrion chickens – the products of inhumanity and brutality. The horrendous cruelty to which these defenceless creatures of Allah Ta'ala are subjected to by Sanha with its haraam certification must shake the hearts of true Muslims to their very foundations. The barbarity inflicted on the chickens is more than adequate to eternally damn the carrion which is marketed 'halaal' by Sanha. The savagery on which the killing system is based is sufficient for abstaining from consuming the carrion. There is no need for any Muslim to proceed beyond the parameters of the 'halaalized' savagery, brutality and torture to understand and accept with closed eyes that **RAINBOW CHICKENS ARE HARAAM**. The 'halaal' certification can never transform haraam carrion into halaal tayyib food.

punishment in store.

It is therefore imperative to constantly – on a daily basis – engage in a few minutes of *Muraaqabah* (Contemplation) to cultivate a degree of *Ma'rifat* (Divine Recognition) and spiritual vision by means of which Allah's Presence and the presence of the Recording Angels will become a vivid perception and reality.



# ALLAH HAS MADE INCUMBENT ON HIMSELF RAHMAH (MERCY) (QUR'AAN)

**“MERCY SHALL NOT BE SHOWN TO HIM WHO HAS NO MERCY.” (Hadith)**

**RASULULLAH (sallallahu alayhi wasallam) SAID:**

**“ALLAH HAS MADE INCUMBENT KINDNESS ON EVERYTHING. HENCE WHEN YOU KILL, KILL WITH KINDNESS, AND WHEN YOU SLAUGHTER, SLAUGHTER BEAUTIFULLY (HUMANELY AND WITH MERCY). SHARPEN YOUR KNIFE AND BE MERCIFUL TO THE ANIMAL.”**

Rasulullah (sallallahu alayhi wasallam) said:

\* “He who unjustly kills a sparrow or an animal bigger than it, shall be interrogated with regard to it (on the Day of Qiyaamah).”

\* “Allah will have mercy on the Day of Qiyamah on him who had mercifully slaughtered a sparrow.”

**THABAH IN ISLAM IS NOT SAVAGERY**

**W**HAT TRANSPIRES IN the chicken-killing fields and factories such as Rainbow Chickens, Early Bird Chicken Farm and many other similar commercial killing centres, is horrendous torture of billions of chickens annually. There is not a semblance of resemblance with the merciful Islamic system of Thabah -- the Divine System which ulama such as Sanha's molvis, have displaced and substituted in its place the kuffaar system of brutal torture. There is torture at every step of the kuffaar system of kill-

ing chickens.

In the entire saga of brutality and savagery which produces haraam carrion chickens, the most shocking and inconceivable factor is the condonation of this horrendous system by ulama. Not only condonation, but active connivance and promotion regardless of the misery and suffering to which billions of Allah's *makhloq* – creatures with souls – are subjected to, and regardless of the haraam carrion Muslims are consuming on the strength of the haraam 'halaal' certification.

The compulsory invocation of the Name of Allah Azza Wa Jal on the animal at the time of slaughtering, is more than adequate to convey to Believers the sanctity of the animals life and the sanctity of the Shariah's system of Thabah which may not be substituted with any other system. Any such substitution is kufr. Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) and other very senior Muftis have unequivocally proclaimed the kufr of the kuffaar system of killing animals.

Hadhrat Mufti Muhammad Shafi (rahmatullah alayh), wrote in his kitaab, *Jawaahirul Fiqh*:

“Hadhrat Shah Waliyullah (Quddisa Sirruhu), in *Hujjatullaahil Baalighah*, and Hadhrat Maulana Muhammad Qaasim Nanotwi (rahmatullah alayh), in *Hujjatul Islam*, presented their enlightened research on the wisdom and etiquettes of Islamic Thabah. In their exposition, of fundamental importance is the fact that animals cannot be compared with the plant kingdom because in them (animals) exists Rooh like in human beings. In them are the faculties of sight, hearing, smelling, movement, etc. Like in human beings, they are sentient and have will (iraadah). To a degree they have idraak (perception of reality). The apparent effect of this is that it should not at all be permissible to eat animals. But Divine Wisdom has made everything in creation subservient to Insaan, hence when necessary, effecting Thabah and consuming their meat have been made halaal.”

(*Jawaahirul Fiqh*, Vol. 2)

Explaining the imperative importance of maintaining the Islamic system of Thabah, Hadhrat Shah Waliyullah (rahmatullah alayh) says in his *Hujjatullaahil Baalighah*: “It (i.e. the Islamic system of Thabah) is from among the *Shaaair* (salient, outstanding) features of this Millat (the Ummah of Rasulullah – sallallahu alayhi wasallam). It's (observance is as important) as circumcision and the other natural acts (such as keeping a beard, etc.).

When Allah Ta'ala sent Nabi (sallallahu alayhi wasallam) to establish the Deen, then maintaining it (the system of Thabah) became incumbent on him.

Verily, since Hikmat-e-Ilaahiyyah (Divine Wisdom) has made permissible for human beings animals who are like them (people) in the (attribute) of life, and has given them (human beings) power over the animals, it becomes incumbent on them not to be oblivious of this sacred Ni'mat (the Tasmiah) at the time of extracting the animals rooh (soul), and that is what Allah Ta'ala commands (in the Qur'aan).....

Thabah is the Sunnat of all the Ambiya (alayhimus salaam) which has been inherited by mankind since time immemorial, and in it are many benefits. Among the benefits is mercy to the slaughtered animal, for verily, this way (Islamic Thabah) is the most humane method of extracting the animal's rooh. This is substantiated by the pronouncement of Rasulullah (sallallahu alayhi wasallam), namely, “Be merciful to the zabeehah (animal to be slaughtered).” And, this fact (mercy to the animal) is the wisdom underlying the prohibition of *shareetatush shaitaan* (devilish improper slaughtering, i.e. all kuffaar ways of killing).....

All intelligent Muslims whose Imaan has not been totally corrupted and whose intellect has not become fossilized with consumption of haraam and by malice, will not fail to appreciate the comparative beauty and humanity of this Divine System of extracting the Rooh (Soul) of the animal. Islamic Thabah is the noble and sacred system devised and decreed by Allah Ta'ala for the removal of the souls – souls like human souls – souls which are not material and tangible entities – souls which are created from celestial substance – souls which are indestructible except by the command of Allah Azza Wa Jal. For man's benefit Allah Ta'ala has permitted him to execute this task, but only subject to observance of the system divinely created for the removal of the Souls.

The many Ahaadith of Rasulullah (sallallahu alayhi wasallam) commanding mercy and kindness to animals in all spheres, not only at the time of slaughter; the vital recitation of Allah's Name at the time of slaughtering and on every animal; laying the animal down; facing the animal towards the Qiblah; concealing the knife from the animal; ensuring that the knife is extremely sharp; instantaneous severance of all four neck vessels; feeding the animal

before slaughtering it; the prohibition of skinning the animal whilst there remains the slightest movement in it; the prohibition on immersing in hot water the chicken with its entrails and impurities still enclosed within its carcass; and the total prohibition of inflicting any kind of pain or injury to the animal prior to slaughter, all loudly and emphatically affirm the sanctity and humanity of the Islamic system of Thabah.

All these factors of altruism totally negate the adaptation or the displacement of this holy system for commercial goals. Displacing this sacred system has therefore been brand kufr by the Ulama of Islam – the true Ulama. Obviously, the evil Sanha molvis, reverends, pundits and the like do not come within the purview of 'Ulama'. They have degenerated to a level worse than the mercenary ulama of Bani Israaeel of former times. These mercenary molvis, if they wish to remain in Islam, should renew their Imaan and their Nikah since they have jettisoned their Imaan into oblivion by accepting, preferring and actively displacing the revealed Islamic system of Thabah, and espousing the horrendously brutal kuffaar system of torture prevalent at Rainbow Chickens and at all the other chicken-killing factories.

Muslims should now view the evil kuffaar killing system in the light of Allah's system of Thabah and understand that those molvis and Sanha lackeys who have pronounced Rainbow Chickens 'halaal' despite them being fully, fully aware of the horrors they had witnessed during their haraam sham 'inspection', are guilty of high treason against Islam. By wholeheartedly accepting the haraam kufr system to save Sanha's carrion skin and to spite the Ulama-e-Haqq who are proclaiming the carrion haraam, they have exposed their Imaan to elimination.

**RAINBOW CHICKENS ARE HARAAM – MAITAH – PHYSICALLY AND SPIRITUALLY DESTRUCTIVE. ABSTAIN FROM CONSUMING HARAAM CARRION WHICH SANHA CERTIFIES 'HALAAL'.**

## JUNAID'S MESSAGE

**F**OR Sanha-type mercenary 'ulama'-e-soo', Hadhrat Junaid Baghdaadi (rahmatullah alayh) offered the following advice: “Whoever seeks honour (name and fame) by means of *baatil*, Allah Ta'ala will impose disgrace on him with the Haqq.” They should understand that with their vile nafaani shenanigans they are playing with Jahannum's Fire.

## CONSUME ONLY HALAAL-TAYYIB

“**A**ND EAT HALAAL-Tayyib from the (food) We have provided for you, and fear Allah, The One in Whom you believe.” (Al-Maaidhah, Aayat 88) “And, eat from (the meat of such animals) on which the Name of Allah was mentioned if indeed you believe in His laws. And what is the matter with you that you do not eat that on which Allah's Name has been recited. Verily, Alah has explained to you whatever He has made haraam for you,

except (that you may eat of haraam) when circumstances compel you towards it (such as dire need which cause death). Verily, numerous people (such as Sanha's molvis) most certainly mislead (people) with their base desires without having (sound) knowledge (of the Shariah). Verily, your Rabb is well aware of those who exceed the limits (of the Shartiah). Shun external and internal sins. Those who perpetrate (rebelliously) sin, soon will

they be compensated (with Jahannum's Fire) because of what they used to fabricate (such as Sanha's fabrication of 'halaal' certificates to halaalize the carrion industry, and such as the condonation of a kufr system and of cruelty by wolves masquerading as ulama). And, do not eat (the meat of such animals) on which the Name of Allah was not recited. Verily, it is (haraam) filth. Verily, the shayaateen (devils) whisper to their friends (Sanha and its

mercenary molvis and other breeds of ulama-e-soo') so that they dispute with you (the Ulama-e-Haqq). If you (the people of Haqq) follow them (their haraam pronouncements), then verily you (too) will be mushrikoon (just as they are).” (An'aam, Aayaat 119 – 121)

“Eat of (the halaal-tayyib food) which Allah has bestowed to you, and do not follow in the footsteps of shaitaan (by consuming carrion). Verily he is your open enemy.” (An'aan, 122)



## DISCORD – PRODUCT OF IGNORANCE

**G**ENUINE DIFFERENCES in *Masaa-il* never creates dissension and discord. The differences in the Four Math-habs are of this category. Despite the numerous differences in the rules of the Math-habs, such differences do not create discord among the followers who have a good understanding of the Haqq (Truth). Discord is invariably the product of gross ignorance. All Four Math-habs are the Haqq. Regardless of the many and wide differences in *masaa-il*, there has to be mutual acceptance and respect among the Muqallideen of the Math-habs.

Ignorant people call for baseless ‘unification’ in ibaadat practices citing some imagined disunity which they contend develops in conse-

quence of performing the ibaadat differently. For example, the Witr Salaat during Ramadhaan. Even some molvis have become victim of *jahaalat* (ignorance). In some places it is advocated that Hanafi and Shaafi’ Imaams should alternate. The mixed jamaa’t of Hanafis and Shaafi’s one day performs Witr according to the Hanafi Math-hab, and the next day according to the Shaafi’ Math-hab. Such unification is baseless and not permissible. It is a mockery of the Deen. The Deen may not be subjected to whim and fancy.

If Hanafis and Shaafi’s perform their respective Witr Salaat separately, this should not be a cause for ‘disunity’ or discord. If it develops into discord, it will be a reflection of

the gross ignorance of people. Similarly, During Fajr Salaat, ignorant persons will insist that for the sake of imagined ‘unity’, the Hanafi Imaam should recite Qunoot to ‘appease’ the Shaafi’s who may be in the majority. If the Shaafi’s are in the majority, then a Shaafi’ Imaam should lead the Salaat. But it is not permissible to make a mockery of the Deen by pruning, adding and deleting *masaa-il* to suit fancies and imagined goals of ‘unity’.

There are many such *masaa-il* where differences prevail. The attitude should be respect and understanding. There is absolutely no need for a Hanafi to become annoyed by the Shaafi’s method of performance, and vice versa. Discord over these issues never develops among the learned. Only the *juhhaal* (ignoramus) create mischief and discord in the name of an imagined ‘unity’.

## FACING THE QIBLAH

**“It is apparent from the pronouncement of the fuqaha that it is Sunnat for the slaughterer to face the Qiblah. Furthermore, it is Sunnat-e-Muakkadah. Discardance of this (Sunnat) without valid reason is Makrooh (i.e. forbidden and sinful, necessitating punishment).”**

**(Hakimul Ummat, Maulana Ashraf Ali Thanvi)**

In addition to the incumbency of laying the animal down facing the Qiblah, it is also a compulsory requisite for the slaughterer to face the Qiblah when slaughtering the animal. This Sunnat-e-Muakkadah as well as all the other Sunnat requisites of the Islamic system of Thabah have been scorned, minimized and rejected by Sanha and its clique of imbecile mercenary molvis who undertook the sham ‘inspection’ which was a massive fraud to vindicate a kufr system at the cost of kicking

out the system of slaughter which Allah Ta’ala has made Waajib for the Ummah. The whole miserable lot of mercenary molvis have committed high treason against Allah Ta’ala. They have most despicably betrayed Allah Azza Wa Jal; betrayed, Rasulullah (sallallahu alayhi wasallam); betrayed Islam and betrayed the Ummah. They chose to support the commercial interests of Rainbow Chickens and the haraam ‘halaal’ certificate trade which is so vital for sustaining Sanha’s carrion industry, and which nets Sanha millions of haraam riba rands annually.

Just as the kuffaar are bloating the bodies of six week old chickens with haraam chemicals and other filthy substances, so too is Shaitaan bloating the bodies of Sanha’s molvis with haraam riba money extracted from the victims of its haraam ‘halaal’ certificate/carrion industry in preparation for the Fire of Jahannum.

## SANHA’S MOB – UNABLE TO DENY THE REALITY AND THE TRUTH

**D**ESPITE ALL THE undercover plots, adorned lies, indoctrinating and intimidating slaughterers, and rehearsal prior to the arranged farcical ‘inspection’ of 28 October 2008 by a mob of Sanha-handpicked mercenary molvis which included one reverend, the entire accursed clique of molvis whose avowed objective was nothing other than to proclaim haraam carrion to be ‘halaal’ so as to save the stinking, diseased carrion skin of Sanha, has dismally failed to deny the haraam malpractices which they observed with their own eyes at the Rainbow Chicken killing factory. Their deafening silence on the haraam issues which their own eyes had witnessed is loud and unequivocal testimony for substantiating our claims and charges against Sanha. The mob witnessed the following haraam acts which they have not denied to this day:

(1) Living chickens cruelly being shackled by the legs to

hang upside down.

(2) Hanging in this upside down position, full of fear, stress and trauma, these defenceless creatures of Allah Ta’ala are swiftly moved on the conveyer belt to a trough filled with electrified water.

(3) These chickens are dragged through the trough of electrified water with their heads fully submerged.

(4) The electrocuted chickens, some killed by the electric shock, then pass from the stunner to the slaughterers who cut the necks of the chickens while the birds are in swift motion on the line passing the slaughterers at a rate of up to 180 birds per minutes. (For the inspection the line speed was conveniently reduced to 120 chickens per minute. This was agreed between Sanha and Rainbow management two days before the haraam sham ‘inspection’ arranged to deceive the Muslim community. Even 120 birds per minute is ludicrously excessive.

(5) The chickens are killed

while hanging upside down on the fast – very fast – moving conveyor belt.

(6) The chickens are not turned towards the Qiblah, which any how is a total impossibility in the haraam murderous kuffaar system of killing.

(7) The slaughterers do not face the Qiblah.

(8) Chickens, while there still remains life in them, kicking, writhing and flapping, enter the scalding tank into the hot water contaminated with blood and faeces, for enhancing the defeathering process.

Not a single one of the miserable, unfortunate, accursed Sanha-molvi mob has denied the reality and truth of these malpractices. Sanha whose Imaan has been displaced by the carrion disease, has hitherto claimed that all these claims made by us are false and based on hearsay. Let the evil molvis who have witnessed all these haraam brutal actions in operation now speak up.

**O you Ulama-e-Soo! O you Dumb Shayaateen! O you Reverends and Pundits! O you Mercenary Molvis! Open your sealed lips and speak up for the Haqq if you believe that you still have a flicker of Imaan in your hearts! You have firsthand awareness of the aforementioned horrific haraam acts of brutality. You saw these evil acts of torture being enacted right in front of your own eyes. Why do you not speak up? Why do you try to conceal this Haqq under Sanha’s mountains of carrion chickens? Only Mufti Afzal Hoosen Ilyas who was also a member of the handpicked conglomerate of morons, has thus far spoken up clearly and emphatically on the perpetration of all of these brutalities at Rainbow. Let the mob of moron molvis deny in Allah’s Name the existence of the aforementioned haraam acts of brutality perpetrated on Allah’s chickens.**

Either they deny the existence of these evils under oath or they cast aside their false

pride, resort to Taubah and aid the Haqq by proclaiming the truth of what they had observed at Rainbow while the chickens were horrendously put to death. If they fail to open their vocal cords in defence of Allah’s Shariah and for the sake of the brutalized makhlooq of Allah Ta’ala, then the first step in the process of their eternal damnation is the Scalding Tank at Rainbow. Let them all be cast alive into the Scalding tank which they have halaalized for the torture of the chickens. They have similar Scalders in America’s clandestine torture centres such as Uzbekistan where human beings are thrown into boiling water to extract information. Sanha and these vile molvis perpetrate the very same horrendous acts of brutality on the chickens to obtain diseased meat for Sanha’s carrion industry. May Allah Ta’ala destroy all savages and barbarians who utilize this Deen with its noble, sacred and humane systems for the achievement of their carnal monetary lusts.

(Excerpt from Dr. J. V. Wrieth’s newsletter/brochure)

“It’s time to end the coverup. Despite what drug firms would have you believe, today’s HRT (Hormone Replacement Therapy) crisis is not a surprise. The inherent dangers revealed in recent clinical trials were suspected for decades. Millions of women might have been spared needless suffering and many lives might have been saved if drug firms hadn’t drowned out Dr. Wright’s message in a sea of promotions. Here’s what they conveniently

left out of all those promotions:

\* HUSH UP 1 Researchers in the recent Women’s Health Initiative study discovered that HRT does *not* replace human hormones with anything resembling human hormones.

\* HUSH UP 2 Standard HRT uses molecules *never before* found in human bodies. In fact, the best-selling HRT contains horse hormones extracted from *horse urine*.

\* HUSH UP 3 When you flood your body with *molecular gunk* that nature never in-

## HARAAM HRT

tended to be there, damage is virtually guaranteed. You may as well pour molasses into your car’s petrol tank.

A best seller drug on the market, of which the main ingredient is horse hormone called *equilin* was the one tested by the Woman’s Health Initiative. Now nature never put a speck of aquiline in any human woman and for an excellent reason. Its effects on your uterine lining are **1000 times** stronger than human oes-

trogen. No wonder it has been linked to an increasing risk of cancer.

The second component of the tested HRT drug is an artificial molecule patented in the 1940’s and it’s not even natural to horses. Its been linked to heart problems.

### WHAT ABOUT SOY

Soy is a huge multi-billion dollar chemical-intensive industry that spends big money to obtain its favourable PR. Freshly picked soy beans are HIGHLY TOXIC and can only be ren-

dered edible by chemical processing and acid baths. To improve the taste of powdered soy, various additives often come into play, including MSG and preservatives. Even all the processing can’t remove the unusually large quantities of trypsin inhibitors that have been linked to cancer. Soy burgers and frozen tofu are about as ‘natural’ as ice cream. Even more importantly, the oestrogen-like compounds in soy foods are *not the same ones nature gave you.*”



# THE CANCEROUS KUFR INTERFAITH TENTACLES

**T**HE CANCEROUS KUFR tentacles of the interfaith movement with its ideology of equality of religions and the rejection of Islam's claim to absolute truth, have been imperceptive and incrementally, overtaking Muslim learned men of shallow knowledge and bereft of spiritual insight. Pursuing his political agenda, King Abdullah of Saudi Arabia is emerging as the champion of this kufr initiative. To this end, the king has organized the interfaith convention with the blessings of the United Nations during the course of this month (November 2008).

It is truly lamentable that even the Saudi Ulama who are supposed to be staunch *Muwahhideen* (Unitarians) are silent on this vital issue which strikes at the very roots of Tauheed. Shallow-minded molvis and sheikhs who participate in these interfaith dialogues and meetings are either motivated by some ulterior *nafsaani* motive or by downright ignorance. The two fundamental doctrines of the interfaith movement are:

- ◆ Equality of religions. That is, all religions and ideologies are on an equal footing.
- ◆ No religion is the absolute truth since all religions are man made ideologies.

These two doctrines of kufr are the very antithesis of Islam. Allah Ta'ala, in the Qur'aan Majeed, and Rasulallah (sallallahu alayhi wasallam) in the Ahaadith, vociferously and unequivocally reject these false beliefs of kufr. The Qur'aan proclaims that Islam is the one and only Absolute Truth, and that all religions besides Islam are false.

## COMPROMISE

The kufr of the interfaith religion is extremely subtle – subtle for the *juhhaal*. The ignoramuses in the Ummah are unable to perceive the subtle spreading of the cancerous kufr tentacles of this kufr religion which have been invented to give effect to dark political aspirations, primarily of the U.S.A. with Saudi Arabia acting as its front.

The French magazine, *L'Express*, printed on its cover a full picture of Rasulallah (sallallahu alayhi wasallam) together with Nabi Isaa (alayhis salaam). *L'Express* said on its website that the purpose of the article was to "help the dialogue between Islam and Christianity" which was about to take place in Rome. Although the Moroccan government has banned this particular issue of *L'Express*, this is the type of compromise with

baatil which Muslims are increasingly accepting as an effect of their participation in the interfaith programme.

Not so long ago there was a global crisis created by the Danish cartoons. Since then, there were several malicious and blasphemous caricatures of Rasulallah (sallallahu alayhi wasallam). However, since Saudi Arabia had not participated in opposition to the blasphemous depictions as it had in the cartoon case for some mysterious reason, we find no action was taken by any Muslim government. The political agenda of Saudi Arabia underlying the current interfaith effort requires toleration of the corrosion of Islamic beliefs and practices, and even acceptance of insult and slander of Rasulallah (sallallahu alayhi wasallam) such as the blasphemy and besmirching of Hadhrat Aishah's character in the latest book, *Jewel of Medina*, which the High Court in Johannesburg has, Alhamdulillah, just banned. But not a murmur has been breathed against the immoral book by Saudi Arabia or any of the miserable governments of the Muslim states.

## SUBORDINATE

In all interfaith dialogue exercises Islamic doctrines are

made subordinate to the cardinal articles of faith and to the policies of the interfaith ideology. Regardless of what belief is in the heart, the Muslim participates in the interfaith exercise having ostensibly aligned himself with the two cardinal doctrines of kufr which are the bedrock of their kufr ideology. While the basic theme of interfaith ideology is 'toleration', the requisite for this article of faith is to shift from the uncompromising stance of Qur'aanic Tauheed so that the kufr of atheism and shirk is accommodated. This is the belief system which is fundamental to the interfaith ideology which is ensnaring stupid Muslims in its cancerous kufr tentacles. How intelligent and learned Muslims could ever align themselves with such a movement of subtle kufr beggars Imaani imagination.

Calling for religious tolerance – whatever that may mean in the Saudi King's understanding – King Abdullah said that such dialogue is the duty of every human being. He urged Muslims to participate in this type of sham dialogue to show that "Islam is not a violent religion". The king's foreign minister said: "It is regrettable that some of our sons have been tempted by Satan or brothers of Satan."

Now how will the interfaith dialogue solve the problem of violence when the so-called 'sons' who have 'been tempted by Satan' are not participants? The conflagration of violence is raging on the ground. Those who are responsible for the violence, namely, the conveners and architects of the interfaith movement, are daily killing thousands of men, women and children in ghastly acts of war crimes. How will the conventions and interfaith dialogue of the killers solve the problem of violence when they are actively involved in the massacres across the globe? How will the interfaith exercise in Rome solve the problem with the Taliban and Al-Qaidha? How will it solve the problem with the Taliban fighting the Pakistani government? How will it solve the Kashmiri problem – the massacre of entire communities by the Indian authorities?

On the political front, the Saudi king will achieve nothing by going to America and Rome and selling and betraying Islam. However, the danger is the erosion of Islamic beliefs in consequence of participation by shallow-minded, short-sighted 'scholars' who have their own private *nafsaani* agendas for participation.

**W**ITH REGARD TO the prohibition of cruelty to animals, the *Naseehat* and commands of Rasulallah (sallallahu alayhi wasallam) are inadequate to stir the hearts of the ilk of Sanha's molvis. Reverend and pundit 'molvis' also happen to be in the clique of Sanha's supporters of cruelty. Not so long ago the reverend gentleman and his pundit assistant who by some strange fortuitous juxtaposition happen to be in charge of the Newtown Musjid in Johannesburg, had from the Musjid's platform joined the Hindu anniversary celebration organized to idolize Mahatma Gandhi. The reverend gentleman lauded many accolades on

## GHANDI'S 'NASEEHAH' FOR THE REVERENDS AND PUNDITS

Ghandiji, presenting him as a role model for the Ummah while his pundit assistant polluted the sanctity of the Musjid with the garment of shirk depicting ghandiji's image.

The hearts and minds of even fussaag Muslims were jarred into shock by beholding the scene of the assistant imaam of the Musjid dressed in the bright orange Hindu garment with a portrayal of ghandi's image on his back. Encouraged by the pundit-cum-imaam some other unfortunate Muslim souls also soiled their

Imaan by dressing up like the pundit and performing Salaat inside the Musjid clowned up so despicably.

Since the ears of the reverend, pundit and Sanha's molvis in general, including the conglomerate of silly molvis who had made a mockery of themselves by allowing themselves to be trapped into a ludicrous pre-planned 'inspection' of Sanha's carrion industry at Rainbow Chickens, are deaf to the Naseehat of Rasulallah (sallallahu alayhi wasallam) and to the Masaa-il of Allah's

Shariah, perhaps the advice of their idol, Mahatma Gandhi, will stir a responsive cord in their hardened hearts. If Mahatma Gandhi's advice could perhaps achieve a tenderizing effect on the rock-hearted molvis, it could act as a spark to set into healthy operation their fossilized brains. Thus, for the moral and spiritual edification of the reverend and pundit who had idolized and admired Mahatma Gandhi, he (their idol) said:

**"The greatness of a nation and its moral progress can be**

**judged by the way its animals are treated."** We hope that all these misguided molvis who have so despicably ignored Rasulallah's commands and advices pertaining to Humane Thabah, will at least reflect on this adage of their idol, Mahatma Gandhi. We trust, hope and pray that ghandiji's 'naseehat' will prove salutary for the reverend, the pundit and Sanha molvis. *Salaam on those who follow the guidance of Allah.*

## YOUR RIGHTS

**V**ENGENCE, EQUIVALENT TO the degree of the injustice committed is permissible although not encouraged. Allah Ta'ala says in the Qur'aan Shareef: **"If you take revenge, then do so to the equivalent of the injustice done to you. But if you have Sabr, then that is best for you."**

Rasulallah (sallallahu alayhi wasallam) said: "The one who curses the *zaalim* (oppressor), has taken his revenge." As long as a person does not seek vengeance, Allah Ta'ala is on his side, and He will extract revenge on behalf of

the oppressed one.

Hadhrat Yahya Bin Muaz (rahmatullah alayh) said: "I love to abstain from seeking vengeance from one who oppresses me."

*Zulm* (oppression) too is sometimes a bounty (*ni'mat*) of Allah Ta'ala for the *bandah* (servant) whom He loves. Hadhrat Fudhail Bin Iyaadh (rahmatullah alayh) said: "When Allah Ta'ala desires to bestow a gift to a person, He appoints a *zaalim* (oppressor) over him." The *mazloom* (the oppressed one) reacts with Sabr. This is a sign of the *zulm* being a *ni'mat* for him.

## THE VACCINE PLOT

### THE ABORTION CONSPIRACY

"The World Health Organization (WHO) and its subsidiaries have been actively researching and funding the development of contraceptive/anti-fertility vaccines that prevent full-term pregnancies to take place, for over 20 years. There's even a Task Force on Birth Control Vaccines of the WHO. However, no anti-fertility

vaccine has ever been placed on the market and promoted as such as of yet. Instead, as described in a 1993 journal paper published in *The British Medical Bulletin*, anti-fertility vaccines were being engineered incorporating tetanus or diphtheria toxoid linked to a variety of HCG-based peptides.

The fundamental principle behind this approach to contraceptive vaccine de-

velopment is to prevent the maternal recognition of pregnancy by inducing a state of immunity against HCG, hormone that signals the presence of the embryo to the maternal endocrine system.

Free tetanus vaccines that were offered to young women of childbearing age for years in countries such as Tanzania, Nigeria, Mexico, and the Philippines, were found to contain hu-

(Continued on page 11)



# FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

(Continued from previous issue)

**A**FTER HADHRAT SHUAYB (alayhis salaam) had cautioned Hadhrat Musa (alayhis salaam) regarding the significance of the Staff of Nabi Adam (alayhis salaam) which had now come into Hadhrat Musa's possession, he (Hadhrat Musa) commenced his duty of tending to the goats of Nabi Shuayb (alayhis salaam). When Hadhrat Musa (alayhis salaam) was about to leave with the goats on the first day of his duty, Hadhrat Shuayb (alayhis salaam) warned him: "O Musa! You may take the goats anywhere to graze, but stay away from a certain location (which he explained). Never go near to that place nor ever turn your face in that direction. It is the abode of an extremely dangerous serpent which will harm the goats.

When he reached the grazing field, he observed that all the goats suddenly turned in the direction of the prohibited location. He repeatedly tried to drive the goats from that direction, but in vain. They ran wildly towards the forbidden zone. In pursuit of the goats when he reached the forbidden area, he observed beautiful lush pastures. The goats were grazing contently. Hadhrat Musa (alayhis salaam) reposing his trust on Allah Ta'ala,

sat down on a rock. Soon he was overcome with sleep. He placed the Asa (Staff) by his head and fell asleep.

As soon as Hadhrat Musa (alayhis salaam) fell asleep, the serpent appeared. As the serpent was about to plunge among the goats, the Staff of Hadhrat Musa (alayhis salaam) by the command of Allah Ta'ala became a huge serpent and devoured the serpent of the jungle. The Staff assumed its original form and returned to its position alongside Hadhrat Musa (alayhis salaam).

When Hadhrat Musa (alayhis salaam) opened his eyes he saw some bones and blood of the serpent nearby. Bewildered and surprised, he saw his own Staff stained with blood. This increased his bewilderment.

In the evening after he returned with the goats, he narrated the episode to Hadhrat Shuayb (alayhis salaam). Hadhrat Shuayb (alayhis salaam) realizing the miraculous powers of the Staff was immensely pleased. In happiness he said to Hadhrat Musa (alayhis salaam): "This year all rams born to the flock will be for you, and all females will be mine." That year, only rams were born. The following year, Hadhrat Shuayb (alayhis salaam) said to Hadhrat Musa (alayhis salaam): "O Musa! This year, all females will be for you, and all rams will be

mine." By Allah's decree only females were born in the flock that year. The third year, Hadhrat Shuayb (alayhis salaam) said: "O Musa! This year, all goats born with two colours will be for you, and all born with one colour will be mine." By the command of Allah Ta'ala, that year only two-tone goats were born. The fourth year, Hadhrat Shuayb (alayhis salaam) said: "O Musa! This year all single coloured goats will be for you, and all goats with two colours will be mine." By Allah's decree that year only single coloured goats were born.

In this manner ten years passed by. Hadhrat Musa's (alayhis salaam) goats numbered a few thousand. Hadhrat Musa (alayhis salaam), instead of the agreed 10 years, spent 18 years in Madyan in the service of Hadhrat Shuayb (alayhis salaam). The desire to meet his mother and brother, Haroon (alayhis salaam) developed intensely in Hadhrat Musa (alayhis salaam). One day Hadhrat Musa (alayhis salaam) approached Hadhrat Shuayb (alayhis salaam) and very humbly and respectfully said: "If you permit me, I wish to make a request." Hadhrat Shuayb (alayhis salaam) said:

"Feel free to say whatever you wish." Hadhrat Musa (alayhis salaam) expressed his desire to visit his mother and brother. He also requested to take with him his wife.

Hadhrat Shuayb (alayhis salaam) happily consented. Hadhrat Musa (alayhis salaam) set off on the journey with his wife. Ultimately he reached a wilderness which was a journey of three days from Egypt. Here Musa (alayhis salaam) lost the way. At nightfall he was more confused and totally lost. It was actually the desert where Mount Sinai is located. He was at the foot of a huge mountain. It was an intensely dark night. Flashes of lighting appeared in the sky and it began to rain heavily. Hailstones were falling. His wife was expecting, and in this pitiful state she gave birth. However, Hadhrat Musa (alayhis salaam) did not panic. He proceeded fully composed to do what had to be done.

He found a place of refuge in a mountain cave. After settling his wife and the newborn baby in the cave, he set out in search of fire. He struck together stones to create a spark, but in vain. While he was engaged in this exercise, the rain abated. He suddenly saw on

the mountain a bright fire burning. On seeing the fire, he informed his wife, and hurried towards it. As he proceeded, he broke some tree branches which he would ignite in the fire. When he finally reached the spot of the Fire, he was astonished to see a very lush tree. Despite the flames of the fire, not a single leaf was burnt. Bewildered, he proceeded to the tree to light his branches. As he stretched his branch towards the flame, it leapt out of his reach. Musa (alayhis salaam) went ahead towards the flame. But again it leapt out of his reach.

Now overcome with fear, he stood riveted. The flame increased so much that it reached out to the sky. Then the flame receded and returned to the tree. He now understood that this was no ordinary fire. He was convinced that it was some divine mystery. Full of fear, he resolved to leave the place. As he was about to leave, he heard the Divine Voice calling him. The Voice said: "Verily, I am your Rabb. Remove your shoes, for verily, you are in Tuwa, the holy valley."

(To be continued, Insha'Allah)

## THE DANGERS OF MICROWAVE

- 1). Continually eating food processed from a microwave oven causes long term - permanent - brain damage by 'shorting out' electrical impulses in the brain [depolarizing or de-magnetizing the brain tissue].
- 2). The human body cannot metabolize [break down] the unknown by-products created in microwaved food.
- 3). Male and female hormone production is shut down and/or altered by continually eating microwaved foods.
- 4). The effects of microwaved food by-products are residual [long term, permanent] within the human body.
- 5). Minerals, vitamins, and nutrients of all microwaved food is reduced or altered so that the human body gets little or no benefit, or the human body absorbs altered compounds that cannot be broken down.
- 6). The minerals in vegetables are altered into cancerous free radicals when cooked in microwave ovens.

- 7). Microwaved foods cause stomach and intestinal cancerous growths [tumors]. This may explain the rapidly increased rate of colon cancer in America.
- 8). The prolonged eating of microwaved foods causes cancerous cells to increase in human blood.
- 9). Continual ingestion of microwaved food causes immune system deficiencies through lymph gland and blood serum alterations.
- 10). Eating microwaved food causes loss of memory, concentration, emotional instability, and a decrease of intelligence.

Have you tossed out your microwave oven yet? After you throw out your microwave, you can use a toaster oven as a replacement. It works well for most and is nearly as quick. The use of artificial microwave transmissions for subliminal psychological control, a.k.a. 'brainwashing', has also been proven. We're attempting to obtain copies of the 1970's Russian research documents and results written by Drs. Luria and Perov

specifying their clinical experiments.

I have known for years that the problem with microwaved anything is not the radiation people used to worry about, It's how it corrupts the DNA in the food so the body can not recognize it. So the body wraps it in fat cells to protect itself from the dead food or it eliminates it fast. Think of all the Mothers heating up milk in these 'Safe' appliances. What about the nurse in Canada that warmed up blood for a transfusion patient and accidentally killed them when the blood went in dead. But the makers say it's safe. But proof is in the pictures of living plants dying.

### FORENSIC RESEARCH DOCUMENT

Prepared By: William P. Kopp

A. R. E. C. Research Operations  
TO61-7R10/10-77F05

RELEASE PRIORITY:  
CLASS I ROO1a

## THE VACCINE PLOT

(Continued from page 10)

man Chorionic Gonadotropin (HCG), which causes spontaneous abortions if the woman becomes pregnant.

While the woman is not technically sterilized, once injected with HCG, she may never be able to carry a child full-term thereafter. One disturbing paper published in

the FASEB Journal in 1993 states: "....we initiated studies relating to possible mechanisms of action and potential side effects of this vaccine, which should be relevant to world-wide regulation of population growth."

So again, why the frantic push for the HPV vaccine, created for young, fertile women, when there's NO solid, rational basis for its use?" (Medical News Today, October 1, 2008)

## SECRET DEEDS

**I**MAAM SHAAFI' (rahmatullah alayh) offering advice to the Ulama, said: "For an Aalim there should be some such deeds of virtue which are secrets between him and Allah Ta'ala. No one should be aware thereof. Knowledge and deeds which are rendered in public have little benefit in the Akhirah."

Numerous people had seen many Auliya and great Ulama in their dreams after they had died. These Auliya and Ulama had not mentioned in their dreams that they had been forgiven by virtue of their knowledge. It was usually some deed which was insignificant in worldly terms, which

formed the basis for forgiveness. Someone who saw Imaam Abu Hanifah (rahmatullah alayh) in a dream, queried: "How are your faring?" Imaam Abu Hanifah (rahmatullah alayh) said: Allah Ta'ala forgave me. The person said: "Did Allah Ta'ala forgive you on account of your Ilm?" Imaam Abu Hanifah said: "I repent! I repent! The conditions and calamities of Ilm are numerous. Only in rare cases are people forgiven by virtue of their knowledge."

The moral calamities of riya (show), hubb-e-jah (love for fame, and hubb-e-maal (love for wealth) have ruined most of the Ulama.



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
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(Continued from page 5)

Witr he had missed. Thereafter he should perform the Sunnats of Fajr.

**Q. I found an old dollar note. It is now valued at \$700. Is it permissible to exchange it for this amount?**

**A.** A currency may not be sold for more if it is paid for with the same

currency. It is thus riba and haraam to sell one dollar for 700 dollars or for anything more than one dollar even if it is an old dollar which has more value. However, the one dollar may be sold for any price if the payment is with another kind of currency. Therefore, the one dollar may be sold for

British pounds or for Euros of any amount. If you wish to sell the one dollar, ask them to pay you with British pounds or Euros or any other currency. Then after you have received the Euros, etc., you could convert it into dollars.

**Q. Which E-number ingredients**

**are haraam?**

**A.** Almost all E-number ingredients are haraam. The E symbol was invented to hoodwink Muslims. It is a massive fraudulent cover-up for pig-fat ingredients. Too many of these numbers represent pig ingredients.

THE FOLLOWING HADITH is a sombre message for molvis who have abandoned the Sunnah in the pursuit of their despicable nafsaani agendas: *"After me there will be such people who will not be guided by my guidance nor will they follow my Sunnah. Their imams (and leaders) will be men whose hearts will be the hearts of shayaateen."* Commenting on this Hadith, Hadhrat Shah Waliyullah Muhaddaith Dehlawi (rahmatullah alayh) states: "the sign of *maqbooliyat* (acceptance) by Allah Ta'ala is that every act is executed in obedience to the Sunnat of Rasulullah (sallallahu alayhi wasallam), and the sign of

## "SHAYAATEEN - DEVILS"

*mardoodiyat* (rejected/accursed) is acting in conflict with the Sunnat of Rasulullah (sallallahu alayhi wasallam).

Know that with regard to those who follow the Path of Divine Love, Allah Ta'ala revealed to His Habeeb (Beloved) Rasool (sallallahu alayhi wasallam): *"(O Muhammad!) Say (to them): 'If indeed you love Allah, then follow me (i.e. the Rasool). Then, Allah will love you, and He will forgive for you your sins.'"* It is clear from this gracious aayat that forgiveness from Allah and becoming His beloved are not attainable without following the Sunnah of Rasulullah (sallallahu

alayhi wasallam) and of his Khulafa-e-Raashideen.

It is therefore incumbent on everyone to follow Rasulullah (sallallahu alayhi wasallam) and the noble "Sahaabah in all Deeni matters."

Sanha and its molvis should heed the advice and admonition proffered by Hadhrat Shah Waliyullah (rahmatullah alayh). They should ponder and do some sincere and deep soul searching and ask themselves if they are following the Sunnah and the Shariah in the following acts:

- ♦ Cruelly shackling the chickens upside down
- ♦ Moving them in this pitiful position at great

speed on a conveyer belt

- ♦ Horrifically submerging the heads of the chickens in electrified water to stun them into either immobility or death
- ♦ To have them slaughtered upside down, in motion at speed and away from the Qiblah
- ♦ To allow the slaughterers not to face the Qiblah
- ♦ For the slaughterers to practice *Shareetatush Shaitaan* (the devil's slaughter), i.e. improper or partial cutting of the neck
- ♦ Entry of the writhing

and flapping chickens into the scalding water of the defeathering tank

Immersion of the chickens into hot water with their entrails enclosed within their carcasses.

Mass discardence of Tasmiah.

Acceptance of a system which requires the slaughterers to forego the daily Salaat, Jum'ah Salaat and Eid Salaat.

Are all these malpractices acceptable in the concept of the 'sunnah' in which Sanha and its molvis believe? Let them reflect. If they reflect honestly, they will not fail to discern the hearts of shayaateen in them.

### NANDO'S PIES?

**Q.** In Port Elizabeth there is a Nando's outlet which has been made 'halaal'. Please comment. Are Nando's meat foods halaal?

**A.** Even Nando's non-meat foods are haraam. Even the prepared non-meat foods of a restaurant which sells haraam meat products are haraam. The 'halaal' certificate is a piece of haraam scrap paper which some misguided befuddled molvi following in the satanic footsteps of Sanha must have granted. ALL MEAT FOODS OF

### LAMENT YOUR CONDITION

*"O my Brother! Reflect on your Ilm (knowledge) and Amal (actions). If you discern some riya and hubb-e-jah in you, then lament on your condition."*

(Shaikh Abdul Wahhaab Sha'raani)

### FOUR DISEASES

Hadhrat Sufyaan Thauri (rahmatullah alayh) said: "Besides the very senior Auliya, very few are saved from the diseases of lust, lies, complaint and show."

Zil Qa'dh 1429  
November 2008

ZAKAAT NISAAB  
MEHR-E-FATIMI

R2,280  
R6,550

### REFLECT ON MAUT

WHEN HADHRAT Abu Hurairah (radhiyallahu anhu) was on his deathbed, he began to shed tears. When he was asked the reason, he said: "The journey is long and arduous; the provisions for the journey are little; yaqeen is weak; I fear falling from the Siraat into Jahannum." This was the state of such noble Souls who had renounced the world and devoted themselves to the Akhirah. What will be the state of those who are anchored to the world and have forgotten the Akhirah? Without meditation (muraqabah) this reality cannot be comprehended.

### PIG FAT 'E' NUMBERS

E100, E110, E120, E140, E141, E153, E210, E213, E214, E216, E234, E252, E270, E280, E325, E326, E327, E334, E335, E336, E337, E422, E430, E431, E432, E433, E434, E435, E436, E440, E470, E471, E472, E473, E474, E475, E476, E477, E478, E481, E482, E483, E491, E492, E493, E494, E495, E542, E570, E572, E631, E635, E904.

### ALLAH PROTECTS HIS FRIENDS

ONCE WHILE Hadhrat Ahmad Muhammad Baghdaadi (rahmatullah alayh) was taking a bath, a thief fled with his clothing. While

Hadhrat Baghdaadi lingered in a dilemma, he suddenly saw the thief returning and replacing his garments from where he had taken them. Bewildered, he stared at the thief and realized that his

one hand had become paralyzed. Hadhrat Baghdaadi supplicated: "O Allah! He has returned my clothes. Cure him." His dua was accepted. The thief's hand was immediately cured.

*"Verily, they conspired their plot while by Allah is (the ultimate end of) their plot. Verily, (the villainy) of their plot is such that even mountains would be displaced by (their) plots."*

(Surah Ibraaheem, aayat 46)

### The Majlis ON THE WEB

(www.themajlis.net)

Some concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.



### SUPPORT THIS STRUGGLE

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# The Majlis

"VOICE of ISLAM"

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"The humiliation of the world is lighter than the humiliation of the Aakhirah (Hereafter)." (Hadith)

## HARAAM DISEASED CARRION CHICKENS

**T**HIS IS WHAT the UNITED POULTRY CONCERNS OF THE U.S.A. reports regarding the carrion chicken industry:

"Animals raised for food are treated horribly and they are very unhealthy. Chickens are crammed in filthy, dark buildings loaded with bacteria, bird flu viruses, toxic funguses, and poisonous gases that burn their eyes, their skin and their lungs. With no fresh air, sunshine, or normal activities, these birds develop painful skeletal deformities, soft watery muscles, stress hormones and heart disease.

Chickens go to slaughter with rotting livers (necrotic enteritis), wing rot, pus-filled lungs (airsacculitis), and ammonia-burned skin. Rotting

intestines and ulcerated flesh are removed at the slaughterhouse, and corpses are drenched in chlorinated water to conceal the sickness and injuries being sold to consumers.

"Poultry is the most common cause of food poisoning in the home", says Dr. Michael Greger (*Bird Flu: A Virus of Our Own Hatching*)

According to the U.S. Department of Agriculture food-borne bacteria such as *E.coli*, *Salmonella*, *Campylobacter*, *Shigella*, *Yersinia*, and *Listeria* in poultry, eggs and other animal products can migrate from people's intestines to other body parts far removed from the site of infection – blood, bones,

nerves, organs, and joints – to cause chronic illnesses in later life, such as arthritis.

Antibiotics are fed to chickens in massive amounts. As a result bacterial resistance to antibiotic treatment of humans has jumped dramatically since the 1970s. Many people become violently ill with anti-biotic resistant diseases, like *Camphylobacteriosis* and *Salmonellosis*, and *Staphylococcus aureus* infections from handling and ingesting poultry, eggs, and other contaminated animal products. (Filipic)

Arsenic (roxasone) is fed to farmed animals. More than 2 million pounds of arsenic are fed to 70 percent or more of the 9 billion chickens raised annually in the U.S. for hu-

man consumption. Arsenic causes **bladder cancer, respiratory cancer, and skin cancer, and is linked to heart disease, diabetes and declines in brain function in people. (Hokey)**

"The antibiotic arsenic compound roxasone, which promotes the growth of blood vessels in chickens to produce pinker meat, does the same in human cell lines – a **critical first step in many human diseases, including cancers.**" – Duquesne University's Department of Chemistry and Biochemistry.

"In addition to sickening the birds, these bacteria remain in the cooked flesh, a common cause of food poisoning."

"Battery hens suffer from the horrible diseases of female birds denied exercise, including an ugly new disease called **Fatty Liver Hemorrhagic Syndrome** characterized by an enlarged, fat, fri-

able liver covered with blood clots, In recent decades hens' oviducts have become infested with salmonellae that enter the forming egg causing food poisoning in many consumers of eggs."

"Eighty-four federal poultry inspectors interviewed reported that "Every week throughout the South, millions of chickens leaking yellow pus, stained by green feces, contaminated by harmful bacteria, or marred by lung and heart infections, cancerous tumors or skin conditions are shipped for sale to consumers, instead of being condemned and destroyed."

"Poultry feed containing animal by-products – bone, feathers, blood, offal, manure, condemned body parts of chickens and other sick animal parts – has long been identified as a primary source of salmonella contamination."

## SANHA HALAALIZED TORTURE

### CRUSHED TO DEATH

"What happens to the 250 million male chicks born to hens in the U.S. egg industry each year? Along with defective and slow-hatching female chicks, they are trashed as soon as they hatch. Upon breaking out of their shells, instead of being sheltered by a mother's wings, the newborns are ground up alive,

electrocuted or thrown into trashcans where they slowly suffocate on top of one another, peeping to death while a human foot stamps them down to make more room for more chicks. Destruction of unwanted male chicks is a worldwide practice."

**TORTURE IN THE SCALDER** "At the slaughterhouse, after being held in the trucks for 1

to 12 hours, chickens raised for meat are torn from the cages and hung upside down on a movable rack. As they move towards the killing knife, they are dragged through an electric current that paralyzes them but does not render them unconscious or pain-free. Millions of birds are alive, conscious and breathing not only as their throats are cut but afterwards, when their bodies are

plunged into scalding water to remove their feathers. In the scalding "the chickens scream, kick, and their eyeballs pop out of their heads." The industry calls these birds 'redskins' (in South Africa they are called pink birds) – birds who were scalded while they were still alive."

(United Poultry Concerns of U.S.A.)

THIS IS THE BRUTAL CARRION INDUSTRY WHICH SANHA

AND ITS ILK HALAALIZE. THESE ARE THE BRUTALIZED, DISEASED, ROTTEN, HARAAM CARRION YOU CONSUME. THIS IS THE SAVAGE HARAAM KILLING SYSTEM WHICH SANHA'S MORON MOLVI INSPECTORS PASS AS HALAAL. THIS IS THE KUFR SYSTEM THESE BARBARIC HALAALIZERS HAVE PROMOTED OVER AND ABOVE THE ISLAMIC SYSTEM. THIS IS THE WAY IN WHICH ALL THESE MORONS HAVE EFACED THEIR IMAAN.

## THE INTERFAITH KUFR TRAP

### EVEN THE POPE REJECTS THIS KUFR BLEND

**E**VEN NON-MUSLIMS of intelligence are able to discern the fallacy and error of the interfaith exercise. Pope Benedict has cast doubts on the interfaith dialogue exercises. Reporting the comments of the Pope, *The New York Times* dated 23 November 2008, states:

"The pope's comments came in a letter he wrote to Marcello Pera, an Italian cen-

tre-right politician and scholar whose forthcoming book, "Why We Must Call Ourselves Christian", argues that Europe should stay true to its Christian roots..... In quotations from the letter that appeared on Sunday in *Corriere della Sear*, Italy's leading daily newspaper, the pope said the book "explained with great clarity" that "an interreligious dialogue in the strict sense of the word is not possible." In theological terms, added the pope, "a true dialogue is not possible without putting

one's faith in parentheses."

Bruce Tamaso writes: "No one who knows anything about Pope Benedict XVI believes he is ever going to be enthusiastic about interfaith discussions if they put the various faiths involved on equal footing – if, in other words, an underlying assumption of such talks is that Islam, or Judaism, or Buddhism, or whatever, is as valid a way of expressing human understanding of God as is Christianity.

In Benedict's mind, that is simply not the case: The

Pope, make no mistake, is Catholic."

While even the pope has understood the fallacy and stupidity of the interfaith movement, it is surprising and lamentable that we find molvis and sheikhs who are supposed to be the upholders of Tauheed, falling over themselves to woo the kufr interfaith satanic faith. How has it ever become possible for the believers in Tauheed who affirm that Islam is the only absolute Truth, to have degenerated to the level of kufr by consorting with a movement whose cardinal articles of faith are:

1. That no religion is the

absolute truth. All religions are products of the human mind, hence no religion enjoys absolute truth.

2. All religions are equally legitimate and on equal footing.

Shaitaan has indeed adorned this kufr for the miscreant, shallow-minded ulama-esoo'. They apologize for the Qur'aan's uncompromising concept of Tauheed and its harsh and explicit denunciation and rejection of all religions and ideologies besides Islam. "Verily, by Allah, the Deen is only Islam."- *Qur'aan*



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

**Q. Some musallis are complaining about the Fajr Jamaa't time in our Musjid. The Jamaa't begins 30 minutes before sunrise. This has always been the case. Is half hour before sunrise acceptable? Some say that it is very light, hence Makrooh. Could we change from 30 minutes to 45 minutes before sunrise?**

**A.** Fajr Salaat 30 minutes before sunrise is not Makrooh. The entire duration of Fajr Salaat is a valid permissible time. Not a single minute of Fajr time is Makrooh as is the case with Asr time when it becomes Makrooh near to sunset. 45 minutes before sunrise is permissible. If it is convenient for the musallis to begin 45 minutes before sunrise, they should be accommodated and the time should be changed. There is no Shar'i rule stipulating that the Fardh should be 30 minutes before sunrise.

**Q. A Maulana says that it is not permissible to keep a double name, e.g. Muhammad Yusuf. Is this correct?**

**A.** It is perfectly permissible to give children two names. Two names have always been kept in the Ummah from the earliest times. The one who says that it is not permissible is in error.

**Q. I have sufficient money for myself and wife to go for Hajj. However, we have two small children. There is no one in whose care we could leave them. According to the Shaafi' Math-hab is it permissible for me to postpone Hajj for the future?**

**A.** According to the Shaafi' Math-hab, Hajj could be postponed for a valid reason on condition that one does have the niyyat (intention) of performing Hajj in future. Therefore, you may delay your Hajj until your children are older. Or you could proceed for Hajj yourself. Your wife could look after the children.

**Q. In a situation where there is a huge amount of Qur'baani meat which cannot be distributed for some reason, will it be permissible to sell it to a butchery and distribute the money to the masaakeen?**

**A.** It is permissible. The Qur'baani meat is like the Qur'baani skin. It will be compulsory to make Sadqah of the money. The money must be given to the fuqara and masaakeen (Muslim poor).

**Q. I live on a farm. The nearest town with a Musjid is 20 km away. I do not own a car. Is Jumuah compulsory for me?**

**A.** Jumuah is not Waajib on those who live in small villages and on farms.

**Q. Is the meat of Jews and Christians (People of the Book) halaal? Are prisoners allowed to eat the meat the prisons provide?**

**A.** Christians have totally abandoned the slaughtering system of the Shariah of Nabi Musaa (alayhis salaam) which they used to practise in former times. They no longer slaughter according to the Shariah of Nabi Musa (alayhis salaam), hence all the meat of Christians is haraam. The slaughtering system of Hadhrat Musaa's Shariah was exactly the same as the Islamic system. Some Yahood still slaughter according to the original Shariah. If it is proven that the meat has been slaughtered by the Yahood in accordance with their original method, then eating such halaal meat will be permissible. But it will still be Makrooh to eat it if Muslim slaughtered meat is available. The meat which is served in prisons nowadays is haraam meat. The animals are killed by Christians and other kuffaar in a variety of brutal ways. No Thabah whatsoever takes place.

**Q. What advice is there for a person who repeats wudhu 10 or 12 times because he/she feels that he/she has not made wudhu properly? This is a very frustrating problem plaguing the person.**

**A.** The person repeating wudhu so many times is afflicted by shaitaani wasaawis. He/she should not repeat wudhu unnecessarily. It is Waajib in the circumstances to ignore the doubts. Only when he/she is positive that wudhu has broken should wudhu be renewed. The thought should be totally ignored. When such a thought develops and there is no proof/certitude that wudhu is broken then understand that it is shaitaan who tries to disturb you. In response to the thought, tell yourself: "So what? I shall not repeat wudhu even if the thought comes a thousand times." Insha'Allah, if this method of ignoring the thought is adopted, the doubts will soon disappear. When the person falls victim to the doubt, shaitaan derives pleasure from his/her discomfort and frustration.

**Q. The deceased's only heirs are 2 sons and 8 daughters. His only asset is a house in which some of the daughters live. How should this property be distributed to the heirs?**

**A.** If the deceased has no other heirs, e.g. parents, wife or grandparents, each son in this case will own two twelfths (one sixth) of the house, and each daughter one twelfth. The house may either be sold and the cash distributed to them according to these shares, or it could be rented out, and the income be distributed to them. If they decide to retain the house, then those occupying the premises should pay rent. It is also permissible for the other heirs to waive their rights permanently or temporarily to allow their sisters to occupy the house without paying rent. If the sisters are destitute, the others have the moral obligation of supporting them.

**Q. My husband was teaching our 9 year old son how to slaughter a chicken. Holding the hand of the child, he assisted in slaughtering. Is the chicken halaal?**

**A.** How did your son slaughter the chicken with the assistance of his father? If his father held his hand and slaughtered together with him then it was Waajib for both to have recited *Bismillaahi Allahu Akbar*. If anyone of them did not recite Tasmiyah while they were cutting together, the chicken was haraam. If both had recited Tasmiyah at the time of actually cutting, then the chicken is Halaal.

**Q. When lowering the index finger in Tashahhud, should it rest on the thigh?**

**A.** In Tashahhud when you lower the finger, it should not rest on the thigh. After lowering it, it should be held off the thigh, i.e. suspended in the air.

**Q. A non-Muslim agrees to sell a house to a Muslim without charging interest. According to the agreement, if the purchase price is paid within a year, it will be \$177 K, and if not paid within a year, the price will be \$188 K. Is this deal permissible?**

**A.** The extra which the seller claims if the amount is not paid within one year is riba. This deal is not permissible. To render the deal permissible, it is best that the price be fixed at \$188 K, whether he pays in a year or three years. Once the price has been fixed, it may not be increased if payment is not made within the specified time period. Any increase will be haraam riba.

**Q. According to the Hanafi Math-hab, which form of Hajj is the best?**

**A.** Although Hajj-e-Qiraan is *afdhal* (best), in this age it is not encouraged. Tamattu' is better nowadays due to the conditions prevailing there and the weakness of people's Imaan. They commit many violations in the lengthy duration of Ihraam.

**Q. I was told that before every Salaat one should spit three times and recite Ta-awwuz. Is this correct?**

**A.** It is a baseless practice to spit three times and recite Ta-awwuz before every Salaat. This practice should not be observed.

**Q. When my son becomes baaligh, should there be purdah for his uncle's wife?**

**A.** Yes, even before he reaches puberty (bulooagh), your son should maintain complete purdah for his uncle's wife.

**Q. I want to enter one of the Darul Ulooms in South Africa. Please offer me some advice?**

**A.** The atmosphere of Taqwa no longer exists in the Darul Ulooms and Madrasahs. Nowadays knowledge is generally taught and pursued for worldly reasons, not for the Pleasure of Allah Ta'ala and for one's moral reformation. However, if the student is sincere and hardworking, he will still gain proper knowledge at the Madrasahs. When you study at a Madrasah in this age you have to pretend that you are the only student in the whole Madrasah. In other words, you should adopt seclusion, not strike up friendship. You have to engross yourself in the kitaabs, abstain from futility, socializing with students, etc., and be conscious of your moral reformation. Only then will you succeed in your objective. Most students nowadays, when they complete their Madrasah studies, emerge swollen up with pride, are extremely deficient in even textual (book) knowledge, totally bereft of spiritual knowledge, show scant regard for the Sunnah, have ab-

solutely no respect for their Asaatizah, and misuse their knowledge for base nafsaaani and worldly motives. When you are at a Madrasah you should not concern yourself with all the evils you see around you. You have to concentrate on your task of gaining Knowledge and ignore all else. Only then will you become an Aalim in the meaning of the Qur'aan which stipulates the following condition for qualification: *"Verily, of the servants of Allah, only the Ulama fear Allah."* Minus taqwa, the molvi remains a *jaahil* and will most certainly become a *mudhil* (one who deviates and misleads Muslims).

**Q. If a halaal wild animal is shot with a bullet, will the animal be halaal if the hunter finds it dead. Tasmiyah is recited at the time of firing the bullet. I have heard that some types of bullets are like arrows, hence permissible?**

**A.** Firstly, killing a wild animal with an arrow/spear is *Thabah Idhtiraari*. It is an abnormal form of killing an animal, which is allowed in so far as wild animals are concerned. The meat is halaal, and this hukm is *Khilaaf-e-Qiyaas*, i.e. it is in conflict with rational reasoning. A *Khilaaf-e-Qiyaas* issue cannot be transferred (made *Ta'addi*), and has to be restricted to the *Mansoos Alayh* substratum. In *Thabah Idhtiraari* the instrument is an arrow/spear which cuts. A bullet cannot be analogized on the basis of this *Khilaaf-e-Qiyaas* issue. A bullet does not cut like an arrow. According to our Ulama an animal shot with a bullet will be haraam if it dies before normal Thabah. There are some Ulama who believe that the animal will be halaal even if shot with a bullet. We are not aware of bullets which function like arrows. Also, remember that hunting for sport is haraam. It is haraam to take an animal's life to quench the sadistic thirst of the lustful nafs. The animal has *Rooh* like *Insaan*. Taking its *Rooh* (Soul) is allowed only for a valid reason and in the Name of Allah Azza Wa Jal. Allah's Name may not be made a vehicle for sport, futility and for gratification of the bestial dictates of the nafs.

**Q. Usmaan has \$100 cash, and he has debts of more than a \$1,000. Should he use the \$100 to pay his debts or make Qur'baani?**

**A.** Usmaan should use the \$100 to pay his debts. He should not use it to make Qur'baani. Qur'baani is not Waajib on him, but payment of debt is Waajib.

**Q. A Mufti says that all sausage and worse casings in South Africa are haraam because animal intestines are used. Najaasat (faecal impurities) pass through intestines, hence casings are haraam.**

**A.** Undoubtedly, all animal sausage casings in South Africa are haraam. This is because the casings are from *ghair-mathbooh* (slaughtered un-Islamically) animals or from a mixture of *mathbooh* (slaughtered Islamically) and *ghair mathbooh* animals, or are imported from non-Muslim countries. If there is a particular butchery which



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uses only the casings of *mathbooh* animals, then such casings will be halaal. The casings are not haraam because of their manufacture from intestines. Just as najaasat passes through the intestines while the animal is alive, so too is the stomach the abode of najaasat. Yet, stomach of *mathbooh* animals is unanimously halaal. The Fuqaha have explicitly ruled that intestines are in the *Hukm* of the stomach. The *hurmat* of sausage casings is not because the casings are made from intestines, but is on account of the intestines being from *ghair mathbooh* animals. The venerable Mufti's basis for his pronouncement is erroneous.

**Q. Will it be objectionable to eat vegetables grown with pig fertilizer?**

A. Most certainly it will be objectionable to consume vegetables or plants which are fertilized by pig manure. Such vegetables exercise an adverse spiritual effect. Although the resultant vegetables are permissible notwithstanding the fact that it is haraam to use pig manure, a person who is *Saleemut Taba'* (of healthy moral and spiritual disposition) and who understands the meaning of Taqwa will find it nauseating and repulsive to consume such vegetables.

**Q. Muslims entrust their Qur'baani to a particular organization. The Qur'baani is done in India. Can the organization take a profit without disclosing the amount?**

A. If the organization charges a fee for its Qur'baani service then it is necessary for it to fix the fee and inform the people whose Qur'baani it will be making. However, if it does not charge a fee, but informs the people that whatever balance there remains of the money given for the Qur'baani animal will be used for Sadqah, then this will be permissible. In distribution of the extra money to Sadqah avenues, the organization will be the Wakeel.

**Q. Qur'baani here in Mauritius is made at the abattoir. All the animals/meat are mixed. The person making Qur'baani does not receive precisely (*bi-ainihi*) his/her animal. Is this permissible?**

A. If a person does not receive his Qur'baani meat *Bi Ainihi*, then it will not be permissible for him to eat of the meat. It is Waajib to give him the animal which was sacrificed in his name. In the case of Qur'baani being made at an abattoir as in Mauritius where one does not receive one's own Qur'baani meat, the sin of riba is committed, hence it is not permissible to eat of the meat. All the meat will have to be given out as Sadqah. Although the Qur'baani is valid, this method of *Taqseem* (distribution) is not permissible. See Ahsanul Fataawa, Vol. 7 page 500. It is not permissible to distribute the meat to the owners by way of estimate. The distribution to the owners must be precise.

**Q. When purchasing a cow for Qur'baani, the condition of discount in lieu of the skin is made. As**

**such, after Qur'baani, the skins are left in the abattoir. Is this permissible?**

A. The condition that the skins have to be left at the abattoirs is a *faasid shart*. It is haraam to make this condition at the time of purchasing the animal. It renders the sale *faasid*, and *Bay'e-Faasid* is in the category of Riba. People should not purchase Qur'baani animals in this haraam way. They should pay the extra money and after Qur'baani give the skin away as Sadqah or sell it and give the money as Sadqah.

**Q. During Taraaweeh, our Imaam makes 13 Sajdah Tilaawat instead of 14. Please comment.**

A. There are 14 Sajdah Tilaawat for Hanafis as well as for Shaafi's. Your imaam who omits one Sajdah and makes only 13 during the Taraaweeh are in grave error. You should ask him for an explanation. It is quite possible that your imaam, in order to accommodate the Shaafi' muqtadis, is not making the Sajdah of aayat 25 of Surah Swaad (in the 23<sup>rd</sup> Juz). This aayat is not an aayat of Sajdah for Shaafi's. Perhaps the imaam at your end goes into Ruku' immediately after reciting the aayat of Surah Swaad. By making Ruku' immediately after the Sajdah aayat or one or two aayats thereafter, the Sajdah Tilaawat is fulfilled. The Ruku' in this case takes the place of the Sajdah. It therefore appears that 13 Sajdah Tilaawat were made instead of 14.

**Q. When a person goes for Hajj is it incumbent to go and meet all relatives and friends? If this is a valid custom, what should be said and recited when visiting them?**

A. There is no Sunnah custom of going around the town/neighbourhood greeting people when one goes for Hajj. In fact, this custom has assumed the form of an immoral bid'ah with men and women gathering in festival mood. They indulge in haraam merry-making. It is the same as one goes on any other journey. One does not go around greeting people when one goes on a journey. However, if one is on bad terms with someone, then it is necessary to visit the person and restore good relationship so that there is no malice in the heart when one visits the Holy Places. When visiting such a person, simply ask for forgiveness for anything said or done which had caused offence. There is no particular act of the Sunnah to do or recite on such occasions.

**Q. A musalli who sits on a chair for Salaat, places his chair right at the back of the Musjid. Between him and the Imaam is space of several rows. Is his Salaat valid behind the Imaam?**

A. It is Makrooh for the musalli sitting on the chair to be right behind leaving a gap of several saffs in front of him. The chair should be in the saff next to the other musallis. The back legs of the chair should be in line with the feet of the musallis. The best position for the chair is at the end of the

## GOING FOR HAJJ?

**Q. I have already performed Fardh Hajj. I am yearning to go for a Nafl Hajj. The trip will cost about R45,000. A friend advised me to rather spend the money on charity, and I will gain more reward. However, my heart is set on Hajj. What would be better for me?**

A. Hajj is an important act of Ibaadat of high merit. However, Hajj is no longer compulsory on you. We shall therefore narrate to you the advice of Hadhrat Bishr Haafi (rahmatullah alayh) who was among the greatest Auliya in the early ages of Islam. The advice of such an illustrious authority of the Shariah who held an exceptionally elevated pedestal in the spiritual sphere, is infinitely superior to the advice which non-entities like us could proffer.

A man came to Hadhrat Bishr Haafi (rahmatullah alayh) and said: "Hadhrat. I have saved 2000 dinars (gold coins/krugerrands). I yearn to go for (Nafl) Hajj."

Hadhrat Bishr: "Do you wish to go for Hajj on a sight-seeing tour or to gain thawaab (reward) from Allah Ta'ala."

The Man: "Most certainly to gain thawaab."

Hadhrat Bishr: "Distribute the 2000 dinars to 10 faqeers or to 10 orphans or to ten such men who are struggling to maintain their families. You will then receive the reward of 100 Hajj."

The Man: "Hadhrat, the desire to go for Hajj is intense in me."

Hadhrat Bishr: "Now I am convinced that the money which you have earned is not halaal. You will therefore not rest until you spend it in a haraam way."

The faculty of *Baseerat* (spiritual wisdom and insight) of the Auliya is perfect. Rasulullah (sallallahu alayhi wasallam) said: "*Beware of the Firaasat (intuitional wisdom and insight) of the Mu'min (i.e. the Wali of Allah), for verily, he looks with the Noor of Allah.*" The man's insistence

to go for Hajj despite having been made aware that contributing the money to the needy and destitute would entitle him to the rewards of a hundred Hajj, was evidence of the insincerity of his intention. Although he had claimed that he desired thawaab, he rejected the thawaab of 100 Hajj. Now why would a man reject the thawaab of a 100 Hajj acquired so easily without the difficulties and dangers of a journey, and settle for the thawaab of one Hajj which could only be attained after much difficulty and even danger, and the commission of many sins from the time one departs until the time one returns? It was clear to Hadhrat Bishr that the man's intention was hollow and insincere. He simply wanted to go for a holiday as most of the prospective hujjaaj do in this age.

From this episode you will or you should understand that it is infinitely better to contribute your R45,000 to Sadqah to aid Muslims in distress. You will then, Insha'Allah, receive the thawaab of a 100 Hajj. Do not allow the nafs and shaitaan to dupe you and to deprive you of greater thawaab. Nowadays, the door of sin is thrown wide open from the very time one departs from home, and the sins go on multiplying even in the Holy Cities, and the sinning continues right until the time one reaches home. At every step of the journey there is sin – sins of the eyes, sins of the ears, sins of the heart, sins of the limbs, mushtabah and haraam food, intermingling of sexes, the fisq and fujoor of airports and planes, and many more, are all ingredients of the journey nowadays. It is unwise and not at all advisable to undertake Nafl Hajj and Umrah in this age.

Muslims in every country are squandering hundreds of millions of dollars on Nafl Hajj and Umrah at a time when the Ummah is lying prostrate in misery. The ignorance and destitution of the Ummah do not justify such massive wastage of funds which could be put to better use in the interests of the Ummah.

**duas which Rasulullah (sallallahu alayhi wasallam) used to recite in Qaumah and Jalsah. Could these duas be recited in Fardh Salaat?**

A. The duas of Qaumah and Jalsah may be recited in Nafl Salaat as well as Fardh Salaat.

**Q. If by mistake 4 raka'ts were performed instead of the two raka'ts Sunnats of Zuhr, should the two Sunnats be performed again?**

A. If by mistake two extra raka'ts are joined to the two Sunnatul Muakkadah of Zuhr or Isha', and one did sit in Tashahhud in the second raka't, then if Sajdah Sahw is made, the two Sunnatul Muakkadah will be valid. If Sajdah Sahw is not made, all four will be Nafl, and the Sunnatul Muakkadah will have to be repeated. And Allah knows best. We have not seen this mas'alah in any kitaab. We have understood it to be so. If you hear or

**Q. In the Hadith there are some**



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read of a contrary view, do inform us.

**Q. When does the time for Chaasht Salaat begin?**

A. Chaasht (Dhuha) sets in immediately after Isahraaq Salaat. It may be performed immediately after Ishraaq Salaat.

**Q. Many years after the burial of my father, his grave was opened and another relative buried in the same grave. There were no remains whatsoever of my father when the grave was opened. When I stand now at the graveside reciting Qur’aan Shareef and making Dua for my father, who gets the reward? Will my father be aware of my presence?**

A. The thawaab (reward) of your recitation will be for the one you have intended regardless of who is buried in the grave. Since your intention is for the thawaab to reach your father, it will be for him. The other inmate of the grave will also benefit, Insha’Allah. Your father’s awareness of your presence is with Allah’s permission. If Allah Ta’ala wishes your father to be aware of your presence in the Qabrustaan at his graveside, it will be so.

**Q. After how many years will the body completely become dust?**

A. The period required for disintegration of the body and transformation into soil depends on several factors – the type of soil, climatic conditions, etc. There is no specific time limit for this.

**Q. When a partner dies, do his children become partners in the business?**

A. A partnership in the Shariah applies to only the partners, not to their children. If one partner dies, then the partnership with respect to him (the deceased) terminates. His partnership share does not devolve to his children. His children can become partners only if the other partners agree to accept them as partners. When a partner dies, then it is Waajib to immediately take physical stock of the assets of the partnership. This is compulsory. The share of the assets of the deceased partner must be immediately calculated, and the value thereof be distributed to the heirs in accordance with the Shariah’s law of inheritance.

**Q. Besides Sanha’s carrion, what about the halaal certified meats of other Muslim bodies?**

A. All meat products sold by non-Muslims are haraam regardless who the certifying body may be. The matter is extremely simple for a Mu’min – just abstain from consuming the carrion which the kuffaar sell. All such meat is diseased and haraam. Halaal certificates cannot render carrion halaal.

**Q. Is it permissible to eat vegetables grown in pig manure?**

A. It is disgusting, morally and spiritually harmful to eat vegetables grown with pig manure. Muslims should not consume such vegetables.

**Q. Is Salaat performed behind a Shiah, Salafis and other deviates valid?**

A. Salaat behind a Shiah, Five Percenter, Ansaarullah and follower of Elijah is not valid. Salaat behind a Salafi (Wahhaabi) is valid provided he was not wearing socks while leading the Salaat. The reason for this is that Salafis make masah on ordinary socks. They do not wash their feet. Their wudhu is therefore not valid with such masah, hence Salaat behind them will not be valid if they had made masah on the socks.

**Q. Could the Sunnat Salaat of the daily Five Salaat be performed before entry of the time of the Salaat?**

A. The Sunnat Salaat which is attached to the five daily Salaat has to be incumbently made after the entry of the time of that Salaat. If it is made before the valid time of that Salaat, it will be Nafl. The Sunnats will have to be repeated in the proper time.

**Q. Is it permissible to make Sajdah Tilaawat during Fajr and after the Fardh of Asr has been performed?**

A. It is permissible to make Sajdah of a Sajdah aayat during Asr and Subh time, whether it be before or after the Fardh has been performed.

**Q. A non-Muslim inmate in our prison (in the U.S.A.) had a Qur’aan with the Arabic text. He was using the pages to roll cigarettes and smoke them. A Muslim inmate asked the infidel to stop his sacrilege and to turn over the Qur’aan to him. When the infidel refused, the Muslim physically confiscated the Qur’aan, and a physical fight developed between them. Did this Muslim commit any sin?**

A. The Muslim who endeavoured to confiscate the Qur’aan Majeed from the kaafir in the manner explained by you did not commit any sin. Assuming he had lost his life in this action, he would have gained the rank of shahaadat of the first degree. That means, even in the dunya the burial honour the Shariah confers to a Shaheed would be conferred on him. There are certain types of shahaadat which apply to the Hereafter, not to this dunya. For example, a Muslim who dies by drowning is a Shaheed. But on earth the burial rites of honour reserved for a Shaheed will not be accorded to him. But the one who loses his life fighting to save the honour of the Qur’aan, dies a Shaheed of the first degree. May Allah Ta’ala reward the brother abundantly and grant him His Proximity.

**Q. Will Sajdah be valid if the cloth of the headgear partly covers the forehead?**

A. Even if the headgear covers the forehead, the Sajdah is valid and proper.

**Q. Some Ulama say that Rainbow and Earlybird chickens are ‘doubtful’. What is the Shariah’s ruling regarding ‘doubtful’ edibles?**

A. The Fatwa of Rasulullah (sallallahu alayhi wasallam) is the best. He commanded abstention from Mushtabah (Doubtful) things. Leaving aside all technical gymnastics, what is the demand of Imaan when a Mu’min is aware that Rasulullah (sallallahu alayhi wasallam) commanded: “*Shun (stay away/abstain) from that which casts you into doubt and take that which does not cast you into doubt.*” Abstention from Mushtabah is an established tenet of the Shariah emphasised considerably by all those who have a proper understanding of the Deen. It comes in the Hadith that failure to abstain from the doubtful, ultimately leads to indulgence in Haraam. What lead to haraam is likewise haraam. We have no doubt whatsoever in that Rainbow chickens and all commercially slaughtered chickens are Haraam, not ‘doubtful’. Those who classify the carrion chickens ‘doubtful’ are perpetrating chicanery. They maintain that the chickens are ‘doubtful’ despite them having no sound basis for not proclaiming the chickens Haraam. Be that as it may. The fact that Rasulullah (sallallahu alayhi wasallam) emphatically commanded abstention from even the doubtful, should be sufficient cause for the Ummah to refrain from consuming the diseased carrion chickens. Sanha’s carrion-halaalizing profession is gravely threatened, hence all the frantic sheninagans to sustain the unsustainable haraam carrion trade.

**Q. Is it permissible for me to borrow money from my non-Muslim parents to go for Hajj?**

A. It is permissible to borrow money from your non-Muslim relatives even if you wish to use the money for Hajj. However, the loan should not obligate you to submit to any of their wishes and orders which conflict with the Shariah. If it does incline you to compromise any facet of the Deen, be it a Mustahab act, then it will be haraam to take a loan from them.

**Q. My son is 10 years old. From what age should he adopt hijaab for his uncles’ wives?**

A. Full purdah/hijab should be observed for a boy of 10 years, especially in this immoral and fast age. Even children under ten in this age are ‘experts’ of zina and immorality which they view on television, computer and cell-phone. Your son should be taught to observe purdah (hijab) for the wives of his uncles.

**Q. My aunt is 60 years old. My husband does not observe purdah for her. He says that since she is old, purdah is not necessary for her. I disagree with him. What is the Shariah’s ruling?**

A. Once while Rasulullah (sallallahu alayhi wasallam) was sitting with two of his wives, Hadhrat Abdullah Ibn Umm-e-Maktoom (radhiyallahu anhu) a blind over 90 year old Sahaabi entered. Rasulullah (sallallahu alayhi wasallam) ordered both wives to get up, leave the place and observe hijab for the blind Sahaabi of more than 90 years old. Hadhrat Aishah (radhiyallahu anha) then commented: “O Rasulullah! He is blind!” Then Rasulullah (sallallahu alayhi wasallam) said: “Are you two also blind?” Thus he ordered them: “Adopt hijab for him.”

From this episode we understand how important it is to observe purdah for even old people. It is necessary for a man to observe purdah for a 60 year old woman. Nowadays even 60 year old women adorn themselves. They wear gaudy dress, apply perfume and make themselves attractive for the dunya. It is Waajib to observe hijab for them. Shaitaan has trapped many men with old women and vice versa. Whenever we are lax and repose confidence on our own willpower, then the nafs and shaitaan gain the upperhand and trap us into evil and immorality. Never should any person trust his own nafs, even if he happens to be a great Wali.

**Q. Relatives say that I am too harsh with my children and that the 10 year old boy and 11 year old girl are still too young for full purdah. Please advise.**

A. If your son and daughter are not going to be taught now proper observation of hijab, then when are they going to learn. The ta’leem does not begin when the children are baaligh (adults). It is for this reason that Nabi (sallallahu alayhi wasallam) instructed that children should be compelled to perform Salaat from the age of 7 and beaten from the age of 10 if they do not perform Salaat regularly although they have not yet attained the age of puberty. A tree is bent when it is young, not when its bark is already hardened timber.

The great and illustrious Ulama/Auliya/Fuqaha of the past taught that when a girl is 6 years she should have complete purdah for outsiders (non-relatives), and from the age of seven years she should have hijab for relatives (cousins and husbands of aunts). Modernism, liberalism and kuffaar culture have corrupted the thinking of Muslims of this age. They look at things with western eyes, not with the eyes of the Shariah. Therefore they are surprised when they hear of the advices and commands of the Shariah which conflict with their western thinking.

**Q. I am a ten year old boy. My mother says it is not permissible for me to spend my money on family members. Is she right?**

A. Yes, she is right. It is not permissible for a child to spend any of his money on anyone. It is not permissible for him to spend his money on even his own mother and father. Only after he has reached the age of adulthood (bulooah), will it be permissible for him to spend his money on his family.

**Q. I had offered to donate one of my kidneys to our Imaam. Now that you have informed me that it is haraam, he wants to know the reason.**

A. Organ transplantation is haraam because the Shariah does not permit it. The Hadith prohibits deriving use from human organs. Even hairs and nails cut from the body have to be compulsorily buried and may not be used for anything. Secondly, in Allah’s wisdom a human being requires two kidneys. Removal of a kidney is



# Questions and Answers

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infliction of injury and harm, and is an act of mutilation, all of which are haraam. If he and the fussaag doctors claim that removal of one kidney will not be harmful for him, then the logical conclusion is that Allah Ta'ala – Nauthubillaah! – has erred in his understanding of what is beneficial and necessary for man and that He had resorted to futility by unnecessarily creating a superfluous/redundant kidney in a person. This type of kufr logic suits kuffaar and atheists.

**Q. Please explain the rule regarding gifts. When a gift is given to me, do I enjoy complete freedom to do with it as I please? I mean do anything permissible with the gift, e.g. giving it to a poor person or to a wealthy person or to my maid or feed it to my animals? Does the giver have any right of making or implying conditions, for example, I may not give the gift away or I must use it myself? If I am not going to eat or use the gift myself, am I under any obligation to inform the giver? Sometimes it may offend the giver if he/she knows that I will give the item away, and it may also offend the giver if I refuse acceptance. This puts me in a dilemma. Although I may not use the item myself, I accept the gift as I do not wish to offend the giver. I then give it to someone who will use it. Please enlighten me with your comments.**

**A.** Once you have taken possession of the gift, it passes into your ownership. You become the sole owner, and you are free to do with the gifted item as you deem fit. You may use it in any one of the ways mentioned by you. The giver has no rights over the gifted items once it passes into your custody and ownership. It is improper for the giver to stipulate conditions and to feel offence when you give the item to someone. Whatever you do with the item, the giver will receive his/her reward if the motive was sincere. You are under no obligation to inform the giver what you will be doing with the item.

**Q. Is it permissible to convert the top floor of the Masjid into a house for the Imaam and his family?**

**A.** It is not permissible. The top floor and all floors above the Masjid and below it are in exactly the same category as the Masjid which is on the ground floor. These floors may be used only for ibaadat.

**Q. I am indebted to a non-Muslim for a sum of money, but his whereabouts are unknown. Many years have passed. Neither can I trace him nor his relatives. How should I free myself of this liability?**

**A.** Give the money to the poor.

**Q. A man during his last illness made a gift of a property to one of his sons who used to be with him in the business. The property is very valuable, hence the other heirs are displeased. What is the Shariah's ruling?**

**A.** A gift for an heir is not valid if the other heirs do not ratify it. In this case, the gift is invalid. The property

**Q. The Majlis has denounced SANHA's 14 member Molvi team of inspectors, alleging that they should renew their Imaan and Nikah, and that Salaat behind them is not valid. Have you not adopted an extreme and unjustified position? Is their crime so great as to warrant the ultimate fatwa of kufr?**

**ANSWER**

Indeed the gravity of their crime warrants excommunication. It warrants the 'ultimate fatwa of kufr'. It warrants that the criminals repent, renew their Imaan and Salaat. Undoubtedly, Salaat behind them is not valid. Besides the Fatwa of Kufr for approving the kuffaar killing system, issued by Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh), there is consensus of the Fuqaha of Islam on the *Takfeer* (issuing the fatwa of kufr) of a person who approves of a system or practice which is haraam according to the Shariah. Preference of a kuffaar system over and above the Islamic system is kufr. There are numerous examples of such kufr. Preference and adoption of a haraam/kuffaar system while displacing the Shar'i system, implies the superiority of the haraam system over and above the revealed system commanded by Allah Ta'ala. This attitude is kufr.

When Muslims, be they molvis, approve of a haraam slaughtering system as Sanha's team of 13 molvis had criminally done, they lose their Imaan. It is these culprits who had

is inherited by all the heirs.

**Q. After making a gift to his grandson, a man demands it back. The grandson had already taken possession of the item. Is it permissible?**

**A.** It is not permissible for him to repossess the gift.

**Q. Is it permissible to accept a gift from a nabaaligh who is of understanding age?**

**A.** It is not permissible to accept gifts from minors even if they have intellectual discernment.

**Q. Is it permissible to accept gifts from a gay/homosexual?**

**A.** It is not permissible. It is haraam to socialize and fraternize with such persons.

**Q. Is it permissible for a Muslim to become an official of a non-Muslim political party?**

**A.** Such parties engage in many un-Islamic and haraam activities. It is not permissible to become an official of such a party.

**Q. Is it permissible to take out Automobile Association membership?**

**A.** It is not permissible to take out AA membership. This contract is in fact insurance in which the element of *qimaar* (gambling) is the factor of *hurmat* (prohibition).

**Q. Should the munfarid recite the Takbeers audibly in the Jahri Salaat?**

**A.** The Munfarid should recite the Takbeers silently in the Jahri Salaat as well. (One who performs Salaat alone is called 'munfarid'. 'Jahri' refers to

## "IS THEIR CRIME SO GREAT?"

adopted an 'extreme and unjustified position', not The Majlis. They had volitionally jettisoned themselves out of the fold of Islam by approving the horrendous cruel kuffaar system of killing chickens. In condoning and approving of the haraam system, they have implied rejection of Allah's commanded system. This is clear kufr.

They conducted themselves like 'dumb devils' according to Rasulullah (sallallahu alayhi wasallam), for they have become mute after they witnessed the barbarism with their own eyes. With their silence and active approval they promote the haraam kuffaar system.

Although SANHA had handpicked and invited 14 molvis to participate, the 'ultimate fatwa of kufr' applies to thirteen moron molvis. Mufti Afzal Hoosain Elias is excluded. He did not behave like one of these 'dumb devils'. Although we differ with him regarding his 'Makrooh' pronouncement which we shall, Insha'Allah, discuss in the near future, he nevertheless, strongly dissociated from the haraam killing system. He proclaimed the Haqq and confirmed the *hurmat* of Rainbow's slaughtering system with emphasis and clarity, designating it 'cruel, disgusting, horrific, atrocious, gross cruelty, etc.'. He further recommended withdrawal of the 'halaal'

certificate.

You as well as others view issues superficially. While you look at the designation we apply, you pretend to be blind to the perpetrations which demand the designations. The evil deeds committed by the criminals are worse than the epithets. When a molvi shamelessly prays together with kuffaar priests in a church under a dozen crosses, why should you be surprised if he is awarded the 'title' of reverend. After all he did the job of a reverend.

Similarly, when the imaam of a Masjid dons a Hindu orange garment which depicts the picture of Ghandi, and then has the rude nerve of polluting the Masjid with his accursed presence and also encouraging musallis to don the accursed garment of shirk and perform Salaat, and you find him being branded a pundit or punditji, then what is 'extreme' in the designation? After all, only a pundit idolizes Ghandi in this manner. By what stretch of Shar'i logic is Salaat valid behind a reverend and a punditji? And why should they – the reverend, the punditji and the 13 moron molvis – not repent, and renew their Imaan and Nikah when they shamelessly trampled on the Shariah and approve of kuffaar systems? Our designation is not 'extreme'. Their acts and attitudes of kufr are extreme and horrid.

**award these 'gifts' in consideration of the loan given to it. So how can these be considered permissible gifts?**

**A.** The very basis, lifeblood and breath of the banking system are riba. There is no doubt in this fact. As far as possible, one should abstain from dealing with banks. But, the complex economic system of the kuffaar in which we all are caught up, does not allow trading without participation in banks. Necessity therefore permits utilization of bank facilities to the degree of need.

No one ever puts money in the bank with the faintest idea of giving it as a loan to the bank. The money is deposited either to meet cheque payments or for safe-keeping. From the depositor's perspective the money is placed in the bank as an Amaanat. The bank is the Wakeel who is being paid fees by the depositor to discharge certain activities on his behalf. Although it is known that the wakeel is crooked and uses and misuses the Amaanat, circumstances have tied the hands of the depositor. He has no control over these riba giants and devils. As far as he is concerned, he gives his money to the bank to pay his accounts or for safe-keeping. He does not give it as a loan. The bank simply does with the money as it deems fit.

The reality of depositing money in a bank is not loan. Neither does the bank nor the depositor understand it as a loan. A loan is sought. The bank

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## BANK GIFTS

**Q. According to your fatwa, voyager points and eBucks are permissible gifts. The money which people deposit in banks is in the category of a loan to the bank. Rasulullah (sallallahu alayhi wasallam) said that "every loan which draws a benefit is riba". In other words, the 'gifts' are riba because the banks**



# A HALAAL CERTIFICATE FOR A CHICKEN-KILLING FACTORY IS LIKE A HALAAL CERTIFICATE FOR A BROTHEL

**C**ONDONATION and halaalization of the haraam kufr system of killing chickens prevalent at all commercial chicken factories is tantamount to condoning and halaalizing brothels. There is no difference between a halaal certificate for a chicken-killing factory and a halaal certificate for a brothel. SANHA and its retinue of lackey molvis – ulama-e-soo’ – are claiming validity for the haraam ‘halaal’ certificate granted to Rainbow Chickens on only one preposterous baseless ‘basis’, namely, the presumed ‘hillat’ of the end product. Despite the whole slaughtering system at Rainbow Chickens being unanimously haraam from beginning to end, SANHA has accepted the system to be halaal and the dumb, befuddled group of miscreant molvis have endorsed this haraam system in flagrant violation of the Shariah. Assuming that the end product, i.e. the tortured chicken is halaal, it does not render the haraam slaughtering system halaal. In fact, it is kufr to describe the haraam system ‘halaal’.

While the conglomerate of evil, heartless men ‘with hearts of the shayaateen’, cannot refute the *hurmat* (being haraam) of every act, from beginning to end, of the killing process prevalent at Rainbow Chickens, they, show flagrant disregard for the Sunnah and the Shariah, deliberately hoodwinking and misleading the Ummah with the *Fiqhi* (juridical) technicality of ‘hillat’ which ordinary laymen do not comprehend. The evil molvis in the vile plot to sustain the brutality of Rainbow’s killing system and the *hurmat* of Sanha’s carrion industry,

while acting like the “*Dumb Shaitaan*” with their silence on the brutality they had observed at Rainbow, are vociferous with their fabrication of the ‘hillat’ concept.

Ignoring the evil and the *hurmat* of the entire slaughtering system, they claim that Rainbow’s chickens are ‘halaal’ because at the end of the brutal killing system all four neck vessels are presumably severed. While this is a vile and a preposterous lie, for the purpose of the elucidating the BROTHEL analogy, we shall, in this discussion temporarily close our eyes to reality and truth, and accept that the brutally killed haraam carrion chickens are ‘halaal’.

A group of Muslim prostitutes plying their immoral trade in a kuffaar-operated brothel or perhaps a casino, is contemplating going ‘halaal’. The prostitutes have followed the progress of the chicken-carrion saga, and after studying the arguments and grounds of the Sanha molvis and inspectors, they aver that they too have valid grounds for a ‘halaal’ certificate. The constituents of their syllogism are as follows:

## (1) THE MINOR PREMISE

The minor premise which is the first basis in the syllogism presented by the group of prostitutes clamouring for a ‘halaal’ certificate comprises the following factors:

All the acts associated with Rainbow’s slaughtering system are haraam. The silence of Sanha and its molvis on this issue is acceptance of the claims of the opposition, namely, shackling the birds upside down is brutal and haraam. Swiftly moving the birds upside down on a conveyor belt is haraam. Submerging the heads of all the chickens in electrified water is horrific, atrocious, brutal and haraam. Entering the chickens which are still ‘alive’ into hot water in the scalding to facilitate the defeathering process is disgusting, brutal and haraam. Immersion of the chickens with their entrails and impurities enclosed within their carcasses into hot water is haraam. Total lack of supervision of the dismembering and packing of the dead chickens is not permissible and renders the chickens haraam.

(2) THE MAJOR PREMISE  
The haraam acts intervening between the beginning and ending of the process do not render the end result haraam.

## (3) CONCLUSION

Thus, the end product, namely, the killed chickens, will be classified halaal.

In this syllogism which is in fact the ‘logical’ deductive process of Sanha and its corrupt molvis, the ‘end result’ will be classified halaal’. All the haraam factors enumerated in the minor premises above have no bearing on the end product which remains ‘halaal’. Now since the end product is ‘halaal’, the entire haraam system of killing the chickens automatically becomes ‘halaal’ and acceptable, and perpetuating it is permissible, hence the permissibility of granting the haraam system a ‘halaal’ certificate.

Now, the prostitutes syllogising their issue on the basis of the analogy of the halaalized carrion chickens of Rainbow, argue as follows:

In their unique prostitution system, despite all preliminary acts being haraam as all preliminary acts in Rainbow’s

slaughter system are haraam, their end product is just as halaal as Rainbow’s end product. In fact, their end result is ‘more halaal’ than Sanha’s Rainbow ‘end result’. In their unique profession of spiritualized prostitution, they accept only such clients who sign a contract to enter into Nikah with one of the prostitutes after he has achieved gratification for his swine carnal lust. Thus, the ‘end result’ of this specific conglomerate of prostitutes is Nikah while the ‘end result’ of Sanha’s Rainbow chickens is consumption of diseased chickens. While there are numerous virtues narrated in the Hadith for Nikah, there are absolutely no virtues for devouring the chemically bloated diseased chickens which are the ‘end result’ of the haraam slaughter system prevalent at Rainbow. Thus, the prostitutes argue that morally they are on a higher pedestal than Rainbow, and are therefore, more entitled to a ‘halaal’ certificate than Rainbow Chicken factory.

While the prostitutes acknowledge that every step in their trade leading to the ultimate act of zina is haraam, and even their zina is haraam, they are, unlike Rainbow and Sanha, honest enough to concede the *hurmat* of all acts in their trade. But in view of their ‘end result’ being halaal tayyib, namely, Nikah, they are making rather emphatic demands to be issued with a ‘halaal’ certificate. Just as all ancillary acts attendant to Rainbow’s system of slaughter system leading to the final act of severing the neck vessels are haraam, so too are all the stepping stones running up to the final act of zina haraam. Since the ancillary acts despite their *hurmat* do not render the end product, i.e. the killed chicken haraam, so too will the end product of their prostitution system, namely, Nikah with the client be halaal. The entire system of the prostitutes is therefore acceptable and tolerable.

This is precisely and logically the accursed conclusion

in which the imagined *hillat* of Rainbows chickens is classified ‘halaal’. If Sanha and its molvis say that a ‘halaal’ certificate cannot be issued to the prostitutes, they will have no valid, rational and logical grounds for having issued Rainbow with a ‘halaal’ certificate. The two institutions, that is, the haraam slaughter system of Rainbow and the haraam system of the prostitutes, are on par and both systems would be ‘permissible’ in view of the ‘end result’ in terms of Sanha’s logic.

We have informed the conglomerate of prostitutes that they should refer to SANHA, MISCREANT MOLVIS & CO for a ‘halaal’ certificate as they are the best and most qualified ‘authority’ in the art, stunt and trick of transforming haraam into halaal. Sanha can expect an application for a halaal certificate from the prostitutes at any time in the near future.

The prostitutes have also warned of court action in the event Sanha refuses. Engagement in their type of profession is their constitutional right. In terms of the law, Sanha may not discriminate on the basis of sex or religion or a person’s right to freedom of thought. The basis of the legal action contemplated by the prostitutes in the event of Sanha’s refusal, will be unlawful discrimination and violation of their constitutional right to enjoy a halaal certificate to boost their trade just as Rainbow enjoys the benefits of the halaal certificate granted to it. If a court should uphold the application of the prostitutes, Sanha will be in an unenviable situation having to issue ‘halaal’ certificates to brothels. Be that as it may. Sanha can rely on its team of 13 molvi carrion chicken inspectors. They are adept in the art of producing stratagems for fabricating ‘halaal’ certificates. What stands out conspicuous in the argument of the prostitutes is that even zina and prostitution could be halaalized if the ‘end result’ is halaal. And, the ‘end

(Continued on page 7)

## FOLD YOUR GARMENTS

**M**ANY PEOPLE are afflicted with the bad and harmful habit of throwing their clothes anywhere and any how when they undress. This extreme slovenliness displays their inner attitude of moral laxity. Such slovenly persons generally have scant respect for the rights of others. Garments are the *ni’maat*

(bounties) of Allah Ta’ala, and every *Ni’mat* has rights which should be observed. Besides the despicable habit of slovenliness, it invites the shayaateen to tamper with the clothes. In this regard Rasulullah (sallallahu alayhi wasallam) said:

“The shayaateen derive enjoyment from your clothes. Therefore, when anyone

of you removes his garment, he should fold it, for verily, the shayaateen do not wear a folded garment.”

When the garments are folded neatly, they are safe from satanic tampering. Wearing clothes with which shaitaan has tampered exercises a detrimental effect on the wearer, physically as well as spiritually.

## A MIRACULOUS REWARD

**O**NCE THERE WAS a woman whose generosity was her outstanding characteristic. A poor lady with an infant in her arms came to her door begging for a garment to clothe her naked baby. The generous lady of the house also had a small baby, and she too was poor. She removed her own baby’s dress and handed it to the beggar. The beggar supplicated: “May Allah Ta’ala clothe your baby with the garment

of his mercy and grace.” After the beggar departed, a beautiful garment miraculously appeared from above and fitted itself on the baby. This garment remained on the baby for many years. It increased in size with the growth of the baby. In winter it was warm, and in summer cool.

It is mentioned in the Hadith that Allah Ta’ala fulfils the needs of one who fulfils the needs of others.



(Continued from page 6)

result' in the unique system of prostitution of this specific group is *nikah* which is infinitely better than the end result of Rainbow's haraam slaughtering system.

### HOODWINKING MUSLIMS

The Muslim public is being deliberately hoodwinked by Sanha and its vile molvis with the presumed '*hillat*' of the end product. By proclaiming the chickens 'halaal' on the flimsiest of basis, Sanha & Co. is trying to deflect the focus of Muslims from the haraam brutal system of torture to which millions of Allah's defenceless creatures are subjected. There is or should at least be consensus of even the evil molvis on the *hurmat* of the whole system of killing the chickens. Out of the group of 14 molvis who were invited by Sanha to participate in the fraudulent farcical pre-arranged and doctored inspection, Mufti Afzal Elias is the solitary exception who had pronounced on the horror of the whole slaughtering system of Rainbow Chickens. In fact, he unequivocally slated the *hurmat* with strong terms such as "*shackled upside down, not facing the Qiblah, gross cruelty to the innocent, speechless, harmless, helpless small birds, poor chickens, defeathering in hot water while they are still alive – this is disgusting, cruel, atrocious, and horrific, animal cruelty*", and finally he recommended withdrawal of the halaal certificate.

As for the balance of 13 miscreant molvis, they behaved like "*Dumb Devils*" – an appellation which Rasulullah (sallallahu alayhi wasallam) gave to molvis who condone haraam and evil with their silence. Thus, Nabi-e-Kareem (sallallahu alayhi wasallam) said about the like of

Sanha's molvis: "*He who maintains silence regarding the Haqq (i.e. when the Haqq is being abused and destroyed), is a dumb shaitaan.*" The words of Rasulullah (sallallahu alayhi wasallam) in this context are most significant. He did not say that such a molvi is '*like* a dumb shaitaan'. On the contrary, he said that "*he is a dumb shaitaan.*"

The Muslim community should reflect a bit and understand that when a system is haraam from beginning to end, the end product even if 'halaal' cannot be cited as a basis for halaalizing and condoning the entire haraam system. Furthermore, this is such a haraam system in which millions – 70 million chickens in just one year at just the Hammarale Rainbow chicken-killing factory – of Allah's *makhlooq* are subjected to the most horrendous and horrific acts of torture. Without brutality and torture of creatures with Rooh (Soul), the chicken-killing and carrion industry cannot be commercially viable. Hence, Sanha collects millions of rands annually for halaalizing the brutal, murderous haraam killing system prevalent at the chicken-killing factories.

Money has blinded Sanha. We do not know how much it costs to purchase the silence and approval of the 'Dumb Devils'. Either the monetary bait or malice for the upholders of the Haqq is the motive which constrains this conglomerate of villains to barter away their Imaan by halaalizing what Allah Ta'ala has made haraam.

It is mind boggling to visualize a group of 13 molvis, all purporting to be qualified in the Knowledge of Wahi and aware of Rasulullah's tender heart and proclamations of mercy for animals, standing with their mouths agape, observing the cruel shackling of

the chickens upside down; the horrible glide of the screaming and flapping chickens moving swiftly to their doom shackled by their legs; the submerging of their entire heads in electrified water which boils their brains and causes inexplicable pain and suffering to them; the slaughtering men not facing the Qiblah; the chickens deprived of the Qiblah; the cutting of the necks while in motion; the allowance of a second or two for the actual cutting; the frequent occurrence of shaitaan's method of slaughter (*shareetatush shaitaan*) in which all the veins are not cut, causing untold suffering and pain to the chickens; the immersion of the writhing chickens 'whilst still alive' in the scalding water; the immersion of the chickens into the scalding water with their entrails and impurities enclosed within their carcasses, and finally 100% lack of Muslim supervision from the point where the killed chickens leave the slaughterers – all of these major haraam and cruel acts were observed by the 13 miscreant molvis standing with their mouths agape. What further evidence does Sanha want for confirming this horrendous haraam system?

Yet, besides Mufti Elias, not a single one of them recoiled with disgust nor opened his mouth in condemnation of this shaitaani system of killing. On the contrary, the 13 'Dumb Devils' closed ranks with Sanha, the Carrion Merchant, in the exercise of skulduggery and hoodwinking the Ummah with the trick of '*hillat*' to approve of the confounded satanic system of killing the chickens.

Are these 13 molvis *Insaan*? Do they belong to the human species? We can unequivocally claim that they are inhuman and although they may have human form, they

## A HALAAL CERTIFICATE FOR A CHICKEN-KILLING FACTORY IS LIKE A HALAAL CERTIFICATE FOR A BROTHEL

are in reality, in essence, in heart and soul true *shayaateen*. About this type of devils in human form, Rasulullah (sallallahu alayhi wasallam) said: "*There will be such people after me who will not follow my guidance nor practise my Sunnah. Among them will rise such men whose hearts will be the hearts of shayaateen.*" These 'men with hearts of shayaateen' refer to such molvis, sheikhs and imams who destroy the Ummah with their accursed practices of halaalizing haraam. According to this Hadith as well as other Ahaadith, molvis of this class are spiritually speaking, '*shayaateen*'. They are not of the species known as *Insaan*.

### THE MEANING OF INSAAN

The human species, described as *Ashraful Makhluqaat* (the Noblest of Creation) is designated '*INSAAN*'. Etymologically, the root *huroof* (letters) of the word, *Insaan*, are *Alif, Noon and Seen*. The infinite verb from which the word *Insaan* is derived means: to love, to be merciful, to be kind, to be affectionate. Thus man has been termed '*Insaan*' because by nature there is love and affection in his heart for entire creation, not only for the animal kingdom. When an *Insaan* observes a *zee-rooh* creature (i.e. a creature with a soul – a human being or an animal) in pain and suffering, his heart melts; the love and affection overwhelm his heart, and his Imaan as well as his natural disposition speaks out, shouts

out, criticizes and if possible physically restrains brutality and cruelty being perpetrated on beings with souls. But the hearts of the 13 miscreant molvis remained unmoved, hard as rock when they stared at the horrific killing system. In this regard, the following account given by Hadhrat Mufti Muhammad Shafi (rahmatullah alayh) in his *Jawaahirul Fiqh*, is salubrious although it will not strike a responsive chord in men whose hearts are the hearts of *shayaateen*:

"*Hadhrat Shah Waliyullah (Quddisa Sirruhu), in Hujjatul-laahil Baalighah, and Hadhrat Maulana Muhammad Qaasim Nanotwi (rahmatullah alayh), in Hujjatul Islam, presented their enlightened research on the wisdom and etiquettes of Islamic Thabah. In their exposition, of fundamental importance is the fact that animals cannot be compared with the plant kingdom because in them (animals) exists Rooh like in human beings. In them are the faculties of sight, hearing, smelling, movement, etc. Like in human beings, they are sentient and have will (iraadah). To a degree they have idraak (perception of reality). The apparent effect of this is that it should not at all be permissible to eat animals. But Divine Wisdom has made everything in creation subservient to Insaan, hence when necessary, effecting Thabah and consuming their meat have been made halaal.*"

(*Jawaahirul Fiqh, Vol. 2*)

## RESPITE OF THREE DAYS

"*Enjoy yourselves in your homes for three days. This is a promise that cannot be falsified.*"

(*Aayat 65, Surah Hood*)

ONCE RASULULLAH (sallallahu alayhi wasallam) with a group of Sahaabah passed by a grave. He said: "Do you know whose grave this is?" The Sahaabah said: "Allah and His Nabi know best." Rasulullah (sallallahu alayhi wasallam) said: "This is the grave of Abu Righaal. He was from the nation of Thamud. At the time of the punishment which destroyed the

entire nation, he was in the Haram of Makkah. He was therefore saved. However, when he left the precincts of the Haram, the same punishment seized him. He was buried with a gold walking stick." The Sahaabah later dug open the grave and retrieved the gold walking stick.

When the nation of Nabi Saalih (alayhis salaam) rejected his Call of Tauheed and taunted him to bring the punishment he was warning them of, then Allah Ta'ala ordered him to tell his people that the punishment they were demanding would overtake them in

three days time. The evil people continued taunting and jeering Nabi Saalih (alayhis salaam), and they plotted to murder him. After a respite of three days, their faces turned yellow on the first day. On the second day, their faces became intensely red, and on the third day black. Then from above came the Mighty Scream – the screech of an Angel. From the earth came a massive earthquake. The entire nation perished. Mentioning their terrible fate, the Qur'aan Majeed says:

"*The mighty quake apprehended them,*

and by the morning they lay prostrate on their faces in their homes (which had been utterly destroyed)."

In our age too there are communities lined up for similar punishment. When the appointed time arrives, the Mighty Scream will suddenly and swiftly eliminate them. In this regard the Qur'aan Majeed states: "And, when

We intend to destroy a city, We command its opulent inhabitants; then they commit evil in it. Then the decree (punishment) becomes just-

fied for them. Thus do We then utterly annihilate them."

(*Surah Al-Israa', Aayat 16*)

Allah Ta'ala grants them respite to enjoy themselves in their drunken stupor of opulence. They madly indulge in unbridled fisq and fujoor. Then suddenly the Athaab arrives and uproots and destroys them.

### HAUNTED HOMES

RASULULLAH (sallallahu alayhi wasallam) said:

\* "O People! Perform Salaat in your homes. Verily, the

### SANHA'S 'HALAAL' CARRION

"Chickens go to slaughter with rotting livers (necrotic enteritis), wing rot, pus-filled lungs (airsacculitis), and ammonia-burned skin. Rotting intestines and ulcerated flesh are removed at the slaughterhouse, and corpses are drenched in chlorinated water to conceal the sickness and injuries being sold to consumers." (*United Poultry Concerns of U.S.A.*)

best Salaat is the Salaat of a man in his home, except the Fardh Salaat (in the Masjid)."

\* "Perform Salaat in your homes, and do not transform your homes into graves."



**“And eat what is halaal and tayyib from the Rizq Allah has bestowed to you, and fear Allah, The One in Whom you have Imaan.”**  
(Aayat 88, Al-Maa'idah)

**“Eat from such (animals) on which the Name of Allah has been recited, if indeed you are Believers in His laws.”**  
(Aayat 118, Al-An'aam)

**“Eat from that which Allah has bestowed to you, and do not follow in the footsteps of shaitaan. Verily, he is for you an open enemy.”**  
(Aayat 142, Al-An'aam)

**E**ATING HALAAL-TAYYIB food is a Waajib obligation. It is not an optional issue as Sanha's miscreant molvis endeavour to convey to the Ummah. They satanically peddle the notion that halaal-tayyib food is for the Ambiya and Auliya of Hadhrat Junaid Baghdaadi's rank, and cultivation of Taqwa is for those who

# “EAT HALAAL-TAYYIB”

live in caves. We live in an age in which molvis commit open kufr and believe themselves to be Muslims. Instead of calling to Siraatul Mustaqeem, they invite the Ummah to kufr, fisq and fujoor. While Allah Ta'ala repeatedly commands consumption of halaal-tayyib food, and while the Ahaadith are replete with similar commands, we have vile organizations such as Sanha and vile molvis such as those linked to Sanha and those who participate in pre-planned fraudulent inspections with the sole agenda of sustaining Sanha's haraam certificate which halaalizes diseased carrion chickens.

Sanha with its retinue of evil molvis has demoted Muslims to the level of dogs and swines who are fit to consume any kind of diseased carrion.

As long as the 'halaal' certificate could be sustained to ensure the flow of haraam riba millions sucked from the 'certified' businesses, it matters not even if carrion is fed to Muslims.

The attitude which the satanic molvi lackeys of Sanha have adopted in relation to food consumption is truly abhorrent. While Allah Ta'ala has handed the Ummah a beautiful and humane system of slaughtering to produce halaal-tayyib food, these wretched molvis with their equally wretched mentor, Sanha, have abrogated the Qur'aanic command of 'Halaal-Tayyib'. Without even a flimsy basis, they shamelessly proclaim haraam carrion to be 'halaal' despite the overwhelming evidence proving without a shadow of doubt that the

chickens killed at Rainbow Chickens are haraam maitah (carrion).

While Sanha's insane craving to sustain its haraam certificate is understandable, the attitude of these vile molvis is incomprehensible. The only logical reason for their support for Sanha appears to be that their fingers too are in Sanha's haraam carrion riba pie. Besides this, there may be other nafsani motives which constrain these moron molvis to conduct themselves like rabid dogs, recklessly proclaiming 'halaal' what is clearly haraam. They are rabidly insane because they say that the end product of a 100% haraam killing system is 'halaal'. Like a drowning man clutching at a straw, they aver that the 'end result' is 'halaal' despite the fact that a mass of evidence

exists to prove that mass discardance of Tasmiyah, Shareetatush Shaitaan and immersion of chickens in filthy, faecal, scalding water with their entrails intact are being perpetrated. To aggravate this *hurmat*, is the total lack of Muslim supervision from the very point the carrion chickens leave the slaughterers.

Devouring carrion and riba has utterly ruined their intellectual faculty. They no longer possess any perception of halaal and haraam. They are among the worst spiritual bandits and marauders of the Ummah's Imaan. It is about such satanic molvis having the hearts of shayaateen that Rasullullah (sallallahu alayhi wasallam) predicted: *“There will soon dawn an age when ....the worst of mankind under the canopy of the sky will be their ulama. From them will emanate fitnah, and the fitnah will rebound on them.”*

## THE HORROR OF THE BROILER CARRION INDUSTRY

### -The fatwa of your Heart-

**T**O UNDERSTAND THE horror, cruelty and filth on which the broiler chicken industry is structured, it will suffice to see just the very first step in the haraam kufr process of slaughter. Any concerned Muslim who just sees the helpless chickens being shackled cruelly upside down, will immediately make up his/her

mind and obtain a *fatwa* from his/her heart.

Rasulullah (sallallahu alayhi wasallam) commanded every Muslim who finds himself/herself in this type of quagmire – the mess of a mass of rotten, diseased carrion chickens obtained by torture and murder – to seek a '*fatwa*' from the heart. In this rotten imbroglio created by Sanha and the molvis who have treacherously betrayed Islam

and the Ummah, there is no better *Mufti* than one's own Heart, for in this situation it was Nabi-e-Kareem (sallallahu alayhi wasallam) himself, who conferred the certificate (*Sanad*) of qualification to the Mu'min's Heart, hence he said: *“Seek a fatwa from your heart.”*

If you are not a lackey of Sanha or of any of the misguided molvis who sullied their smattering knowledge by

having participated in a charade like charlatans, then assurance doubly sure, your Heart will cry out that a haraam system – haraam, brutal and savage, from beginning to end, can never offer me halaal-tayyib chickens or even halaal '*untayyib*' chickens. No Muslim whose Imaan is functioning correctly will have the heart to consume these carrion chickens – a cocktail of brutality and savagery, rot and disease – if he/she should view the torture and killing processes at Rainbow and the other killing centres.

There is no need to delve into juridical arguments and split hairs to understand the absolute need for abstention from the carrion certified by SANHA, and stupidly endorsed by some morons, deceits and quacks. The haraam system, branded kufr by Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) and all the Ulama-e-Haqq, is ample, vociferous and unequivocal testimony and grounds for abstaining from eating these haraam products of a barbaric culture.

## THE MISERABLE STRATEGISTS

**Allaamah** Abdul Wahhaab Sha'raani (rahmatullah alayh) said: “It is mentioned in the Hadith that in the later age (*aakhiruz zamaan*) there will be such people who will be strategists.”

Commenting on this Hadith, he said: “With deeds of the Aakhirah they will earn the dunya (the wealth and fame of the world). They will don garments of the Deen; their talk will be sweeter than honey, but they will have the hearts of wolves.”

The curse of stratagems (*hiyal*) employed by the worldly Ulama of our age has made 'halaal' the entire Riba system of the capitalists. The current system of 'Islamic banking' comes fully within the glare of this Hadith, and so do its ulama propounders. The same applies to the halaalizers of carrion. In Allah's Name they halaalize diseased rotten carrion to feed the Ummah. And all of this – 'Islamic banking' and halaalized carrion chickens, etc. is the accursed perpetration of the 'strategist' ulama-e-soo'.

## Associates in baatil

**O**NCE HADHRAT ISAA (alayhis salaam) together with his Hawariyyeen (Companions) passed by a village. Everything was in ruins and desolate. Human skeletons were lying all over the show. Hadhrat Isaa (alayhis salaam) said to the Hawariyyeen that these people were destroyed by the Wrath of Allah Ta'ala. The Companions wished to know more of the condition of the destroyed people. Hadhrat Isaa (alayhis salaam) made dua to Allah Ta'ala. He was instructed to call the skeletons during the night time. During the night, Hadhrat Isaa (alayhis

alayhis salaam) mounted a small hill and called out: “O people of the village!” Someone from the village responded: “What is your command, O Roohullaah!”

**Nabi Isaa:** What is the state of your people?

**Skeleton:** One night we were sleeping well. Suddenly in the morning we were dumped into Jahannum.

**Nabi Isaa:** What is the reason?

**Skeleton:** We were engrossed in the love of the world and followed the transgressors.

**Nabi Isaa:** To what extent did you love the world?

**Skeleton:** As much as a baby loves its mother. When the

mother appears, the baby becomes happy and when the mother disappears the baby grieves and cries.

**Nabi Isaa:** Why do your companions not speak?

**Skeleton:** There are reins of fire in their mouths and the Angels are pulling at these reins. These Angels are of foul temper.

**Nabi Isaa:** How do you then speak?

**Skeleton:** I was not one of them. But, since I associated with them the punishment overtook me too. Now I have been hung up on the brink of Jahannum. I do not know if I will be saved or flung into the Fire.” (Nazhatul Basaateen)

## APPREHENSION OF DEBT

**RASULULLAH** (sallallahu alayhi wasallam) said: “The debtor will be chained in his grave. Nothing will emancipate him except payment of his debt.”

The plight of people who die without settling their debts will truly be lamentable. As long as their debt remains unpaid, they

will be held in chains in Barzakh (the life after death, but before Qiyaamah). It is the obligation of the close relatives of the mayyit (deceased) to be merciful and to assist in freeing their debtor-relative from the chains of the Qabr's captivity by paying his debts.

## SCALDING THE CHICKENS

**MUFTI AFZAL** Hoosain Elias, one of SANHA's invited inspectors who inspected the Rainbow chicken-killing plant, states in his report: *“Most birds after slaughtering are subjected to de-feathering in hot water whilst they are still alive. This is disgusting, cruel, atrocious and horrific.”* In fact all the

birds are plunged into the scalding tank.

Commenting on this haraam kuffaar system of dipping the chickens in hot water with their entrails still enclosed within their carcasses, Hakimul Ummat, Hadhrat Maulana Ashraf Ali Thaavi (rahmatullah alayh) said:

*“If a fowl or any other bird is scalded in hot water prior to removal of its entrails as is nowadays the practice of Englishmen (westerners) and their Hindustaani (i.e. Muslims of India) emulators, then there is no way of purifying it.”* All Rainbow, Early-bird and commercially killed chickens are subjected to this haraam practice. This renders them all Haraam.



## THE ULAMA – OUR MALADIES

**A**LLAH TA'ALA SAYS in the Qur'aan: "Verily, only the Ulama of His servants fear Allah."

In terms of this emphatic Qur'aanic statement true khashiyat (Fear for Allah) is the attribute of only the Ulama. Thus, a learned man who lacks this khashiyat is not an Aalim in the meaning of the Qur'aan even if he possesses many certificates, diplomas and degrees which he had acquired from Darul Uloom, Madrasahs and universities by the pursuit of academic studies. Essentially, a learned man bereft of khashiyat is a jaahil since he will be a slave of his nafs. Passion and emotion will be his guides. He will misuse and manipulate the Deen for his baneful worldly motives of jah (fame) and maal (wealth).

### PROTECTORS

Those learned men bereft of khashiyat can never be the guides of the Ummah and the guardians of the Shariah. They mislead the Ummah and distort the Shariah.

Rasulullah (sallallahu alayhi wasallam) said that in the body there is a lump of flesh. If it is healthy, the entire body is healthy and if it is diseased, the entire body is diseased. That lump of flesh is the heart. The Ulama are the heart of the Ummah, not only the heart, but the Brain as well. If the Ulama are diseased, the Ummah's heart and brain will malfunction. Corruption and degeneration will prevail throughout the ranks of the Ummah. Far from being the protectors of Islam, which their Office envisages, they then become destroyers of the Deen.

### SOUL SEARCHING

There is an imperative need for the Ulama to do some serious soul searching regularly. It is necessary for the Ulama to contemplate and scrutinize themselves to discover the degree of their failings and the deception in which they are trapped.

Taqwa has become an alien concept to the Ulama. They frown and look askance when the subject of taqwa is broached. Even Ulama in the present age equate taqwa with some mystical cult in conflict with the Shariah. This attitude displays the stark ignorance of those who have set themselves up as the guides of the Ummah. They advertise themselves as organizations of Ulama and proclaim themselves to be the guides and leaders of the Ummah, yet their lifestyle is in conflict with the Sunnah of Rasulullah

(sallallahu alayhi wasallam). How is it possible for such learned men to occupy the high and sacred Office of divine vicegerency? How can such anti Sunnah sheikhs and maulanas ever think or fool themselves with the notion that they are the Heirs of the Rasool?

If one looks at their outward appearance, they resemble the ordinary fussaah in varying degrees of fisq. Their hearts are set onto the world like the hearts of wolves. They utilize their knowledge for the despicable and miserable carrion of worldly gain. They decry either by statement or by deed the Islamic institution of Purdah. Those who have acquired Ilm from Ustaadhs of Haqq while not overtly refuting Purdah, practically disregard it and present some lopsided and baatal interpretation for their practical discardence of Purdah. They freely converse with the opposite sex. They sit in discussion with them. They nominate and elect females to serve on public organizations. They consort with the people of bid'ah and baatil. They smile and act like bosom friends with such deviated 'learned men' whose beliefs and statements drip with kufr. They accept the liberal view propounded by deviated learned men on the issue of pictures and television. They lean over their backs to accommodate the ideas of a multitude of ignorant laymen who sit on par with them to discuss matters of Shar'i import matters about which laymen are ignorant. They fear to proclaim the Haqq. They abstain from Amr Bil Ma'roof Nahy anil Munkar for the fear of evoking mockery, criticism and insult from the modernist deviates. They seek the pleasure of the people instead of the pleasure of Allah Ta'ala. They conceal the Haqq and they adorn the Haqq with deceptions and baseless interpretations for appeasing the modernists and the people of bid'ah. They then describe such malpractices as 'hikmat'. In fact, every abdication from

Haqq is described as hikmat (wisdom) by the devious molvis and sheikhs of liberalism. The modern and liberal sheikhs have been plodding the path of dhalaal and deception for many decades. But, now even maulanas who have been schooled in the Sunnah are also following in the tracks of these liberalized, suit and tie wearing sheikhs who do not know whether they are coming or going. In fact, they are wandering blindly in valleys of

deception unable to distinguish between their left and right hands. If they eat with their left hand, they are unable to discern the notoriety of the transgression they are perpetrating. Look at their public toilets and standing urinals in their Musjid complexes. They relieve themselves standing like animals unconscious of the Sunnah requirements of Istinja and Tahaarat. Yet, these learned men proudly stand in the Mihraab leading the Salaat and mount the Mimbar delivering discourses as if they are great Allamahs. May Allah Ta'ala save the Ummah from such shayaateen in human bodies.

Ulama who are Ustaadhs in even Deeni Madaaris while teaching big Hadith Kitaabs are shockingly lax in the implementation of the Sunnah. What piety and Khashiyat can such Ustaadhs impart to their students? Ustaadhs participate in kufr sporting activities. Their trousers hang below their ankles. They eat from tables. Their talk and laughter are in conflict with the Sunnah. They fully indulge in Lay'a'ni and Laghw (futility and nonsense), yet they teach Bukhaari Shareef, Muslim Shareef and Abu Dawood Shareef. What, example can they be to their pupils?

A new destructive disease which is gripping some molvis is their greed for the degrees doled out by kaafir universities. Their desire for such miserable and silly degrees permits them to accept the indignity and ignominy of submitting to kufr tuition and kaafir professors and instructors who are Allah's enemies and the enemies of the Ummah. For gaining these silly degrees they bring insult on the Uloom they had pursued under the supervision of Ulama-e-Haqq. This indicates that their pursuit was not sincere but was for the acquisition of pernicious aims. They now seek to achieve these motives by embracing the carrion of the world in kaafir universities. Such learned men according to the Hadith will 'not smell of the fragrance of Jannat'. The presence of these numerous diseases in us, makes Muhasabah an incumbent duty on all Ulama.

### SADQAH

- ♦ "Sadqah blocks 70 avenues of evil."
- ♦ "Sadqah prevent from an evil death."
- ♦ "Sadqah given to a miskeen has one reward, and Sadqah given to close relatives has two rewards."
- ♦ "Sadqah extinguishes the Wrath of Allah." (Ahaadith)

## FUNCTION OF THE ULAMA

**T**HE SACRED FUNCTION of the Ulama is to safeguard the Deen. The Aqaaid (Beliefs) and the A'maal (Practices) of Islam have to be protected from the contamination of bid'ah, kufr and shirk. This is the prime duty of the Ulama who are the Heirs and Representatives of Rasulullah (sallallahu alayhi wasallam). As long as the Ulama faithfully discharge the duty of Amr Bil Ma'roof Nahy Anil Munkar, they will remain the stars of Hidaayat for the Ummah. But, corruption in the ranks of the Ulama destroys not only themselves, but the Ummah as well. When the Ulama fall into dhalaal (deviation) and utilize their positions for the acquisition of the despicable aims of Jah (worldly fame) and Maal (worldly wealth), then they fall from their pedestal of honour and enter into the ranks of the Ulama-e-Soo' (Evil Ulama) who act as the agents of shaitaan.

Once Hadhrat Sufyan Bin Uyainah (rahmatullah alayh) came to visit Hadhrat Fudhail Bin Iyaadh (who was among the Tab-e-Taabieen) and one of the most illustrious Mashaa-ikh and Auliya. Hadhrat Fudhail said:

"At one time you, the Jamaat of the Ulama, were the lanterns of Hidaayat for the cities. But now you are a source of darkness for the cities. You were once stars of Hidaayat for the people like the stars in the heaven from which people seek directions on land. Now, you have be-

come for the world a source of confusion. You (the Ulama) no longer have shame for Allah Ta'ala. You frequent the wealthy and accept their gifts without ascertaining whether halaal or haraam. Then you stand in the Mihraab narrating Ahadith."

While Hadhrat Fudhail was admonishing, Hadhrat Sufyaan with lowered head was reciting Istighfaar.

It is imperative for the Ulama to reflect and engage in constant meditation regarding their motives and actions. Destruction to the Deen has nowadays been wrought by Ulama under guise of Ta'leem and Tabligh. It does not behove the Ulama to become involved in dubious diplomacy and intrigue. They are supposed to be the Stars of Guidance. Honesty and truth must shine and radiate from them.

It is not the function of the Ulama to engage in menial activities such as supervising the food stores of the kuffaar and aiding in boosting their sales by means of halaal certificates. It is not the function of the Ulama to become part of a wedding custom. It is not the function of the Ulama to join hands with modernists and deviated persons and organizations in misconceived ventures advertised as Deeni activities. The honesty and uprightness of the Ulama should be such as to keep them far away and far above all such activities which detract from their prime function of guarding the Shariah.

## PLASTIC BOTTLES AND CANCER

"The Cancer Association of South Africa (Cansa) has appealed to the government to follow the example set by Canada in banning bottles and toys that could be harmful to children, according to *The Mercury* newspaper.

Cansa head of research, Dr. Carl Albrecht, said recently that the material used in some bottles and toys would not be immediately harmful to children, but could possibly result in cancer later in life." (*PreMed journal*)

## THE ROTTEN CARRION YOU DEVOUR

"Eighty-four federal poultry inspectors interviewed reported that "Every week throughout the South, millions of chickens **leaking yellow pus, stained by green faeces, contaminated by harmful bacteria, or marred by lung and heart infections, cancerous tumors or skin condi-**

**tions** are shipped for sale to consumers, instead of being condemned and destroyed."

(*United Poultry Concerns-U.S.A.*)

When again you eat rotten, diseased, carrion chickens rendered 'halaal' by SANHA, then ask yourselves: "Are we worse than dogs?"



(Imaam Ghazaali)

"Along with the command of Ibaadat is the command to eat only halaal. Allah Ta'ala says: 'Eat wholesome things and practise righteousness.'" Rasulallah (sallallahu alayhi wasallam) said: "After the obligation of Imaan and Salaat is the obligation of a halaal earning." Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) said: "If you perform Salaat in such abundance that your back becomes bent like a bow and if you fast so much that you become as thin as a rake, then too it will not be accepted without the acquisition of Taqwa and abstention from haraam wealth. "Performing ibaadat after consuming food derived from a haraam earning is like erecting a house on foundations of manure. Remember that Halaal Rizq plays a vital role in creating spiritual luster in the heart. Therefore, it is imperative to abstain from haraam wealth. The inculcation of Taqwa is of great importance and need. Taqwa has four ranks as follows:

(1)The first stage is to abstain from such wealth on which the

# The Imperative Need for TAQWA

Ulama of the Deen has issued the verdict of prohibition. A man becomes a faasiq by using such wealth. His reliability and integrity are destroyed. This stage of Taqwa is applicable to the general body of Muslims.

(2)The second stage of Taqwa is abstention from doubtful things. Although the Ulama have opined that Mushtabah (doubtful) things are halaal viewing it from the legal aspect, nevertheless, there is the possibility of such things being unlawful. Therefore the Sulaha (pious) abstain from the doubtful things as well. Rasulallah (sallallahu alayhi wasallam) has said: "Abstain from what is doubtful and adopt what is not doubtful."

(3)The third stage of Taqwa is the Taqwa of the Atqiya (high ranking Auliya). Hadhrat Umar (radhiyallahu anhu) said: "For the fear of falling in haraam, we abstained from nine-tenths of halaal things."

It is for this reason that we find the pious servants of Allah accepting less than their due. If they are entitled to a hundred coins, they accept one less and when they have to pay others, they give slightly more.

Rasulallah (sallallahu alayhi wasallam) said that as long as a Muslim does not abstain from permissible things for the fear of becoming involved in prohibited things, he will not attain the rank of the Atqiya. It is therefore seen that they refrain from even permissible luxuries because today the taste of halaal luxury has been acquired, and tomorrow will be the desire for haraam pleasures. It is also for this very reason that the Qur'aan prohibits gazing with desire at the abundance of wealth and the glitter and pomp of the worldly possessions of the kuffaar. The sweetness of Imaan is reduced by the heart's desire which the glances of admiration for the

wealth of the kuffaar create in one. Love of the world and love for Imaan cannot coexist in the heart.

To the Atqiya only such wealth is considered lawful in which there is no doubt nor the possibility of future danger to Imaan and Taqwa.

(4)The fourth stage is the Taqwa of the Siddiqeen (the highest category of Auliya). They abstain from eating such food which does not produce in them strength and inducement for Ibaadat and Obedience. Similarly, they abstain from anything which contains even the remotest possibility of disobedience to Allah. The act itself is not sinful, but if they discern the possibility of sin in its media, they refrain from it.

Once Hadhrat Zunnun Misri (rahmatullah alayh) was imprisoned. A pious lady, learning of his suffering and hunger in the prison, prepared some food from her hard-earned ha-

laal money. She sent the food to the jailer to hand it to Zunnun Misri. But, the Shaikh refused to accept the food. He returned it with the comment: "Although the food is halaal, the plate is impure." By "the plate" he meant the hands of the jailer who was a cruel oppressor. The food no longer remained fit for consumption in view of the hands of a zaalim having touched it.

Hadhrat Bishr Haafi (rahmatullah alayh) would refuse to drink water from the water-works constructed in the cities by tyrannical kings.

The Auliya in this category of Taqwa have abandoned everyone and have taken hold firmly of Allah alone. They never utilized anything which was not purely for the sake of Allah Ta'ala.

Since it is not within the capability of everyone to acquire this lofty degree of Taqwa, it is essential to at least adopt the Taqwa of ordinary uprighteous people. Never approach near to such things on which the Ulama of the Ummah have issued the verdict of prohibition.

## KIDNEY STONES AND CHILDREN

"In China recently, many children who drank milk tainted with melamine – a toxic chemical illegally added to watered-down milk to inflate the protein count – developed kidney stones."

To the great surprise of parents, kidney stones, once considered a disorder of middle age, are now showing up in children as young as five or

six year old, report the *New York Times*. While there are no reliable data on the number of cases, paediatric urologists and nephrologists across the US say they are seeing a steep rise in young patients. Some hospitals have opened paediatric kidney stone clinics."

Commenting on the *melamine* content of milk, a Brother writes:

*"Melamine is not restricted to Chinese products. I have confirmed with Nestle that they include Melamine in their condensed milk,"*

Processed foods in general are laced with chemical substances which slowly poison the human body. The causes of many diseases can simply not be diagnosed by the medical establishment. The answer is in all the haraam muck and carrion which people consume in this age.

## CHICKEN CARRION AND CANCER

"Arsenic (roxasone) is fed to farmed animals. More than 2 million pounds of arsenic are fed to 70 percent or more of the 9 billion chickens raised annually in the U.S. for human consumption. Arsenic causes **bladder cancer, respiratory cancer and skin cancer, and is linked to heart disease, diabetes and declines in brain function in people.** The antibiotic arsenic compound roxasone,

which promotes the growth of blood vessels in chickens to produce pinker meat, does the same in human cells – a critical first step in many human diseases, including cancers."

(*Duquesne University's Department of Chemistry and Biochemistry*) – *United Poultry Concerns -U.S.A.*) – **THIS IS THE ROTTEN, DISEASED, HARAAM CARRION SANHA HALALIZES**

## IMAAM ABU HANIFAH'S ADVICE

Giving naseehat to Imaam Abu Yusuf (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said:

- \* In everything, bear in mind taqwa and honesty.
- \* When you hear the Athaan, immediately pre-

pare to leave for Salaat.

- \* Every month keep a few fasts.

- \* Daily after one of the Salaat, engage in some Thikrullaah.

- \* Never omit reciting the Qur'aan Shareef.

- \* Occasionally visit the Qabrustaan.

- \* Totally abstain from sport and futility.

- \* Conceal the faults of your neighbour.

- \* Be constant in Amr Bil Ma'roof Nahy Anil Munkar (Commanding righteousness and prohibiting evil.

## RAINBOW AND ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM

THE

DAMPNER

*"Adulterate (the carefree attitude) of your gatherings with The Dampner, i.e. Maut."*

(Hadith)

## IMAAM ABU HANIFAH'S AND BID'AH

OFFERING SOME ADVICE to Imaam Abu Yusuf (rahmatullah alayh), Imaam Abu Hanifah (rahmatullah alayh) said: "If any person introduces a bid'ah in the Shariah, then publicly proclaim his error so that people do not become audacious in following him. In so doing do not be concerned with his status and fame. In proclaiming the

Haqq, Allah Ta'ala is your Aid. He, Himself, protects His Deen. Even if the king commits an error, admonish him with clarity. If he refuses to heed your admonition, explain to him in privacy that his act is in conflict with the Qur'aan and Sunnah. If then too he refuses to heed, supplicate to Allah Ta'ala to save you and the Ummah from his evil.

## HONOURABLE AND CONTEMPTIBLE

HADHRAT ABDULLAH BIN Wahab (rahmatullah alayh) said: "When an honourable person acquires knowledge (Ilm of the Deen), he becomes humble, and when a contemptible person acquires knowledge, he becomes arrogant."



(Continued from previous issue)

ON HIS JOURNEY from the Land of Madyan to Egypt, Hadhrat Nabi Musa (alayhis salaam) who was accompanied by his wife lost the way in the wilderness. The night was bitterly cold and intensely dark. In a distance he saw a fire burning on a mountain. In search of fire and information, he went to the spot where the fire was burning. (This episode was described in the past issue). On reaching the spot, the Divine Voice instructed him to remove his shoes as he was in the holy Valley of Tuwa.

Here in the Valley of Tuwa did Allah Ta'ala appoint Nabi Musa (alayhis salaam) as His Nabi. Addressing Musa (alayhis salaam), the Divine Voice asked: "What is that in your right hand?" Musa (alayhis salaam) replied: "It is my staff. I lean on it; with it I break leaves from trees for my goats, and for me there are other uses too in the staff." The Divine Voice said: "Throw it down." After he threw the staff on the ground, Nabi Musa in astonishment saw that the staff was transformed into a massive serpent which slithered around very noisily. The sight of the serpent overwhelmed Nabi Musa with

fear. Musa (alayhis salaam) turned and began to flee. Allah Ta'ala commanded: "Grab it and fear not." As Nabi Musa (alayhis salaam) touched the serpent, it reverted to its original form, the staff.

Allah Ta'ala then ordered him to insert his hand in his garment and place it under his armpit. He did as commanded. When he withdrew his hand, it dazzled fiercely like the sun. Allah Ta'ala instructed him to proceed to Fir'oun and to invite him to Imaan and to set free Bani Israaeel whom he (Fir'oun) had enslaved. On the request of Nabi Musa, Allah Ta'ala conferred Nubuwwat to his brother, Haaroona (alayhis salaam) as well.

Musa (alayhis salaam) professed his fear for Fir'oun and mentioned the incident of the Copt whom he had killed. He feared Fir'oun would apprehend him. Allah Ta'ala instructed him not to fear. Allah Ta'ala ordered that both should go to Fir'oun and announce their Nubuwwat (Prophet-hood).

After the communion with Allah Ta'ala ended, Nabi Musa (alayhis salaam) descended from Mount Sinai and went to the valley where he had left his wife who had just given birth. When he reached the place, he was astonished to observe a number of strange women en-

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

gaged in serving his wife. They were from among the Houris of Jannat. Finding his wife in excellent state, and under Allah's protection, Nabi Musa (alayhis salaam) was overcome with gratitude and happiness.

He announced to his wife that Allah Ta'ala has appointed him the Nabi and has commanded him to go to Fir'oun. He said: "I now assign you to the care of Allah and shall proceed alone to the city to deliver the Message to Fir'oun." His wife proffered her wholehearted consent. Having witnessed the wonderful and miraculous decrees of Allah Ta'ala, she was confident that Allah Ta'ala will care for her and the baby. She said: "O Musa! Discharging the command of Allah Ta'ala is of utmost and prior importance. Make haste towards Fir'oun." After all, she was the daughter of Shuayb (alayhis salaam).

Very soon after Hadhrat Musa (alayhis salaam) set off in the direction of Egypt, a caravan from the City of Madyan happened to pass by the spot where Nabi Musa's wife was. The caravan was on its return journey to Madyan. Recognizing her, they

took her and delivered her to her father, Hadhrat Shuayb (alayhis salaam) in Madyan.

Meanwhile Hadhrat Musa (alayhis salaam) was making haste on his journey. When he reached Egypt, it was late in the night. He went straight to his mother's home. When he knocked at the door, his very aged mother asked: "Who is it?" He responded: "I am a traveller." His aged mother opened the door, and welcomed him in, not realizing who he was. She immediately made preparations for meals. While Nabi Musa (alayhis salaam) was eating, his brother, Haaroona (alayhis salaam) entered. Seeing Musa (alayhis salaam), he asked his mother: "Who is he?" She said: "He is a poor wayfarer who is tonight our guest." Hadhrat Haaroona (alayhis salaam), welcoming the 'wayfarer', said: "Brother, regard this as your own house. Eat, relax and rest here."

Haaroona (alayhis salaam) was looking very intently at the 'wayfarer' and was mystified. There was something which drew him irresistibly to the 'wayfarer'. But he maintained silence. After a

few moments, Hadhrat Musa (alayhis salaam), breaking the silence, said: "Why are you staring at me so intently? I am your brother, Musa." Pandemonium followed. Brother, mother and sister with tears of delight and joy embraced Musa (alayhis salaam). When the situation normalized, Musa (alayhis salaam) narrated his recent history, the events on Mount Sinai and that Nubuwwat had been bestowed to him and Haaroona (alayhis salaam). It was Eid in their home.

Nabi Musa (alayhis salaam) said: "O my Brother! It is now not the time to remain in the house. Nubuwwat has been conferred to you so that you guide people to the Path of Righteousness." Then they set off to the palace of Fir'oun. When the two arrived at the palace, Fir'oun was in session in his court. The court was packed with courtiers and the nobility.

(To be continued, Insha'Allah)

**"Verily of the Signs of the approach of the Hour is that 50 persons will perform Salaat, without anyone's Salaat being accepted." (Hadith)**

## ZUHD—The Minimum Degree

REDUCTION in worldly ties and indulgence is an essential requisite for *Islaah* (reformation of the Nafs). Hadhrat Ubaidah Bin Umair (rahmatullah alayh) said: "The necessary degree of abstention from the dunya (world) is abstention from sin." There is no lesser degree of Zuhd (renunciation of the world) than this essential degree. Abstention from sin has priority over Nafil acts of ibaadat. It is of greater im-

portance to ensure abstention from sin and futility than engagement with Nafil acts of ibaadat.

Hadhrat Muhammad Bin Ka'b (rahmatullah alayh) said: "Abstain from increasing friendship. When you increase your circle of friends, you will not be able to fulfil their incumbent rights." Many evils come in the wake of expanding friendship. The Mashaaikh always emphasise reduction in relationship with people.

EXPLAINING the etiquette which a sick person should observe, Hadhrat Ibraaheem Nakh'i (rahmatullah alayh) said: "When a sick person is asked about his condition, he should first say that he is fine. Thereafter he may explain his sickness." Regardless of any difficulty or calamity which may have settled on a person, there are perpetually innumerable bounties of Allah Ta'ala

with him. It does not behove him to forget about Allah's favours and bounties when he is afflicted with a misfortune. Every condition is created and bestowed to man by Allah Ta'ala. Calamity and sickness are His creation and He apportions misfortunes to people.

Along with permissibility to explain one's difficult con-

EVEN WHEN REPENTING (making

Taubah), never should the repentor repose confidence in his resolution to abstain in future from sin. While an essential condition for the validity of Taubah is a pledge to abstain from sin in future, the heart's attitude should be one of

## TAWAKKUL IN TAUBAH

trepidation. That is, one should not have confidence in the nafs nor express the pledge in the form of a challenge. Hadhrat Muhammad Bin Ka'b (rahmatullah alayh) said: "In the pledge not to again commit a sin, the repentor should

have *tawakkul* (trust) on Allah." He should fear his own nafs and not be over-confident in his spiritual prowess or will-power. Taubah should be adorned with humility. One *adab* (etiquette) of Taubah is to supplicate for pro-

tection against sin. Implore Allah Ta'ala to save you from sin and to enable you to be steadfast in your pledge. Without *taufeeq* from Allah Ta'ala, it is not possible to honour the pledge of abstention from sin.

**RAINBOW AND ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM**

## DURING ILLNESS

dition, one is not permitted to do so with an attitude of complaint. The understanding should be that Allah Ta'ala in His wisdom has decreed this affliction for me. Make dua for the removal of the calamity and adopt Sabr, and say with conviction in the heart: "All praise is for Allah in all circumstances."

## GREY HAIRS – A NOOR

"Grey hair is a Noor. He who removes grey hairs, removes the Noor of Islam. When a man reaches 40 years, Allah Ta'ala saves him from three maladies: insanity, leprosy and white liver." (Hadith)

"Grey hair is the Noor of the Mu'min. When a man in Islam gets grey hairs, then for every grey hair (is recorded) a

virtuous deed, and for each hair he is elevated a rank."

(Hadith)

THESE NARRATIONS of Rasulullah (sallallahu alayhi wasallam) are glad tidings for those who are adorned with grey hairs, and warnings for those who remove or dye their grey hairs to pretend that they are young.



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

does not come to a person seeking a loan. The person goes with his needs to the bank and after much rigmarole the bank decides to open an account. When a loan is given, the creditor does not pay the debtor fees for accepting the money. The debtor is grateful and indebted to the loan-giver. But in the relationship with the bank, the latter charges the depositor fees.

Thus, the gifts such as 'points' the bank makes to depositors are not in lieu of loans given. Besides this, the bottom line is that in whatever capacity we engage with the banks, we become mired in two evils – *riba* and *I'aanat alal ma'siyat* (aiding in sin). The gift of points is actually in exchange for assisting the bank in its *riba* dealings with the business houses where purchases are made. There is no escape from these evils for anyone who becomes soiled in bank-dealings. But there is no other way but to dirty yourself by embracing these *haraam* *riba* banks. Hence, it comes in the Hadith that a time will dawn when even those who do not deal in *riba* will be soiled by the vapours of *riba*.

If anyone can avoid dealing with banks, he must be saluted for his *Taqwa*. If any Mufti says that every aspect of bank-dealing is *haraam*, we salute him and we agree even if we shall present certain Fiqhi principles to justify certain dealings on account of *Dhuroorat*. But we shall not contest any Fatwa which pronounces even a cheque book account and a

current account *haraam* notwithstanding the fact that we too are enmeshed in the tentacles of the *haraam* *Riba* Monster. This is the actual and original fatwa.

The whole banking system is corrupt, evil, *riba* and *haraam*. Whether it be current accounts, credit cards, transfer of moneys, etc., etc., every aspect is *haraam*. Circumstances compel involvement with these *haraam* institutions. Therefore, one should participate to the degree of need only. All the Madaaris and all the Ulama, including ourselves, are involved in bank *riba*. But to a certain extent it has become unavoidable, and there is no Muslim bank prepared to rectify the situation although this is possible.

While the points and eBucks are not *riba*, but are literally speaking, gifts, these gifts are given as remuneration for assisting and promoting the bank's *riba* dealings. As such these 'gifts' are not permissible. Such 'gifts' are in reality payment for *I'aanat alal ma'siyat* (aiding sin). It is not permissible to accept gifts/payments for aiding and abetting in sin and transgression. These 'gifts' are *Wajibut Tasadduq*, i.e. it is compulsory to give them away to the poor without *niyyat* of receiving *thawaab* (reward). A credit card without the option of the gift-points is the lesser of the evils.

**Q. I had not made Qur'baani for a number of years. If I make Qur'baani of one cow will it suffice for qadha Qur'baani of seven**

**years?**

**A.** The mas'alah pertaining to Qadha Qur'baani is that one cow despite having seven shares, will be regarded as only one Qadha, not seven. As far as Qadha Qur'baani is concerned, a cow/camel will be in the same category as a sheep/goat. It will be in lieu of only one Qur'baani. Also, the meat of a Qadha Qur'baani has to be compulsorily distributed to only the Fuqara and Masaakeen. Neither can the person whose Qur'baani it is eat of the meat nor could it be distributed to the wealthy.

**Q. Instead of a goat/sheep for qadha Qur'baani of last year, could I purchase one share in a cow?**

**A.** No, this is not permissible. You may slaughter a cow for your qadha Qur'baani, i.e. the whole cow which will be qadha of one year. If for example, six persons took shares in a cow for their Waajib Qur'baani of the current year, and one person took one share for his qadha Qur'baani, then although the six Waajib Qur'baanis of the current year are valid, all the meat will have to be given as Sadqah to the poor. The six persons may not eat anything from their Qur'baani meat nor give of it to the wealthy. The qadha Qur'baani, i.e. the one share, is not valid. This meat has to be given as Sadqah to the poor, and the person on whom is the qadha has to give the price of one goat/sheep as Sadqah.

**Q. Is it permissible to buy two shares in a cow for Aqeeqah instead of slaughtering two goats or**

**two sheep?**

**A.** No, it is not permissible. In one cow only one Aqeeqah share is valid for one person. The second share should be in another cow.

**Q. If a person on whom Qur'baani is Waajib arranges for his Qur'baani to be made in a foreign country where Eid is one day before Eid in the sender's country, will his Qur'baani be valid?**

**A.** Among our Ulama there is difference of opinion on this issue. Some say it will be valid and others say not valid. In such cases it is best to instruct the person who will be doing the Qur'baani to slaughter the animal, the next day.

**Q. Can Muslims visit such hairdressers who shave beards and conduct other evil practices on their premises?**

**A.** It is not permissible to visit the premises of such hairdressers.

**Q. In what category of transactions would selling airtime be placed by the Shariah, and is it permissible to sell airtime?**

**A.** It will come within the purview of *Ijaarah*. The company provides a service in lieu of a fixed payment. It is permissible to 'sell' airtime.

**Q. A man divorces his wife before having consummated the marriage. He gave one Talaq Baa-in. They decide to reconcile. Could a nikah be immediately performed again?**

**A.** There is no iddat in this case. The Nikah may be performed immediately.

## WHAT IS TAQWA AND WARA'

THE INSANE and excessive indulgence is futility and *haraam* has completely extinguished the concept of *Taqwa* which is a Waajib attribute to cultivate. The Qur'aan and the Sunnah repeatedly com-

mand and exhort the cultivation of *Taqwa*. Higher than *Taqwa* is the state of *Wara'*. The following episode illustrates and gives an idea of the meaning of *Wara'*.

Once Hadhrat Ibraaheem Nakh'i (rahmatullah

alayh) hired a horse to go on a journey. While riding, his whip fell from his hand to the ground. By the time he stopped the horse, the whip was a few metres behind. He did not turn the horse around to go rid-

ing to the spot where the whip was. He dismounted and walked to the spot to retrieve his whip. Then he walked to the horse. When he was asked the reason for this peculiar action, he said: "I had hired the horse from its owner to proceed ahead, not to come backwards.

It is a violation of the right of the owner to retrace any distance already covered."



## The Majlis ON THE WEB

(www.themajlis.net)

SOME concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.



## INDEPENDENCE

THE ATTRIBUTE OF independence in the Ulama of the early age of Islam was an outstanding feature in them. Once the governor of Basrah said to

Hadhrat Maalik Bin Dinaar (rahmatullah alayh): "Do you know what has made you so extremely audacious and given you so much courage to speak harshly to us (i.e. to the rulers), and do you know why we cannot confront you? The reason is your independence. You have no inclination towards our wealth."

## SALAATUL ABRAAR

"The Salaat of the Abraar (The Pious) is two raka'ts when entering home and two raka'ts when emerging from his home."

Zil Hajj 1429  
December 2008

ZAKAAT NISAAB  
MEHR-E-FATIMI

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# The Majlis

"VOICE of ISLAM"

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*"The debtor will be apprehended in his grave. Nothing but payment of the debt will free him." (Hadith) The heirs of the mayyit should have mercy and ensure that his debt is paid.*

## THE INTERNATIONAL HARAAM 'HALAAL' CERTIFICATE RACKET EXPOSED

THE 'HALAAL' CERTIFICATE corruption and fraud is not restricted to South Africa where the carrion chicken saga is still in progress. ARAB NEWS of Saudi Arabia, dated 3 January 2009, reported as follows: "Ninety five percent of American food items found in supermarket shelves in the UAE and other GCC countries are not halaal even though they

may be certified as such", said Jaleel Aossey, director of Midamar, a US-based international food supplier and one of the first Muslim-owned business groups to offer halaal food and food service equipment to North America since 1974.

Aossey who was speaking at the Halal World Expo, said there is a significant flow of non-halal food items

entering the local region especially from meat-supplying countries. He added that Gulf countries needed tougher regulations to stop the flow.

Corrupt certifiers, he said, are also to blame for the problem as they get a taste for the money generated producing halal certificates for companies without actually performing any work. **(This applies with precision to SANHA as well - The**

**Majlis)**

Not only are corrupt certification methods going on in Western countries but also in the Middle Eastern and African regions, said a local businessman. He said he once imported sheep from South Africa and although the certifying body knew that the animals were not slaughtered according to proper Islamic procedure, issued a halal certification and sold the ani-

mals to him.

**(SANHA! Read and understand well. Who was this haraam 'certifying' body who pulled this dirty haraam stunt for the sake of money? It is not difficult to guess. - The Majlis)**

"I bought close to 150 sheep and wanted them slaughtered and shipped here to Jeddah for sale. In order to speed up the process of certification I offered him a bonus, on top of the regular fees and was automatically issued Halal documents for export that moment", he said.

## THE HORRORS OF HARAAM SLAUGHTERING SYSTEMS

AHMED GHANEM is the Egyptian slaughterer and halaal inspector who has exposed the haraam 'halaal' certificate and carrion industry in New Zealand which exports haraam carrion on a large scale to Muslim countries, especially to Middle Eastern states. We reproduce his exposure verbatim:

"In the Name of Allah, the most compassionate, the most merciful.

To all Muslim brothers and sisters, Assalamu Alaikum! I put forward to you some very important questions for you to contemplate. Do you know if Almighty Allah is accepting your deeds? Are you aware that just because meat has a Halal label on it, it may actually not be Halal? Do you know the consequences of eating haraam/unlawful foods?

Jabir (radhiyallahu anhu) stated: "Allah's Messenger (sallallahu alayhi wasallam) said: That flesh will not enter paradise which has been nourished by Haraam, and the flesh that has been nourished by Haraam, the Fire is more deserving of it." (Ahmad, Baihq)

Sa'd (radhiyallahu anhu) narrates: "Allah's Messenger (sallallahu alayhi wasallam) said: "O Sa'd! Purify your food (and as a result) you will become one whose supplications are accepted. I swear by Him in whose power is Muhammad's life that no deed is accepted for 40 days from a servant who ingests a haraam morsel into his stomach." (Tabrani)

I have worked in the meat industry in New Zealand as both a halal slaughterman and a Halal Plant Inspector, and I can confirm that the plants I worked in and inspected do not follow the Islamic method of slaughtering animals. The plants in New Zealand stun the animals prior to slaying. They believe this is the most humane way to kill the animals. But in reality it is not done for animal rights purposes, but in order for the industry to kill more animals quicker so as to increase profits. How humane is it to kill 8 sheep per minute?

If you are killing up to eight sheep a minute how and where is the humanity to the animal? Where is the respect to the religion? How can you pray, clean yourself

and sharpen your knife 8 times a minute (when you have to slaughter 8 sheep a minute)?

I bear witness in front of Allah and say that as a slaughterman I have seen many animals come to me along the chain that have died from the stunning before they have reached the knife. Most of the animals smell of burning flesh and wool/hair, and are bleeding from their mouths and noses (these are the effects of the electrical shocking).

Based on what I discovered whilst working in the meat industry, I spoke to the two New Zealand companies (such as SANHA - The Majlis) who authorise the Halal Certification and have a responsibility to the Muslim communities to provide Halal meat. These companies are owned by Muslims.

I advised them of what I had discovered and told them that the stunning of animals prior to slaying is Haram/unlawful. I have seen a lot of animals suffering and dying after the stunning before they are slain by the knife. And then some of the Halal meat is mixed with non-Halal meat, processed

and packaged, and have a Halal sticker put on them.

The two companies stated that they were aware of the method of stunning and were not interested in my findings. They could not see past the greed and the money.

**(This is the precise way in which SANHA has reacted to the haraam carrion chicken revelation. All these haraam mercenary 'halaal' certification companies are birds of a feather - The Majlis)**

Stunning the animal before slaying it is not acceptable to Muslims.....New scientific research done by doctor's vets, pharmacists, pathologists and members of parliament in Syria have shown that by reciting the Tasmiya to a fully conscious animal, it gains peace, and it eliminates germs and infections to give pure healthy meat.

In conclusion, the purpose of this article is to enlighten the Muslim world and to make you aware that the meat imported from non-Muslim countries, stating that the meat is "Halal", may very well actually be Haram. So I ask you brothers and sisters of Islam to make a stand and stop eating stunned "halal" meat as it is Haram. Stop importing this meat from these countries."

### SANHA'S TREACHERY SANHA'S BETRAYAL OF THE GAZA UMMAH

*While Muslim children, mothers and sisters are being mercilessly slaughtered in Gaza by the Israeli murder machine, and while concerned Muslims are clamouring for at least an economic boycott of Israel's funders, SANHA, the supposed South African 'halaal authority', remains impervious and cold towards the plight of the suffering Ummah in Gaza. Instead of aiding the brutalized Muslims of Gaza, SANHA finds it intolerable to offer even a token of moral support by withdrawing the haraam 'halaal' certificates it has granted Israeli companies for promotion of their haraam wares among Muslims.*

The effect of spiritual effacement, the consequence of halaalizing carrion, has made SANHA impervious to the plight of the suffering Ummah. SANHA's certification of Israeli products boggles the Muslim mind. It is the inordinate lust for money which has extinguished

*(Continued on page 12)*



# Questions and Answers

THE MAJLIS Q & A  
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**Q. Is it permissible to run to the Musjid to reach in time for Salaat?**

**A.** Running (jogging) is permissible whether it be to the Musjid or to any other place. It is a form of exercise. However, on nearing the Musjid, one should not run, but walk normally or with a quick step. One should ensure that one does not enter Salaat breathing heavily or being out of breath. Even if the raka't will be missed, it is improper to run to get the raka't. The heavy breathing will disturb one's concentration.

**Q. When reciting the Iqaamah, how should the hands be held?**

**A.** While reciting the Iqaamah, the hands should be held at the sides.

**Q. In the margins of the Qur'aan Shareef at the end of some Surahs appear some writings/hadiths/duas. If by mistake one recites this in Salaat during Qiraa't, is Sajdah Sahw necessary?**

**A.** If the texts written in the margins are mistakenly recited in Salaat during Qiraa't, then if it is a text which is equal to the duration of three Tasbeehaat, then Sajdah Sahw is necessary. Thus, Sajdah will be incumbent if one recites, for example, *Allaahu Rabbul Aalameen*.

**Q. Is it Sunnat to search for the new moon?**

**A.** In fact, it is Waajib alal Kifaayah to search for the hilaal. It is Sunnat for every Muslim to search for the moon.

**Q. Is it a condition that the Muath-thin has to stand immediately behind the Imaam when reciting the Iqaamah?**

**A.** The Muath-thin may stand anywhere in the Musjid when reciting the Iqaamah. It is not a condition that he should stand directly behind and in line with the Imaam.

**Q. Is there a Masnoon dua to recite when yawning?**

**A.** There are no masnoon duas when yawning.

**Q. Should iftaar be made with dates and water together?**

**A.** It is preferable to make Iftaar with only dates, not with dates and water. If dates are not available, then with only water. This was the Sunnat of Rasullullah (sallallahu alayhi wasallam). However, if one feels thirsty, then there is no harm in drinking water after making iftaar with dates. Care should be taken not to drink ice cold water at the time of iftaar. This is merely our advice. It is not related to any Shar'i mas'alah.

**Q. Please explain who is a 'sufi' and what is sufi'ism? Some Sufis criticize the four Math-habs.**

**A.** Anyone who criticizes the Math-habs is a deviate. The Math-habs are as old as Islam. A true Sufi is a pious worshipper who has purified his nafs from all evil and who has adorned himself with the attributes of moral excellence. He follows the Sunnah meticulously, and submits to every teaching of the Shariah. He passes his life with the Qur'aan in his right hand and the Sunnah in his left hand. With the light of these two celestial Lanterns he saves himself from the dark-

ness caused by doubts generated by kufr and from the darkness of bid'ah.

The Path of moral reformation and spiritual progress is called Tasawwuf or Tareeqat, and the one who travels along this Path is called a Sufi. Any kind of tasawwuf/sufi'ism which is in conflict with the Qur'aan and Sunnah, i.e. with the Shariah, is not Islamic Tasawwuf/Sufi'ism. It is a branch of Satanism. In this era there are many so-called sufi sects all over the world which are corrupted with bid'ah and shirk. They sing and dance. They are not strict observers of the Sunnah. They regard the Shariah as insignificant. Such 'sufis' are under the influence and spell of shaitaan. The criterion of Haqq is the Shariah. Thus, if you find any claimant of Tasawwuf acting in conflict with the Shariah, then know that he practices Satanism.

**Q. Chicken sales comprise a big portion of our sales. For cash and carry wholesalers it is a bread and butter line. Our customers will not support us if they have to buy 99% of the items by us and then search for chickens elsewhere. The stand of The Majlis that all commercial chickens are Haraam will harm our business and may lead to our closure. What is the solution for this problem?**

**A.** This argument firstly displays gross deficiency of Imaan. Imaan in Allah and His Rasool (Sallallahu alayhi wasallam) is not restricted to only verbal utterance of the Kalimah. Verbal proclamation of the Kalimah is merely the outward manifestation of the reality of Imaan which comes with its attitudes. Minus these attitudes, Imaan is not valid, or at least grossly deficient. With such deficiency, one hovers on the brink of Jahannum. One of the imperative attitudes of a valid Imaan is implicit faith and conviction (yaqeen) in the Razzaaqiyat (Providence) of Allah, Ar-Razzaaq Thul Quwwatil Mateen. This doctrine states that Allah Ta'ala is the Sole Provider of Rizq (sustenance); that our rizq is predestined; that our rizq follows us like our shadows; that no matter what effort we make or what effort we do not make, we shall obtain our predetermined measure of rizq; that when we have consumed the last morsel of our preordained rizq, our Maut will arrive. Rizq is not the product of effort, business acumen, intelligence and piety. Those who believe that Rizq is the product of such attitudes are the followers of Qaaron who had proclaimed such a belief. Just as the pious and obedient slave of Allah will obtain his predetermined measure of rizq so too will the impious and rebellious villain obtain his predetermined measure of rizq.

Your rizq is not the effect or consequence of your cash and carry enterprise. Your argument is in conflict with the Divine Decree and is akin to kufr. Increase and decrease of sales do not affect the preordained measure of rizq. Worldly circumstances which reduce sales and present an external façade of decrease in rizq, are mis-

leading. When Allah Ta'ala issues a decree for operation in this material world, He creates tangible/physical/material factors and circumstances to which the events could be attributed. Thus, when Maut occurs at its appointed time by Allah's decree, it is attributed by mortals to a sickness, accident, etc.

You have been dispatched to earth by Allah Ta'ala to undergo trial and temptation and to emerge successfully from the numerous events of conflicting allegiances – worldly/nafsaani allegiance and allegiance to Allah's Law. This earthly life is your ground for preparing yourself for the Ultimate Meeting with Allah Ta'ala. One of the tests you as a Mu'min will be confronted with is loss of wealth. And besides this, your customers will, Insha'Allah, continue to patronize you if you, in obedience to Allah's Command, desist from selling diseased, rotten, Haraam carrion chickens which are not halaal for feeding to even dogs. How could you as a member of *Ashraful Makhluqaat* (Noblest of Allah's Creation), blessed with the treasure of Imaan, degenerate to such a level of moral and spiritual putrefaction which permits you to devour and feed human beings the Haraam and diseased carrion certified by SANHA, Molvis of Soo' & Co.? If your cash and carry store has to close down as an effect of obeying Allah's command, then let it close down. Look towards other avenues for halaal rizq. Don't wait for Maut to open up your blinded spiritual eyes and fossilized brains to see and understand the nature of SANHA'S certified rotten,

**RAINBOW CHICKENS AND ALL COMMERCIALLY KILLED CHICKENS ARE HARAAM**

diseased Haraam carrion chickens.

The only solution for your problem is the solution commanded by Allah Ta'ala, namely, CARRION IS FILTH. ABSTAIN FROM HARAAM, IF INDEED YOU ARE MU'MINEEN.

**Q. On the 10<sup>th</sup> Zil Hajj will it be permissible for females to pelt Jamarah Uqba' during the night time to avoid the crowds and the jostling?**

**A.** Although the night time is Makrooh, in view of the huge crowds, it is permissible for women to pelt during the night time, i.e. from after sunset until just before Subah Saadiq.

**Q. I found a quantity of gold whose owner I could not trace. I sold the gold and distributed it as Sadqah to the poor. Since I posted the money to another country for distribution to the poor, I used \$20 from it for**

postal expenses. Did I err in doing so?

**A.** The whole amount of the gold which was found is Waajibut Tasadduq. In other words, it had to be given as Sadqah. Part of it should not have been used for postal expenses. The amount which had been used for expenses should now be given as Sadqah, and you will receive the thawaab (reward) of it.

**Q. Is it permissible to use part of the Zakaat money for the postal expenses of transferring the Zakaat elsewhere for distribution?**

**A.** It is not permissible to use part of the Zakaat money for postal expenses or for any type of expenses.

**Q. I have married just recently. My husband has a queer attitude. He comes home very late at night, and he does not sleep in our bedroom. He sleeps in the living room. I have spoken to him about this. He says that he feels more comfortable sleeping alone in the living room than with me in our bedroom. His attitude is seriously affecting our marital relationship. Please advise what should I do?**

**A.** The problem with your husband is indeed serious. His actions are Haraam. It is Haraam for him to violate your rights in this callous manner. The Nikah has made it Waajib (compulsory) on him to spend the nights with you in your bedroom. He is guilty of zulm (oppression) on you by sleeping in another room without valid Shar'i reason and conducting himself so cowardly. He is casting scorn on a relationship which he has made halaal for himself in the Name of Allah Ta'ala. Usually when a married man stays out late at night, finds his wife uncomfortable and cannot even bear to sleep with her despite the fact that she is not violating any of his rights, then it indicates that he might be involved with another woman or perhaps he is sexually impotent.

You should broach the subject politely, respectfully but firmly with him. Tell him that if he does not wish to build a proper Islamic home with you and if he has no intention of fulfilling the compulsory rights and demands of the Nikah, and if it is his intention to spend the rest of his life in this Haraam callous and oppressive manner, then it is best to end the marriage NOW. If the marriage will continue in this evil manner in which he is treating you, then later you will have much more to regret and cry about. If he has no feelings for you, and/or if he has someone else on his mind, then it is best to end the marriage and both parties can go their respective ways.

You could also speak to your parents and a separation of a few months without divorce could be arranged. Perhaps the separation will knock some sense in him. If the separation fails to remedy his malady, then divorce is best. The third option is to adopt Sabr and be prepared to pass the rest of your life in this limbo of relative oblivion, living like a maid in the



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house. This option is for a person of Taqwa. The reward for such Sabr is like the reward of martyrdom. It is now left to you to choose from the three options. Discuss the matter with your elders.

**Q. Is it permissible to marry a Catholic Christian? If this marriage is permissible, would it make a difference if she has a child fathered out of wedlock by a Christian man? Can the Muslim marry her even if she is no longer a virgin? Is there a waiting period from the end of her illicit relationship with the Christian man?**

**A.** In this age it is not permissible to marry a Christian woman if she refuses to embrace Islam. Only after accepting Islam will it be permissible to marry her. A marriage of this nature used to be permissible in the early ages of Islam when the Imaan of Muslims was strong, and even the Christian and Jewish women were religiously conscious. They would observe hijab (separation from males), eat only halaal food and take ghusl (bath) of janaabat. Furthermore, in those days when a Christian woman married a Muslim man, the children were recognized only as Muslims and their upbringing was Islamic. The Christian mother did not have the right to take them to church or rear them as Christians.

In our times, the Imaan of the man is exposed to kufr if he marries a Christian or Jewish woman. She will continue going to church and take the children along with her. She will consume Haraam food and feed the children Haraam. She will not observe hijab and will mingle with all and sundry. She will consume liquor and indulge in all sorts of kuffaar practices. In such circumstances the children will certainly grow up as non-Muslims. The mother's influence will be greater on them, especially if the father is of weak and deficient Imaan as is the case nowadays. The husbands in such marriages being weak and deficient in Imaan, tolerate these Haraam acts and their Imaan suffers further degeneration. Kuffaar law protects the kufr 'rights' of the women. For these reasons it is not permissible to marry a Christian woman as long as she retains her religion.

If a Christian woman embraces Islam, marriage with her will be permissible even if she has a child fathered by a non-Muslim out of wedlock. It is permissible to marry her even if she is not a virgin. But she must first accept Islam.

If she was not legally married to a non-Muslim man, and she embraces Islam, then the Muslim man may immediately marry her, but he may not have sexual relations with her until three menses cycles have passed. After three menses periods have passed, then cohabitation with her will be permissible.

If she was legally married to a non-Muslim, then if she accepts Islam, marriage with her will be permissible after three menses have passed.

**Q. Should we prostrate if a verse of prostration is read in English?**

**A.** Prostration (Sajdah) should not be made if a Sajdah aayat is recited in English. Only when the Arabic text is recited does Sajdah become incumbent.

**Q. There are two inmates in a small cell. If they should perform Salaat in jamaa't, they are unable to face the Qiblah. If they perform alone, they can face the Qiblah. What should they do in this case?**

**A.** If in the cell the two brothers cannot face the Qiblah if they perform Salaat together in jamaa't, then they should perform individually. The Salaat will not be valid if the musallis intentionally do not face the Qiblah.

**Q. Is it permissible to perform Sunnat Salaat before the Athaan?**

**A.** It is permissible to perform the Sunnah Salaat even before the Athaan provided that it is already time for that particular Salaat.

**Q. After my release from prison my family will want to slaughter a sheep to cleanse me from the ill-luck of the prison. As a Muslim am I allowed to participate in this ancestral ritual?**

**A.** It is Haraam to participate in the sheep-slaughtering ritual for 'cleansing you from ill-luck'. This is a custom of shirk. You may not participate in it. You should explain to your parents now while you are still in prison that you are a Muslim and you no longer follow your former religion. The real test for your Imaan will be outside prison, not inside prison. You will be able to assess your Imaan in a conflict of allegiances. When the wishes of your parents clash with the commands of Allah Ta'ala, then will be the test. A Muslim is required to put aside and shun anything which is in conflict with Allah's Shariah. In this process you will face trials and have to sacrifice. This is the way of all the early Muslims who had to sacrifice their wealth, homes, families and even lives for the sake of their Imaan.

**Q. After a person dies, then traditionally a cow is slaughtered for the deceased. As a Muslim is it permissible for me to uphold this tradition?**

**A.** It is Haraam and shirk to slaughter an animal for the deceased. This is a custom of the pagans. You should not destroy your Imaan with such practices of shirk and kufr.

**Q. A business started off with three equal partners. Each one had invested a capital amount of R50,000. When the business was in difficulty, one of the partners, Bakr, persuaded Zaid to buy a share for R50,000. Zaid understood that the business would be profitable and pay good dividends. He bought a share for R50,000 and became an equal partner. For a few months each partner made equal monthly drawings from the business. Within a year the business was a flop and when stock was taken, it was discovered that there was a substantial loss. Bakr who had persuaded Zaid**

**to invest R50,000 was highly embarrassed and could not muster up the courage to explain the loss to Zaid whom he knew would be very upset and would not be satisfied. He, therefore, told the other two partners that the three of them must share the loss while Zaid's capital amount of R50,000 should be paid to him in full. Although the other two partners were dissatisfied and felt aggrieved as they had initially understood that both profit and loss have to be equally distributed among the partners. Bakr's seniority constrained them to reluctantly agree. Consequently, Zaid was paid out in full. Bakr says that this arrangement is permissible because the extra given to Zaid was a gift. What is the Shariah's ruling?**

**A.** There is no intricacy involved in this division. The extra given to Zaid was *Sareeh Riba* (explicit riba). The 'gift' story is a baseless nafsani interpretation. What the Shariah has made Haraam, cannot be made halaal even if the three partners had wholeheartedly agreed to pay Zaid in full, i.e. the R50,000 which he had invested. It is incumbent to explain to Zaid the Shariah's position so that he refunds the extra money. All partners have to bear the loss equally.

**Q. If one has dry peeling skin under the feet, is it necessary to ensure that water goes under that skin during ghusl or will it suffice to wash just the top layer of the skin?**

**A.** If the top layer of the skin is intact, i.e. it is not broken and the new skin under it is not exposed, then it will suffice to wash on top of it. However, if the new skin has already formed and the dry layer is peeling off, then it will be necessary to wash under the dry layer.

**Q. What should I do if I happen to be in a Shaafi' Masjid and the Iqaamah begins for Asr Salaat while it is still Zuhr time for the Hanafis? Should I remain seated, leave the Masjid or join the jamaa't?**

**A.** If you happen to be in a Masjid where the Asr Salaat is performed during the Zuhr time for Hanafis, then do not sit in the Masjid while the others are engaging in the Asr Jamaa't. Join the Jama't with the intention of Nafl Salaat. Later perform the Asr Salaat alone or elsewhere where it is being performed with Jamaa't.

**Q. What is the Shariah's view regarding the Mumbai bombings and any other similar bombings whereby innocent people are killed? Is this jihaad?**

**A.** Rasulullah (sallallahu alayhi wasallam) describing the fitnah of the later ages in close proximity to Qiyaamah said: "The killer will not know why he kills and the killed will not know why he is killed." In another Hadith it is mentioned: "Both the killer and the killed will be in the Fire." The killings we are witnessing nowadays are of this type. The fitnah is the consequences of the evil deeds of the Ummah. What has happened is not jihaad.

It was fitnah, anarchy, corruption, plots and conspiracies. But the bottom line is the fitnah and transgression of the Ummah.

**Q. Yusuf pays his Zakaat at the end of each Islamic year. In Zil Hajj 1428 and Zil Hajj 1429 he possessed the Zakaat Nisaab. However, during the year, he did not possess the full Nisaab amount. Is Zakaat Waajib on him in Zil Hajj 1429?**

**A.** As long as Yusuf's wealth was not totally depleted during the course of the year, he will remain liable for Zakaat payment if he had the Zakaat Nisaab at the beginning and at the ending of his 12 month period. Thus, if he had the Nisaab in Zil Hajj 1428 and in Zil Hajj 1429 he again has the Nisaab, then he has to pay Zakaat even if during the course of the year his wealth decreased to less than Nisaab. However, if during the course of the year, he was rendered penniless, i.e. he had no money whatsoever, then his new Zakaat year will commence from the day he again acquired the Nisaab amount.

**Q. Is Qur'baani discharged if one slaughters a sheep without tail?**

**A.** Qur'baani is not discharged if the animal which was slaughtered had no tail.

**Q. There is a disease in sheep in the Pretoria region. Farmers are forced to cut the tails of the sheep to save them from the disease. Most of the sheep in the region are tailless. A mufti sahib said that it is permissible to make Qur'baani of such sheep. Is this correct?**

**A.** The mufti who says that Qur'baani of sheep without tails is permissible in the Pretoria region, talks drivel. Cutting tails of sheep is a centuries old practice of the kuffaar farmers. They believe that Allah Ta'ala – Nauthubillaah – has created redundancy – that the tails are redundant items and are the cause of disease. The mufti with his corrupt fatwa has unintentionally endorsed the kufr idea of the kuffaar farmers. All those who had followed the stupid baatil fatwa, should give the price of one sheep in Sadqah in lieu of their baatil Qur'baani.

**Q. If a fasting person applies vaseline/ointment to his lips, what will be the condition of his fast if he mistakenly or intentionally licks his lips?**

**A.** If a fasting person who has applied vaseline/ointment to his lips licks his lips and some of the ointment slips down his throat, his fast will be nullified. He has to make qadha of one day.

**Q. Is it permissible to mark in the Qur'aan Shareef with a pen of different colours? We use colour to facilitate learning to highlight repeated errors of the pupils. Some words are underlined and put in brackets Is this acceptable?**

**A.** It is not permissible to make markings in the Qur'aan Shareef with pens even if the purpose is to highlight certain words/or portions of the verses. Madrasah ustaadhs are particularly



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careless in this type of desecration. Ink and colour contain alcohol. If a mark has to be made, it should be made with a lead pencil. This marking could later be erased with a rubber eraser. The state of the Qur'aan copies in most Hifz makhtabs is appalling. The teachers show scant regard for the honour of the Qur'aan Majeed. Some copies of the Qur'aan Majeed are so deplorably desecrated and 'mutilated' with repeated marking of the same words with splodges cluttering the sacred Text that one gains the idea that the ustaadh was venting his spleen. The ugly splodges reveal that the ustaadh, at the time of making the ugly marks, did so in a fit of vexation giving expression to some silent expletives suppressed in his heart.

**Q. If one sneezes while reciting the Qur'aan Shareef and one says, 'Alhamdulillah', should one recite Ta-awwuz before resuming tilawat?**

**A.** If 'Alhamdulillah' was recited after sneezing while reciting the Qur'aan Shareef, it is not necessary to recite Ta-awwuz and Tasmiyah to resume the recitation.

**Q. Some Scholars here in Gambia say that illegitimate children will not go to Jannat. Is this true?**

**A.** An illegitimate child will not be punished on account of the sins of his/her parents. Everyone who possesses Imaan and practises righteousness will enter Jannat even if he/she is an illegitimate child.

**Q. Scholars say that there is a Hadith which mentions that only one in a 1,000 persons will enter Jannat. That means 999 in every thousand will be assigned to Hell. Is this correct?**

**A.** The narration regarding 999 out of 1,000 going to Jahannum is authentic and correct. The vast majority of mankind is mushrik and kaafir, and also the vast majority of Muslims are grossly disobedient and rebellious, hence the Qur'aan Majeed states that the majority is mushrik and kaafir. May Allah Ta'ala save us and make us from the inmates of Jannat. In this world, from its inception, Haqq (Truth) has always been a small minority, and this Sunnah of Allah Ta'ala will remain for all time. Majority has no significance in matters pertaining to the Haqq. The Qur'aan Majeed says: *"And, if you follow the majority on earth, then most certainly you will be among the mushrikeen."* Hence 999 of every thousand will be the tinders and inmates of Hell-Fire.

**Q. In prison here in the U.S.A. we have two jamaa'ts for Salaat. The one group faces north-east and the other group south-east. This is causing much fitnah. First there was only one jamaa't facing south-east. When the new contract imaam arrived, he followed the established Qiblah without questioning or investigating. After some time, an inmate told him that he was facing south-east. Since the imaam believes**

**that the qiblah is north-east, he changed direction. Now we have two jamaa'ts facing different directions. What does the Shariah say in this situation? What should we do to overcome this fitnah?**

**A.** The brothers should not create fitnah on the Qiblah issue. If a few Muslims are on a journey and they happen to be in a place where there is no one to show them the Qiblah nor is anyone of them versed in the methods of determining the correct direction, then the Shariah orders them to make *Taharri*. This means that each one has to reflect and try to figure out the direction of the Qiblah. If for example, there are five persons in this group, and each one's *Taharri* points in a different direction, then it will not be permissible for them to perform Salaat in *Jamaa't*. Each one has to incumbently perform Salaat alone facing the direction determined by his own *Taharri*.

At your end, those who are convinced that the Qiblah is north-east should face that direction, and those who are convinced that it is south-east, have to face south-east. If the one who believes the Qiblah is north-east faces south-east or vice versa to placate the others or to abstain from the so-called 'fitnah', then his Salaat will not be valid. If the Imaam is convinced that north-east is the right direction, then he has to incumbently face that direction while the others who believe it to be south-east should face south-east. No one should argue about this matter. It does not matter if there are two separate *Jamaa't* Salaat taking place. However, if possible and if prison time allows, then one *Jamaa't* should first complete the Salaat, then the next *Jamaa't* should begin. It is only ignorance which leads to argument and acrimony on an issue of this nature. Since the Imaam believes that north-east is the Qiblah, he had no alternative but to turn to the north-east when he was informed. He had acted correctly on this issue.

If the Imaam is a man of sound Shar'i Ilm, he would have announced to the brothers when he changed direction that those who believe that the Qiblah is south-east should continue facing that direction, and that they should not feel obliged to follow him in his north-east direction.

**Q. During Qiyaam, when the hands are folded, should the three fingers which are placed on the left arm be held together or spread open?**

**A.** The three fingers should be held together on the left arm while the thumb and the little finger will clasp the wrist. The fingers should not be spread out.

**Q. Was the biblical figure, Samson, a Prophet?**

**A.** There is no certitude that the biblical personality, Samson, was a Nabi. It is quite possible that he was a Nabi. Allah knows best.

**Q. During Ramadhan, I forgetfully drank my medicine. After drinking it I realized that I was fasting. Do I owe a qadha?**

**A.** Since you remembered that you

were fasting only after you had ingested the medicine, your fast is valid. Qadha is not necessary.

**Q. In the grave how will questioning take place when Malakul Maut has taken away the soul?**

**A.** After death when the questioning in the grave will take place, the soul is returned to the body. The questioning will be for the human being as he is known today.

**Q. A woman is survived by her father, mother and two brothers. She has no husband nor children. How should her assets be distributed?**

**A.** If on the death of the woman her relatives surviving her are only her father, mother and two brothers, there being no husband or children, then her assets will be distributed as follows: Her mother will receive one sixth and her father five sixths. Her brothers will not inherit anything in this case.

**Q. If a woman's heirs are only her mother, father and one brother, how will her assets be divided?**

**A.** If on her death the woman is survived by only her mother, father, and one brother, her estate will be distributed as follows: Mother will receive one third of the estate, and her father two thirds. Again the brother will not inherit in this case.

**Q. A Maulana says that according to Imaam Ghazaali (rahmatullah alayh) it is better to listen to a Deeni lecture than to engage in Nafl Salaat. Therefore, those who enter the Musjid on Fridays at a time of the bayaan (lecture) should not perform Tahyatul Wudhu. They should sit and listen to the bayaan. Is this correct?**

**A.** The view of Imaam Ghazaali (rahmatullah alayh) should not be interpreted to mean abrogation of the Masnoon acts of ibaadat. A bayaan which displaces a Sunnat act is an accursed bid'ah. Imaam Ghazaali's statement applies when the bayaan is given at a time when there is no clash with such acts of ibaadat which Allah Ta'ala has ordered to be observed at specific times and occasions. Tahyatul Musjid and Sunnatul Muakkadah Salaat are not Nafl acts. They are in the Waajib category.

**Q. Some people place their arms flat on the ground during Sajdah. Is this permissible?**

**A.** It is Makrooh Tahrimi (sinful) to put the arms on the ground during Sajdah.

**Q. Should the fingers hang over the knees during Tashahhud?**

**A.** It is wrong for the fingers to overhang on to the knees during Qa'dah and Jalsah. The fingers should be in line with the knees.

**Q. Is it permissible to eat meat imported from New Zealand? The meat is classified 'halaal' by a New Zealand Muslim organization similar to Sanha.**

**A.** All meat from New Zealand and other countries is haraam. It is not permissible to buy, sell or consume such meat. Never eat imported meat. Currently there is a massive dispute raging in New Zealand on this issue.

A brave Egyptian slaughterer at one of the abattoirs in New Zealand has exposed the entire cruel, haraam halaalizing racket and the mafia gang of 'halaal authorities' who market the carrion as 'halaal'. He was dismissed from his work on account of his aggressive objections to the vile, brutal and haraam practices which accompany the killing of animals at abattoirs in New Zealand. **ALL IMPORTED MEAT IS HARAAM CARRION. ALL COMMERCIALY KILLED CHICKENS KILLED IN SOUTH AFRICA ARE HARAAM CARRION. Do not be misled by SANHA's halaalization of haraam diseased carrion.**

**Q. What is your opinion about the new U.S. president?**

**A.** The position of a *murtad* is worse than a born kaafir. Barak was born a Muslim. His parents were Muslims. He reneged from Islam, hence he is condemned by Islam. Furthermore, he is a mere puppet placed in the presidency by the clique who controls the party. Barak cannot move a finger without the command of his superiors who are holding the reigns of power. Of all the presidents of the U.S., he is the weakest.

**Q. A leading Zakaat organization pays their administration costs and staff wages with Zakaat money. Is this permissible?**

**A.** It is not permissible. The Zakaat is not discharged in this way. This organization is guilty of gross abuse of sacred trust by misappropriating Zakaat funds. People should not entrust their Zakaat to such modernist bodies which misuse and abuse Zakaat funds.

**Q. We are a welfare organization collecting Zakaat. Is there any time frame in which the Zakaat has to be disbursed?**

**A.** Zakaat should be disbursed and paid to the rightful recipients as soon as possible. There should be no unnecessary delay. There is no specific time frame.

**Q. How should interest money be disbursed?**

**A.** Interest money should be given to the poor.

**Q. Any particular Dua or Qur'aanic verses for barkat in our business?**

**A.** (1) Aayat 19 Surah As-Shuraa in the 20<sup>th</sup> Juz. It is a short aayat. Recite many times after every Salaat. Fix a number of times to your convenience, e.g. 7, 9, 11, 21, etc., and recite regularly. (2) After every Salaat recite Durood Shareef 3 times – 72 times YAA BAASITO – again Durood 3 times. May Allah Ta'ala grant much barkat in your Rizq.

**Q. Travelling one day, I could not perform my Salaat on the grass because it was dry and full of thorns. Is it permissible to put paper on the ground and offer Salaat on it?**

**A.** It is permissible to perform Salaat on any clean surface, cloth, paper, cardboard, plastic, etc.

**Q. Is it allowed to give Athaan without Wudhu and also the second Athaan on Jumuah at the time of Khutbah?**



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A. It is not permissible to even enter the Musjid without Wudhu. It is not permissible to proclaim the Athaan without Wudhu if there is no valid reason notwithstanding the validity of Athaan given without Wudhu. Rasulullah (sallallahu alayhi wasallam) forbade Athaan without Wudhu.

**Q. What is the status of responding to the Athaan?**

A. According to some Fuqaha it is Waajib (compulsory) to respond to the Athaan, i.e. to reply verbally to the Muath-thin's proclamations. Other Fuqaha say that it is Sunnatul Muak-kadah. Both classifications indicate paramount importance of the Response. Hence, unnecessary conversation during the duration of the Athaan is not permissible.

**Q. If while making Wudhu the Athaan begins, should one respond to the Athaan or recite the Wudhu Duas?**

A. Respond to the Athaan.

**Q. An animal was purchased with haraam money and made Qur'baani. What is the ruling of the Shariah?**

A. If the animal is purchased with haraam money, neither is the Qur'baani accepted by Allah Ta'ala nor is it permissible to eat of the meat. The meat must be given away compulsorily to very poor people.

**Q. A man who does not perform Salaat buys an animal with halaal money. Is it permissible to eat the meat?**

A. If a man does not perform Salaat, but he buys the animal with halaal (lawful) money, then although it is permissible to eat of the meat, a concerned Muslim should not eat of it as it will have a detrimental spiritual effect on the heart.

**Q. A Maulana Sahib says that although it is Sunnat to make Dua silently after Salaat, making it loudly is jaa-iz (permissible). Therefore, after the Eid Salaat he made dua silently for a couple of moments, then made a long loud dua with the congregation. Please comment.**

A. An act which is in conflict with the Sunnah is not 'jaaz'. The respected Maulana Sahib erred in his view. Dua *bis-sirr* (silently) after Salaat is Sunnat according to all Math-habs. There is consensus on it. This Sunnat has greater emphasis in places where it is the norm to make loud dua. The Maulana Sahib was merely submitting to the desires of the ignoramuses and/or making loud dua for riya. The practice of loud dua after Eid Salaat is bid'ah. It is not 'jaa-iz'.

**Q. Is it permissible to eat of the food of a relative whose income is only a bank salary? He works in a bank.**

A. The salary earned from a bank is worse than a salary earned from a liquor store. The income is haraam. It is not permissible to eat his food.

**Q. I am a follower of the Maaliki Math-hab. Is it permissible to perform Sunnat and Nafl Salaat with a Tayammum made for Fardh Salaat?**

## CARRION CHICKENS IN PRISON WHAT SHOULD WE DO?

**Q. My name is Ahmad.....I am the Ameer in the prison. I write for guidance on these chickens which the Ulama have declared haraam. We have read and understood everything which you have explained in The Majlis about these chickens. Everything is clear to us. But I want guidance for us in prison. In this prison they give us these chickens four times a week. Twice a week eggs and once a week fish. A few brothers and I do not eat these chickens any more since we read of this Sanha scandal. We only eat the pap (porridge). I am scared that if we stop the management from serving these chickens, the new converts may renounce Islam. Please guide us in this situation.**

A. ALL commercially slaughtered chickens in South Africa are haraam regardless of which company markets the chickens and regardless of who

certifies the chickens to be 'halaal'. There is a massive money-making racket which drives the 'halaal' certification racket. These chickens – all of them – of every plant in South Africa – are diseased and haraam. A complete set of our pamphlets is enclosed herewith. The full revelation of the massive haraam chicken carrion scandal is presented in this set of pamphlets.

As long as other non-haraam food is available in prison it will not be permissible to eat the rotten chickens. The meat is injected with antibiotics. These chickens are fed crushed-up, minced chickens of their own species. The whole system is a massive rotten stinking mess which nauseates even non-Muslims who are abstaining in their thousands from consuming this carrion which according to Islam is haraam for even dogs. Now the brothers in prison should be explained the true state and status of this diseased carrion. Let them decide to eat or not to eat. Do not impose your wishes on anyone. Just explain to them what exactly they are devouring and doing to their bodies and souls. Let every man decide for himself. If anyone continues to devour the rot, don't argue with him. Don't shun him.

gue with him. Don't shun him.

The very thought of eating this filth induces vomiting in a Mu'min of healthy Imaan. The brothers should humbly and politely petition the prison authorities to provide a vegetable diet instead of a diet of diseased haraam chickens. When making the request to the prison, do not adopt a confrontational stance. Plead with them.

It is the duty of the so-called Muslim Prison Board to speak on behalf of Muslim inmates. But the Muslim Prison Board is another *mal-oon* (accursed) body like Sanha. We receive letters from hundreds of inmates from all prisons in South Africa. There is absolute consensus of all prisoners that the Muslim Prison Board is the worst organization under the sun. There has *never* been a single Muslim prisoner who has proffered a good word for this *mal-oon* group of miserable men. It has its own personal agenda to serve its own members. The welfare of Muslim prisoners is furthest from their minds. You brothers should speak firmly to the Muslim Prison Board and ask them to arrange for vegetables to be served instead of the rotten carrion chickens.

A. According to the Maaliki Math-hab if Tayammum is made with the intention of performing Fardh Salaat, then Fardh Salaat may be performed with this Tayammum. However, should he perform any Nafl or Sunnah Salaat before the Tayammum, then he has to repeat Tayammum for Fardh. This does not apply to the Sunnah Raatibah which may be performed with the same Tayammum.

**Q. If wudhu was not made during ghusl, can Salaat be performed?**

A. Ghusl comprehends wudhu. The ghusl and the Salaat are valid even if wudhu is not taken separately during ghusl. The ghusl will be valid as long as water reaches every part of the body including the nostrils and the mouth.

**Q. Does the Hadith mention anything about the size of the Angels who hold aloft the Throne of Allah Ta'ala?**

A. Yes, the Hadith does provide some idea. But comprehending the massive size and power of these wonderful Malaai-kah is beyond human comprehension. The Angels bearing the Throne are indescribably massive and powerful. The mind boggles and cannot comprehend their size and power. The distance between the two eyes of one such Angel is a 'journey of 500 years'. By which speed or vehicle is this journey? The Hadith is silent on it. If we should take into consideration the distance travelled by a camel in 500 years, then the distance between the two eyes of the Angel will be 18 million kilometres. Now when this is the distance just between his eyes, then what will be the distance from his head to his feet? The mind just cannot conceive the tremendous size and power of these Malaai-kah. There

are 8 such great Angels bearing aloft the Divine Arsh.

**Q. I am sending you some Islamic bank Diminishing Musharakah contracts. Is this transaction compliant with the Shariah?**

A. The contracts are absolutely corrupt in terms of the Shariah. The Diminishing Musharakah concept is baatil. Several transactions are incorporated into a single one. Haraam insurance is mandatory. The contracts are encumbered with faasid and baatil provisions. It is not permissible to enter into such corrupt contracts.

**Q. A woman who is divorced does not get haidh for long periods. Even after a year has passed she does not experience haidh. How should her iddat be calculated according to the Hanafi and Shaafi' Math-habs?**

A. A woman whose haidh is extended over long periods is termed *Mumtaddatut Tuhr*. According to both Hanafi and Shaafi' Math-habs the Iddat of *Mumtaddatut Tuhr* is the normal rule of waiting three haidh periods. The waiting period is until the age of *ayaas* (i.e. when all hope of haidh is lost). From the time of *ayaas* she has to wait three months. However, in the Shaafi' Math-hab there is also a view that such a woman's iddat is one year. Furthermore, the official view of the Maaliki Math-hab is one year. Therefore, our Akaabir Ulama, notably Hadhrat Maulana Ashraf Ali Thaanvi (rahmatullah alayh), averred that in cases of real need, in terms of the principles of our Math-hab, the fatwa (verdict) could be issued on the Maaliki ruling. When such a need develops, a condition for the fatwa will be the ruling of a Committee of Ulama.

**Q. Is it permissible to perform Sa-**

**laat behind an imaam who makes masah on ordinary socks?**

A. It is not permissible to perform Salaat behind a person who makes masah on ordinary socks. Salaat is not valid behind such a person.

**Q. I intend to go for Umrah during March 2009 and later in the year for Hajj. If I go in March for Umrah, does Hajj become compulsory for me?**

A. If you are going for Umrah in March 2009, Hajj will not become Fardh (compulsory) on you. Since you intend going for Hajj, it is best to cancel your Umrah trip. When you go for Hajj, you will have the opportunity for making Umrah as well. You will now be wasting money unnecessarily on the Umrah trip and also subject yourself to unnecessary difficulties of an uncalled for journey. Our advice is that you should cancel the Umrah trip and perform Umrah when you go for Hajj later in the year. If Allah Ta'ala has bestowed considerable wealth on you, do not look for avenues to waste the bounties of Allah Ta'ala. As an act of gratitude for his *ni'mat* of wealth, spend it on the poor or on families who find it difficult to meet ends or on widows or on orphans. According to Hadhrat Bishr Haafi (rahmatullah alayh), spending money in such Paths of Allah Azza Wa Jal is superior to performing 100 Nafl Hajj. Ibaadat is for Allah's Pleasure and Thawaab. It is not for pleasing the nafs and going on a holiday trip in which you will incumbently commit many sins, knowingly and unknowingly. Furthermore, Rasulullah (sallallahu alayhi wasallam) said: "Journey is a piece of the Fire."

**Q. In Ruku should the arms be held**

(Continued on page 12)



**A**SISTER FROM Durban writes:  
*"May Allah Subhanahu wa Ta'ala continue to bless you as favourably as He does for enlightening the Ummah – amongst them being my humble self appreciating all the valuable knowledge and literature you share with the international Ummah.*

*The Ummah would never have been any the wiser about the Sanha issue had it not been for your persistence in revealing the whole truth and the official uncompromised version of the truth!*

*A telling point was made in one of the pamphlets whereby it was revealed that many so-called 'ulema' sit in restaurants in contravention of the Sunnah at tables, eating more than their one third share, and it was stated that the ulema DO owe it to the Ummah to conduct themselves in such a manner in public that they uphold the governance of the Sunnah, and the more the layman sees the ulema over indulging in restaurants, the less they'll reform themselves – bad cycle that!*

*The precarious standing of the ulema now is such that if they want to maintain any credibility at all, they'll have to return to the pure Sunnah and set a visible example to the Ummah before anyone takes them seriously.*

*By Allah's grace you have been kept staunch and you have stood your ground with the Haqq at all times, not being buyable, not being whimsical and not being enticed by the approval of mere man. We are blessed to have your guidance. May Allah Subhanahu Wa Ta'ala reward you at the levels at which you deserve to be rewarded. Was-salaam"*

*(End of the Sister's letter)*

Jazaakallaah for the duas and moral support and encouragement. We achieve nothing by our efforts. Allah Ta'ala manipulates whomever He wishes, harnessing them into the service of His Deen. The ability to remain steadfast on the Haqq is a pure bounty of Allah Ta'ala. If it is not for *Taufeeq* from him, never will we be able to sustain the Campaign of the Haqq. The gaze should always be on Allah

Azza Wa Jal, not on our efforts. He whose gaze is on his imagined efforts and excellence becomes a victim of satanic pride which will ultimately lead to his ruin in the same way as Iblees was ruined, falling from the lofty Angelic heights he had occupied to the very bottom of the abyss of humiliation and moral degeneration.

**FRAUD AND DECEPTION**  
 The massive fraud and deception which the so-called 'halaal authorities' are perpetrating in pursuance of their monetary agenda regardless of the moral and spiritual damage they wrought to a community whose Imaan has already been ravaged by the numerous other self-inflicted moral and spiritual abuses, are absolutely horrendous. You should study the broiler industry from its inception, that is, from the moment the chick is hatched, in order to fully comprehend the grotesqueness of the brutality and savagery which has been halaalized by Sanha and other bodies of its ilk. Insha'Allah, we shall forward literature written and compiled by concerned non-Muslims who have thoroughly investigated this bizarre industry and who are devoted to fighting this cruelty which is being horrendously perpetrated on billions of Allah's creatures.

#### SAVAGERY AND BRUTALITY

We need not even proceed to the actual killing chambers where these chickens are brutally executed in a series of horrific acts of torture to obtain the Shariah's proclamation of Haraam for this entire satanic industry in which savagery and brutality are the most salient of all its ugly and bizarre features. In terms of the juridical principles of the Shariah, the chickens are haraam even if we assume that Tasmiyah (Bismillaah) is recited on every slaughtered bird, but in reality this is not so. An industry which in its inception stage as a norm crushes to death thousands of hatched cockerels – little chicks which are alive – then transforms the broiler chickens into cannibals by feeding them the minced meat of their own species – an industry which embarks on

# THE BROILER CHICKEN INDUSTRY FILTH AND BRUTALITY CAN NEVER BE HALAAL

cruelty compounded with cruelty at every step and stage of the chicken's brief life span, cutting off the toes and beaks of the chickens, bloating their bodies with antibiotics, feeding them rotten meat, faeces, blood and all the filth your mind could imagine, and many other cruel and haraam malpractices which are beyond the scope of this brief letter – can never be halaal. The products of this grotesque industry hidden from the eyes of the masses are never halaal. Disease, filth, brutality and approval of haraam kuffaar systems can never be rendered halaal by reciting the Name of Allah Ta'ala. On the contrary, Imaan is effaced when Allah's glorious Name is utilized to halaalize such absolute horror and filth which Sanha and its sister bodies portray as a system producing halaal and tayyib (lawful and wholesome) food.

#### INSAAN

The reality in terms of the Shariah is that the disease, rot and filth which SANHA halaalizes is unfit for even canine consumption. *Insaan* (the human being) who demeans himself to a sub-canine level of consuming the rotten horror which SANHA halaalizes cannot be the *Ashraful Makhluqaat* (Noblest of Creation) whom Islam exalts to the angelic realm where the Rooh dwells in celestial sublimity. Just imagine! *Insaan* with his celestial *Rooh* with the intrinsic capability of transcending the lofty ranks of the Angels, and that *Insaan* on whom has been conferred the Mantle of Divine Vicegerency, degenerating to the dregs of brutality, filth and haraam rendering him lower than even dogs which in normal circumstances turn away their noses from rotten diseased carrion of the type halaalized by SANHA and its ilk.

#### 100% AWARE

The absolutely shocking facet

of this whole miserable haraam saga is that SANHA and its evil molvi stooges and supporters are fully aware of every haraam aspect in this grotesque and murderous killing system which they have halaalized. SANHA and its molvis are 100% aware that its slaughterers do not and are unable to recite Tasmiyah on every chicken they cruelly put to death in a flagrantly haraam system of killing. The slaughterers themselves testify under oath that "it is humanly impossible" for them to recite Tasmiyah on every chicken. The claim that a single man lacking in every aspect of piety and responsibility, to put it mildly, is able to recite Tasmiyah 19,000 times in an eight-hour shift in horrible circumstances, revolts the intellect of every Muslim who is capable of rational cognition. The bizarre circumstances which shrouds this haraam killing system just does not permit the recitation of Tasmiyah on every chicken. It is not a case of SANHA and the evil molvis not being aware of the reality. They have bartered away their Imaan for the miserable pecuniary gains of the world and as far as the molvis are concerned, they trade their Imaan and destroy their Aakhirah solely for the sake of the axe they all have to grind with The Majlis. They come fully within the purview of the Hadith which describes such specimens of humanity as beings with human bodies and the hearts of wolves and devils.

#### KUFR ABSTENTION

How is it possible for true Mu'mineen to halaalize a killing system and its 'end products', which imperatively requires that the Muslim slaughterers abstain from Jumuah Salaat, from Eid Salaat and even from the daily Salaat unless a fellow decides to perform Salaat in his time off? Year upon year, slaughterers

are denied their right of performing Jumuah and Eid Salaat. During Ramadhaan, the killing line stops for a brief five minutes to enable the slaughterers to take a quick bite to resuscitate their depleted energy. But they are not allowed to perform Maghrib Salaat. Availing themselves of their right to perform Salaat is followed by dismissal. Consequently, this year (1429/2008) a slaughterer was promptly dismissed by SANHA because he attended the Musjid for Eid Salaat. This is the 'halaal authority' which halaalizes the diseased rotten haraam chickens. Yet Rasulullah (sallallahu alayhi wasallam) branded this type of abstention from Salaat as kufr. SANHA deems it 'islamic' and proper to halaalize this kufr!

#### GLARING EVIDENCE

All the evidence stares them in the face. They have all the evidence in their minute books. Over the years, slaughterers and other Ulama have repeatedly drawn their attention to all the haraam malpractices of the halaalized haraam industry. Their inspectors see these evils perpetrated daily. But, they are adept in the art of massive cover-ups. But, Allah Ta'ala has now chosen to expose these marauders who debauch the Imaan and morals of the Ummah to gratify their nafs and to satiate their lust for money. The vile stench of millions and millions of tons of rotten haraam chickens marketed as 'halaal' by SANHA can no longer be deodorized. The stench of the rotting haraam industry is overwhelming.

We express our profound thanks and appreciation for your moral support and our gratitude unto Allah Ta'ala Who operates in wonderful and mysterious ways to sustain the Haqq and to clobber the myriads of Shaitaan's followers.

## THE SIN OF THE WHOLE BODY

Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) said that a sin which affects the entire body at all times is wearing clothes which are the styles of non-Muslims. When such clothes are donned, the entire body commits the sin. Emulation of non-Muslim styles of garments eliminates the identity of the Muslim.

## 'HALAAL' PORK?

**A**JEDDAH BUSINESSMAN bought haraam 'halaal certification' from a South African haraam 'halaal' authority, said: "I do not completely rely on the certification saying that meats from abroad are halal since I recently received a package of pork meat with the halal certification documents included in the box which I thought was beef which I had ordered from Brazil." – *Arab News*

## THE CARRION CHICKENS REFUTATION OF A MUFTI'S BAATIL FATWA

The Mujlisul Ulama of S.A. has issued a written refutation in bookform of Mufti Radhau Haq's fatwa which is a baseless attempt to vindicate SANHA'S haraam carrion-industry. The Mufti has rendered Islam

and the Ummah a massive disservice by upholding every haraam and brutal malpractice of the haraam kufr system of killing chickens, the adoption of which Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) declared to be 'akin to kufr'.

Write for a copy to Mujlisul Ulama of S.A., P.O. Box 3393, Port Elizabeth 6056



# ISLAMIC BANKS AND FRACTIONAL RESERVE

**Q. The practice of *Fractional Reserve* is a fundamental and integral constituent of the capitalist banking structure. All banks, including every Islamic bank, operates on the basis of *Fractional Reserve*. Obviously, this practice is *haraam*. Therefore, in principle would Islamic banking not also be *Haraam* even if it be assumed that the individual transactions with clients are in compliance with the Shariah? In view of the practice of *Fractional Reserve*, the very concept of 'Islamic' banking is invalid and untenable in terms of the Shariah. If this is indeed so, can there be place in today's economic world for Islamic banking? What is the solution for this seemingly insurmountable obstacle?**

## ANSWER

Apart from *Fractional Reserve*, all banks, including the so-called 'Islamic' banks, operate on the basis of *riba*. From top to bottom and side to side, inside and outside, these banks are pure *riba* institutions. *Fractional Reserve* is simply an added aggravating factor to

compound the *Hurmat* (prohibition) of the banking structure of all current 'Islamic' banks.

Islam is the Final Word and law of Allah Ta'ala for mankind. Allah Ta'ala has structured the Divine Shariah with such mechanisms which reject the notion of 'insurmountable obstacles'. While all *current so-called Islamic banking* is *Haraam*, it does not follow from the corruption of the Muslim *riba*-capitalists that a pure Islamic banking structure fully compliant with the Shariah cannot be initiated. However, since there is no desire in the Muslim community for a 100% Shar'i banking structure, we find every current bank owned by Muslims to be a replica of the *Haraam* conventional kuffaar banks. The system of all Muslim-owned banks is the very same *riba* system of the conventional non-Muslim banks.

*Riba* is no longer believed to be a major sin or a sin at all, hence all Muslim bankers feel comfortable to hoodwink their own conscience with deceptive terms such as *musharakah*, *mudharabah*, *ijarah*, *muraabah*, etc.

This terminology is a thin veneer to camouflage the explicit *faasid* and *baatil* *Riba* (interest) transactions and contracts of the so-called 'Islamic' banks.

There is no incumbency to incorporate the *Fractional Reserve* practice into the Islamic system. Banks are not compelled to operate with this *Haraam* principle/practice. According to the Shariah it is a *haraam* and fraudulent practice. The deposits/savings of people may not be utilized for investment if they made their deposits for safe-keeping or fulfilling their monetary obligations. With regard to the former, the Islamic bank will be the *Mooda'* (the party keeping the money in safe custody). It is not permissible for the Islamic bank to use or invest such savings without the express consent and approval of the depositors.

In the latter case where the money has to be used to discharge the obligations of the depositors, the bank is the *Wakeel* (agent/employee) of the depositors. The *Wakeel* may not utilize the money for any purpose other than the pur-

pose specified by the *Muakkil* (the depositor in this case). This negates the practice of *Fractional Reserve*. If the bank wishes to utilize or invest the money in trade, property, etc., it will have to form a partnership with the depositors. When a partnership comes into existence, the bank may not guarantee the capital investment of the depositors nor pay them a fixed amount 'dividend' which is in fact *riba*.

If a partnership venture has been formed between the bank and the depositors, the latter will not have the right to withdraw money on demand. While they may cancel their partnership, they will not be able to treat their investment in the partnership as a conventional current account.

Structuring a bank which fully conforms to the Shariah is not only possible, but is relatively a simple task. But the problem is that Muslims have degenerated into the capitalist *riba* rut. Those operating the banks have no desire to become actively involved in trade and commerce. While they abhor the idea of sharing in the risks with the investors, they revel in the assured *riba* their *Haraam* transactions earn under deceptive and fraudulent nomenclature.

*Fractional Reserve* is like the *Haraam* diseased carrion

chickens which the *Haraam* 'halaal authorities' feed the Ummah. No one is under any obligation to consume the rotten diseased chickens. Similarly, Muslim traders who wish to operate an Islamic bank fully compliant with the Shariah are not compelled by the government to adopt the *Haraam Fractional Reserve* practice.

Where wholesale *Haraam* and mass slaughter of the *Ah-kaam* (Laws) of the Shariah is perpetrated on account of a totally *Haraam* system, the Shariah's principle of *Hurmat Li Ghairihi* will operate to prohibit the end product even if it happens to be *halaal per se*. For example, while bottled water is *halaal*, it is not permissible to purchase it from a bottlestore or from a brothel. While bread, fish and coffee are *halaal*, it is not permissible to consume these *halaal* foods in a place where liquor is served.

On the same basis, i.e. the principle of *Hurmat Li Ghairihi*, bank financial products are *Haraam* just as commercially slaughtered chickens are *Haraam* in view of the fact that the system of production of both these institutions is *Haraam* from beginning to end.

## CLOSURE OF THE HEAVENS AND EARTH

"Do the kuffaar not know that the heavens and the earth were (at one stage) closed, then We opened them, and We created every living thing from water. Do they still not believe?"

(Surah Ambiyaa, aayat 30)

**A**CCORDING TO THE Sahaabah and the Jamhur Mufasssireen, at one stage in the history of creation neither was there rainfall nor vegetation. This is the meaning of the heavens and the earth being 'closed'. When Allah Ta'ala desired to settle man on earth, the heavens were opened up with rain and the earth with vegetation, i.e. rain began falling and plants started to grow.

Once a man approached Hadhrat Abdullah Ibn Umar (radhiyallahu anhu) and asked for the tafseer (meaning / explanation) of this aayat. Hadhrat Ibn Umar (radhiyallahu anhu) referred the man to Hadhrat Ibn Abbaas (radhiyallahu anhu) and instructed the man to report back to him with the tafseer of Ibn Abbaas (radhiyallahu anhu). When the man posed the question to Hadhrat Ibn Abbaas (radhiyallahu anhu), he said:

"In the beginning the

heaven, was closed, i.e. it did not rain. Similarly, the earth was closed, i.e. there was no vegetation. When Allah Ta'ala desired to inhabit the earth with mankind, He opened up the heavens with rain and the earth with vegetation."

After the man reported this explanation to Hadhrat Ibn Umar (radhiyallahu anhu), he commented:

"I now concede that the knowledge of the Qur'aan has been bestowed to Ibn Abbaas. I now realise that Allah Ta'ala has imbued him with a special ability regarding Qur'aanic Knowledge. He has indeed interpreted *ratq* and *fatq* correctly."

(*Ratq* – to be closed – and *fatq* – to be opened – are the two terms mentioned in the aayat.)

In the aayat Allah Ta'ala says: "We have created every living thing from water." Water is a vital constituent of every living thing. Water plays a vital role in their creation, growth and development.

Modernists enamoured and over-awed by the baseless and kufr theories of the atheist scientists, resort to fanciful and whimsical interpretation of this aayat in an attempt to eke out

## FRACTIONAL-RESERVE BANKING

**WHAT IS *Fractional-Reserve Banking*?**

People deposit their money in banks for safe-keeping or for meeting their current obligations. The banks do not keep all the deposits. They keep only a fraction, e.g. 10% of the total deposits in reserve while they lend out the remainder on interest. Few people usually withdraw cash from the bank, and if they do, it is usually a small amount relatively speaking. The transactions are effected by means of cheques which have become an effective

medium of exchange.

If for some reason depositors lose confidence in a bank, it would be an incentive for them to withdraw all their money. A 'bank run' is thus initiated and the bank is then in serious trouble.

The system of fractional-reserve banking has led to the creation of money by banks. In this system there are two types of money created: central bank money and commercial bank money. The form of central bank money is banknotes,

coins and electronic money given as loans to commercial banks. Money created by commercial banks is cheque-book money. It is money created by way of loans in the banking system.

The disastrous effects of this false or artificial money are being witnessed in the global economical collapse. It is a system which is not allowed by Islam. A true Islamic bank may not operate on this deceptive and fraudulent system resting on a collapsible basis.

## THE BEST DEED

"The best deed is to abstain from hidden sins." (Abu Abdullah Antaaki)

When he was asked for the reason, he said: "A man who shuns hidden sins will to a greater extent abstain from sinning flagrantly." It is only because of true fear for Allah Ta'ala that a person abstains from hidden sins which cannot be detected by

people. Sins of the eyes and of the heart – evil gazes and conscious indulgence in evil thoughts and deriving lustful pleasure therefrom, are among the hidden sins. Only a man of taqwa will abstain from such sins. He understands and perceives Allah's Presence, and the presence of the Recording Angels. The only deterrent is fear for Allah Ta'ala. His sincerity is perfect, hence abstention from hidden sins is the best deed.

fection was bestowed to him at the very time of his spontane-

ous creation by the Power of Allah Ta'ala.



# CONSUMING THE HARAAM CARRION – WHAT IS THEIR STATUS?

**R**ASULULLAH (sallallahu alayhi wasallam) classified everything into three categories: Halaal, Haraam and Mushtabah. The latter, according to Nabi-e-Kareem (sallallahu alayhi wasallam) refers to doubtful things. Even with regard to *Mushtabah* the command of abstention is clear and emphatic. The practise of the Sahaabah, Ulama, Sulaha and Auliya from the earliest epoch of Islam was to abstain from *Mushtabah*. Rasulallah (sallallahu alayhi wasallam) had warned that the ultimate consequence of indulgence in *Mushtabah* is indulgence in Haraam.

In our age there are these Sanha-type molvis who not only minimize the gravity of *Mushtabah*, but flagrantly scorn abstention from it. On the contrary they promote indulgence in *Mushtabah*. Even the so-called Shaikhs of Tasawwuf in our age are scandalously ignorant of the requisites of Tasawwuf. They have con-

finied Tasawwuf to halqah thikr and other public displays of 'piety'. But as far as the issue of *Islaah of the Nafs* (moral reformation) is concerned they are shockingly *jaahil*. Thus, they cite the errors of the senior as justification for indulgence in *Mushtabah* and even *Haraam*.

As far as the 'halaal' certified carrion chickens are concerned, the designation of *Mushtabah* does not apply. These carrion chickens are *Bayyin Haraam* – categorically haraam. The question of 'doubt' is not applicable to these chickens. The word of organizations such as Sanha which are mercenary in and out, top and bottom, from A to Z, are absolutely rotten just as rotten as the carrion they certify. The word of the moron molvis who participated in pre-planned stupid inspections of the Rainbow chicken killing plant, with the exception of Mufti Afzal Elias, is condemned and baseless. The Shariah assigns no credence to

the baatil fatwas of those who ignore every haraam malpractice with which the slaughtering system is encumbered. Their moral, spiritual and intellectual blindness is shocking. They ignore every brutal, haraam act of the killing system and indulge in the kufr act of approving a haraam kuffaar system thereby endorsing the displacement of the Divine system revealed by Allah Ta'ala – the Thabah system which all the illustrious Ulama among our predecessors have described as an institution among the *Shiaar* (salient, outstanding, projected) features of Islam. In so doing, they are guilty of *KUFR*.

The Qur'aan prohibits Muslims from following the baatil fatwas of deviated molvis. Certain issues are as clear as daylight to even laymen. A million fatwas cannot render pork halaal. A million molvis of Sanha's breed cannot render diseased carrion (maitah) halaal. The chickens are haraam on the basis of both principles

of *Hurmat (Prohibition)* – *Hurmat li-ainihi* and *Hurmat Li ghairihi*. But, these molvis gone astray have satanic motives for promoting and approving a 100% haraam slaughtering system and encouraging thereby Muslims to devour the rotten, diseased carrion.

Since the carrion chickens of Rainbow and all other commercially slaughtered chickens have firmly entered into the *Bayyin Haraam* category, Muslims may not dither on this issue on the basis of the stupid fatwas of men gone astray, wildly following their *nafsaani* proddings. The Ruling of the Shariah applicable to the chickens and to the misguided persons promoting the carrion are as follows:

- 1) The chickens of all commercial plants regardless of whose certification the plant flaunts, are HARAAM.
- 2) The slaughtering system is 100% HARAAM. Every step in the killing system is 100% HARAAM.
- 3) Those who *approve* of the kuffaar system and who proclaim it to be in conformity with the Shariah are guilty of kufr. They have lost their Imaan. They have to make

Taubah, renew their Imaan and Nikah. Salaat behind them is not valid.

Those who believe the system to be haraam, but continue to devour the carrion, remain Muslim, but are fussaah. All those Molvis even if they happen to be Shaikhut Tafseer, Shaikhul Hadith, Allaamahs and what ever else, who *approve* of the system have become *murtadd*. By approval, they actively elevate a vile kuffaar system over and above the system Allah Ta'ala has revealed for the Ummah.

Allah Ta'ala has endowed Muslims with sufficient intelligence to distinguish between night and day. Hence, in matters of this kind, Rasulallah (sallallahu alayhi wasallam) said: "*Seek a fatwa from your heart.*" If you are unbiased – if you are in search of the truth – if you have no axe to grind – if you are not a fossilized crony of some misguided sheikh, then your conscience and your heart will issue the Fatwa: Abstain from the rotten diseased haraam carrion which Sanha is feeding us. May Allah Ta'ala guide you and save us all from the evil of the nafs and the snares of shaitaan.

## WHY I DO NOT JOIN THE JAMAA'T

**Q.** During Madrasah holidays I desire to go out with the Tabligh Jamaat. However, their attitude regarding food prevents me from joining. I do not eat commercially processed chickens and butcher meat nor do I eat from restaurants and fast food outlets. I do not drink coke and other soft drinks. But I have seen the Jamaat brothers drinking coke and indulging in fast foods. They eat from just any person's house. I have concluded that they are not seriously concerned about the food they eat. I therefore do not feel comfortable with them. I may cause unnecessary problems with my questions. When the Jamaat brothers insist that I participate, I duck and dive to avoid them. I am in a dilemma. What should I do?

**A.** This terrible weakness of the Jamaat brothers is lamentable. Even some of the seniors are careless re-

garding the food they ingest. Their uninhibited indulgence in the haraam food which fast food outlets sell, their devouring of the carrion chickens halaalized by the Sanha Shaitaan, their consumption of alcoholic drinks such as coke, etc., and buying food from just any place which displays a 'halaal' sign is an evil sign. People who are out in the 'Path of Allah', should exercise caution and incline towards Taqwa. Their preachings will be ineffective as long as they are not careful of the type of food they ingest. You can spend your whole life walking the earth from east to west, north to south, and you may spend your whole life in seclusion in Thikrullah, you will not climb one rung up the Ladder of *Qurb-e-Ilaahi* (Divine Proximity) if you behave like a gluttonous animal in the matter of food – if you are not careful of the food you ingest. The elders of the Jamaat should focus their attention on this grave disease

which we too have observed in Jamaat brothers. There is something as protocol – adab and shame. The Jamaat elders are fully aware of our stance and ta'leem on the issue of chickens, fast foods and soft drinks. They should give ta'leem to the Jamaats that at least when they are in such Musaajid which follow the line of Taqwa, then they should not bring big bottles of haraam coke, and the haraam chickens and foods acquired from Nandos, Kfc, etc., into our Musaajid. It is shameless and callous for men in the Path of Allah to act so dishonourably. To bring Coke into our Musaajid, is like bringing liquor into the Musjid. The Brothers should be taught to observe etiquette and haya, and acquit themselves honourably.

Another advice we have to offer to our senior brothers of the Jamaat is the evil practice of speaking loudly and laughing audibly in the Musaajid. While even our South African brothers have acquired this disease, the Pakistani jamaats are particularly contaminated with this sickness. At times we had to remind them that they are in the House of Allah

Ta'ala, and that one of the signs of Qiyaamah is loud worldly conversation in the Musjid. We are not referring to the bayaans. We refer to worldly talk. Adab is the essence of Tasawwuf, and Tasawwuf is good Islamic Akhlaaq.

The Jamaat with its focus on the Deen is required to offer constant ta'leem on the cultivation of Taqwa. It is not sufficient to walk about and give bayaans on only the fadhail of Salaat and the Kalimah. The practical effects of Salaat and the Kalimah which are all encompassed in the Shariah and the Sunnah have to be imparted as well in order to produce *Insaan* – Human Beings. We trust that the Jamaat elders do not misconstrue our naseehat. It is our duty to offer sincere naseehat. If we see rot in our body, we must eliminate it. Hadhrat Yahya Bin Muaaz (rahmatullah alayh) said:

"Your brother is he who alerts you to your defects, and your true friend is he who warns you of your sins."

We hope they accept it in this spirit. Besides us, there is no one to draw their attention to such irregularities in their con-

duct. Everyone is satisfied with silence. No one is prepared to proclaim the Haqq even while the ship is sinking. The objective is not Allah's Pleasure. The despicable motive is the pleasure of people. It has become 'wajib' to endeavour to keep the smiles and sustain friendly relationships even at the cost of sacrificing the Deen.

Our naseehat should not be stupidly interpreted as criticism of Jamaat activities. Our naseehat is offered with a genuine attitude for the reformation of the errors and sins which have become openly associated with the Brothers due to ignorance and fossilization. Laxity, modernization, liberalism and diversion from principles and the Sunnah have overtaken every Deeni movement -- the Daarul Uloom, Khaanqahs and the Tablighi Jamaat are all victims of the moral and spiritual diseases which become accretions with the march of time.

May Allah Ta'ala guide us all and grant us the taufeeq to examine the evil which lurks in our nafs.

### YOUR FRIEND

"**I**NFORM him who meets often with his friend: Something most certainly will develop between them to cause offense. It is advisable that friends should not meet too often." (Abu Haazim)

### SAFETY OF THE HOME

"**W**HOEVER desires that his faults be concealed, should remain in his home. He who mingles with people destroys his Deen without him even realizing." (Talhah Bin Umbaidullah)

### UMAR'S ADVICE

Ameerul Mu'mineen Hadhrat Umar (radhiyallahu anhu), wrote to Hadhrat Abu Musa Ash'ari (radhiyallahu anhu): "Salaam upon you. O Friend! Do not become like an animal. When it sees lush pastures, it immediately begins grazing and becomes fat. On account of its fatness it will meet its doom and be slaughtered. Was-salaam."



# THE HARAAM MEAT SAGA OF NEW ZEALAND

**E**VEN IN New Zealand there has erupted a controversy similar to the Sanha Haraam carrion controversy. Ahmed Ghanem, an Egyptian slaughterman has exposed the haraam carrion industry of New Zealand. Just like in South Africa, haraam meat is certified 'halaal' by the money-hungry haraam 'halaal authorities'.

Ahmed Ghanem and other Muslim slaughterers and anti-stunning activists have obtained a fatwa from Shaikh Yusuf al-Qardawi who declared the slaughtering process haraam. Ghanem has published articles criticizing the inhumane New Zealand slaughtering process. Ghanem

said that stunning animals with electrodes before slaughter is in violation of the Shariah. He wrote that according to the Shariah's *Thabah* system an animal has to be killed by one fast cut which severs the four neck vessels. The animal has to face the Qiblah.

According to Ahmed Ghanem, animals frequently reached the slaughterman already dead as a result of the electrical shocking process. It was therefore akin to consuming carrion. He said that many of the animals would not even bleed when slaughtered. Slaughterers were required to cut eight animals a minute.

The inhumanity of electrical shocking is vividly explained

by a person who wrote in support of Ghanem. The writer explaining the inhumanity says: "I agree with Ghanem – stunning is inhumane. How can people say that to electrocute an animal till it is bleeding from its orifices and its flesh and wool are burning, is more humane than a quick cut to the throat? When you stun an animal it slows its heart rate (if it doesn't kill it first) and the blood clots inside the meat – causing contamination and disease, and has been linked to cancer which is high in New Zealand. An unstunned animal's blood pumps quickly out of the body as its heart rate is higher and faster, therefore leaving no blood in the meat."

## FEMALES AND DRIVING

**I**S IT PERMISSIBLE for women to drive vehicles? At times there is no one around to do the errands. Emergencies also develop. In such circumstances will it be permissible for women to drive? A senior Mufti says that it is permissible due to the need. The Mufti says that "it is proved that women amongst the Sahaabah rode camels", hence driving cars will also be permissible. He cited as proof *Al-Bukhari, Vol.1 Page 403, Vol.2 Page 748; Sa-heeh Muslim Vol.2 Page 218, and Imdadul Fatawa Vol.4 Pages 196/197.*

There is not even the remotest reference to women driving even camels in the three references proffered by the Mufti Sahib. The Mufti Sahib has misquoted and misinterpreted the Ahaadith. There is a big difference between "rode camels" and driving cars. The Sahaabiyyah (the females among the Sahaabah) sat on camels behind (i.e. in the back seat) and rode on this means of transport which was driven by the man, not by the woman.

Women did not simply jump on the camels, taking the reins into their hands and wandering off alone to prowl in market-places or any other public avenues. Contrary to what the Mufti said, on page 197 of *Imdadul Fatawa, Vol.3* which the Mufti presented, it is stated clearly: "*The Holy Wives (of Rasulullah (sallallahu alayhi wasallam)) would journey in palanquins. They would not simply wrap themselves up in garments (jilbaab) and ride on camels.*" (A palanquin is a small cabin/carriage which four males would carry. A woman would sit inside entirely concealed from the outside world. This cabin would be carried to wherever the lady had to go.) This in fact rebuts what the Mufti has tried to peddle.

### NOT DRIVERS

It never was the practice of the

females to ride camels and horses, that is, 'drive' the animals or be in the saddle. Yes, when there was the need, they would be passengers on these modes of transport. But they themselves were not the drivers. The Mufti has made confusing statements. He cited the names of the kutub and the respective page numbers without quoting the relevant Ahaadith. But there is no mention whatsoever in these kutub on the pages mentioned by him that women used to be drivers of camels or horses. It just was not the practice. Driving is in complete negation of Hijaab.

There is no scope for permissibility for female driving. Almost every requisite of the Shariah's concept of Hijaab/Purdah is violated when a woman takes to driving. The very initial step in the process is close to zina. The woman when she has to go for her learner's licence and afterwards for her driver's licence, is not only exposed to males, but she has to be alone – in privacy – with a male official/tester. She will switch on her armoury of feminine wiles and 'zina' paraphernalia to oblige the immoral male officers with whom she has to 'frolic' alone in the vehicle while he takes her out for test-driving—driving all along the Road of Jahannum, assisting her to purchase her licence for entry into the Fire with her shamelessness.

### AMBUSH

The feet of a female who drives are extremely dexterous in making hasty exits from the home in diametric contravention of the Qur'aan's command for her to remain glued indoors. The public roads abound with Muslim women driving cars like their kuffaar counterparts. The semblance of hijaab – the face-covering – does not mitigate the grave offence they commit. The nikaab does not justify driving.

The fact remains that she is in the street where shaitaan and his army prowls, waiting in ambush for her. Hence, Rasulullah (sallallahu alayhi wasallam) said: "*When a woman emerges (from her home sanctuary), shaitaan lies in ambush for her.*"

The driving woman is masculinised. Her *hayaa* (natural Imaani shame and modesty) is in shreds. Men stare at her from their vehicles when they pull alongside at robots (traffic lights), intersections and in parking lots and bays. The mingling with the opposite sex is abundant. Furthermore, such women wander around malls, hypermarkets and even unsavoury venues. They barge out of the home at will. The list of fitnah is long and the consequences are disastrous for a healthy Islamic family life. To aggravate this rot, is the deeni licence which misguided sheikhs and molvis issue to these women. They entice women to attend their lectures and their thikr sessions. Many women, neglect their husbands, children and homes to rush to the 'bayaan' driving their cars little understanding that they are under Divine Curse every minute they are outside the home.

Some Musjid parking lots teem with these *be-hayaa* (shameless) females for whom the embarrassed males who still have some shame, have to adopt purdah. One of the greatest *fitnahs* of our time is females driving. Their audacity has degenerated into immorality. One after the other, every bastion of Hijaab has crumbled with the active connivance of the Ulama-e-Soo' who have eroded the *haya* of women with their corrupt and *baatil fatwas*.

Another spurious satanic argument presented to justify the lewdism of women is the possibility of 'emergencies' developing and there being no man around to attend. Those whose Imaan is on only their lips, not in their hearts, conjecture up such

## THE DISEASED CARRION YOU EAT!

"The broiler industry tells the public that, thanks to pharmaceutical research, better management, diet and related improvements, poultry diseases have been practically eliminated.

The myth passes despite evidence to the contrary, A kind of Orwellian doublethink prevails. An example is the 1991 report in *The Atlanta Journal-Constitution* justifying public concern that chicken meat is contaminated and that sick chickens are routinely slaughtered for human consumption. Eighty four federal poultry inspectors interviewed reported that "Every week throughout the South, millions of chickens leaking

yellow pus, stained by green faeces, contaminated by harmful bacteria, or marred by lung and heart infections, cancerous tumours or skin conditions are shipped for sale to consumers, instead of being condemned and destroyed."

One inspector said: "I've had bad air sac birds that had yellow pus visibly coming out of their insides, and I was told to save the breast meat of them and even save the second joint of the wing. You might get those breasts today at a store in a package of breast fillets. And you might get the other part in a pack of buffalo wings."

(*Prisoned Chickens, Poisoned Eggs*)

## "My Husband is a Murtad"

**Q. My husband is a murtad. I married a Hindu man who converted to Islam. Six months into the marriage he said that he was a Hindu. Thereafter he began practising Hindu religious rituals. He committed the following acts:**

- ♦ Six months after the marriage he said that he is no longer a Muslim.
- ♦ He said that he is a Hindu and proud to be one.
- ♦ He is a practising Hindu.
- ♦ He participated in rituals of the Hindu religion when his father died.
- ♦ What is the state of our Nikah?

**A.** The abovementioned are clear acts of kufr. In conse-

quence he became a murtad. When the husband becomes a murtad, the Nikah is automatically annulled. There is no need for an authority to annul the Nikah. On the basis of the abovementioned acts of clear kufr, your Nikah was automatically annulled the very moment he claimed that he was not a Muslim and that he was a proud Hindu. In terms of the Shariah the Nikah no longer exists. You are to observe Iddat. After expiry of the Iddat you will be free to marry any Muslim of your choice. If you are not pregnant, the iddat is three haidh (menses) periods. If you are pregnant the iddat will be until delivery of the child.

baseless 'emergencies' There are hundreds of millions, if not billions, of people on earth who have no cars, even men. What do they do when emergencies develop? Female driving is a recent shaitaani craze. Our mothers never drove cars and innumerable males then and even now do not own cars. Emergencies hardly developed, and when they did develop, Allah Ta'ala made arrangements to overcome the problems.

What will the women do if at the time of the 'emergency', the vehicle is not at home. Perhaps her husband or daughter went off with it. What will she do if during the 'emergency' the tyre is flat or the vehicle refuses to start? Innumerable people experience emergencies such as robberies at their homes, businesses or in the streets. Instead of their vehicles aiding them, the robbers take the vehicles along with them or they get robbed while they enter their driveways with their vehicles.

Not so long ago, a Muslim lady in Lenasia was overtaken by a heart-rending emergency. Her

vehicle was of no help. On the contrary if she did not have a vehicle, the chances of solving the emergency would have been greater. Whilst having meals, her little son choked on some food. The morsel/bone, etc. could not be dislodged. The child was suffocating. This was an emergency. The mother decided to rush the child to hospital. She rushed to the garage, opened the gate, loaded her suffocating child and in haste reversed and knocked down her other 3 year old child who had run behind the car. Frantically she loaded the severely injured child into the car and she madly rushed off with her two critically injured child. On arrival at the hospital, the souls of both children had departed. Both were dead.

A Muslim's problems and emergencies cannot be alleviated or solved by transgression and disobedience to Allah Ta'ala. One should not stupidly and satanically think of the possibility of future 'emergencies' and conjecture haraam ways of solving such

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# THE SHARIAH AND MAJORITY VIEW

**Q.** An intellectual said that Muslims should always follow the views of the majority Ulama regarding issues such as vaccination, blood donation, organ transplants, commercially processed chickens, etc. What is the Shariah's view in this regard?

## ANSWER

Regarding the majority concept which this intellectual presents as a principle of the Shariah, the Qur'aan Majeed says:

•“Verily, numerous people mislead (others) with their base desires without knowledge.”

•“And, if you obey them (the majority), then verily you too will be mushrikoon.”

•“And, you will see numerous among them (i.e. the Ulama and Mashaaikh) hastening into sin and transgression and devouring haraam. Evil indeed is it what they are doing. Why do their Ulama and their Mashaaikh not prevent them from their sinful talks and their consumption of haraam” (such as carrion chickens of Sanha and the riba of Al-Barakah Bank).

“They are great listeners of lies and great devourers of haraam (carrion and riba).”

Rasulullah (sallallahu alayhi wasallam) said that:

•An age will dawn when there will hardly remain any Ulama. At such a juncture in time, the *juhala* (ignoramus) will seek ‘fatwas’ from their *Juhala* (i.e. from such ignoramus ‘scholars’ of the radio mufti/molvi type who blurt out just any nafaani drivell in the name of Islam).

•The scum of the Muslims will be “their ulama”. These ulama, Rasulullah (sallallahu alayhi wasallam) said “will be the worst evil mongers under the canopy of the sky. From them will emerge *fitnah* and the *fitnah* will rebound on them”.

The ‘scholars’ will be prevaricators employing tricks, stunts and downright fraud in their process of *baatil* interpretation to make the Shariah compatible and submissive to the haraam riba-zina cult acquired from the cultures of the kuffaar.

## THE MAJORITY

Even during the ages when the Ulama-e-Haqq preponderated and dominated the life of the Ummah, majority view never was a principle of the Shariah. A single Aalim of the Haqq – a true Faqeeh – one who possessed the *Noor of Ilm* was always entitled to differ

with the majority on the basis of Shar’i *dalaa-il*. Such difference is healthy and an integral ingredient of the Shariah and the way of Ummah. Once upon a time the Ummah could follow the majority of Ulama because those Scholars were Ulama in the meaning of the Qur’aan. Their qualification was not restricted to a long paper or scroll called ‘certificate’. In addition to their *Sanad* they were the repositories of the indispensable attribute of *khashiyat* (fear, humility and taqwa) which the Qur’aan Majeed stipulates as an imperative condition for an Aalim of the Haqq. Thus the Qur’aan Majeed states: “Verily, from among His servants only the Ulama fear Allah.” Any molvi/mufti who lacks *taqwa* and *khashiyat* is most certainly not an Aalim of the Haqq.

## MISUNDERSTANDING

There exists a colossal misunderstanding among the masses. It is believed that just every molvi -every one who studied at a Darul Uloom is an Aalim of the Haqq. The doling out of certificates to every student whether he is textually a moron and morally a debaucher, has complicated the issue and has thrown the masses into confusion regarding the meaning of Ulama-e-Haqq.

Nowadays, we witness vividly the materialization of the predictions of Rasulullah (sallallahu alayhi wasallam). It should be remembered that it was Rasulullah (sallallahu alayhi wasallam) who had explicitly described the ulama of later times as ‘the worst *fitnah*-mongers under the canopy of the sky’. The epithets which we present for the consumption of the molvis of *soo*’ (evil) are not our production. They were coined by Rasulullah (sallallahu alayhi wasallam) and the Qur’aan Majeed endorses what Nabi-e-Kareem (sallallahu alayhi wasallam) said. The Qur’aan Majeed castigates the Ulama of Bani Israeel who had treacherously bartered away the Shariah for the dunya. According to the Hadith the same fate will overtake the Ulama of Islam. This lamentable occurrence is transpiring in front of our eyes.

The dearth of true Ulama is so acute that speaking about a ‘majority of Ulama’ only confirms the ignorance of such a propounder. The ‘intellectual’ has no understanding of the meaning of Ulama. The liberal molvis who are deficient in textual knowledge and totally barren spiritually acquit themselves like true *juhala*. They

are bereft of Shar’i arguments when they are confronted with a view which refutes their *nafsaaniyat* and their corrupt *fatwas* which are an insult to the Shariah.

## ERRORS

A sign of the ignorant molvi is that when he is confronted with Shar’i *dalaa-il* which baffle and confound his intellect due to his *jahaalat*, his only recourse is to cling to errors which senior Ulama had committed. Instead of arguing or discussing the issue rationally on the basis of the Usool and Furoo’ of the Shariah, he cites an ‘error’ or the ‘silence’ on an issue of a buzroog or one of our Akaabir as if such error or silence is the holy writ on par with the Rulings of the Aimmah-e-Mujtahideen and Fuqaha-e-Kiraam of the Khairul Quroon epoch. The *jaahil* molvi bereft of *aql* and *daleel*, goaded on by his nafs to maintain his molvi status, will cite as his proof for his *baatil* and ‘error’ or an ambiguity or incongruity committed by a senior Aalim or Buzroog irrespective of such erroneous view being in conflict with the Qur’aan, Hadith and unanimous Ruling of the Aimmah-e-Mujtahideen, and even if it happens to be an issue on which there exists consensus of the Four Math-habs.

This is the style of most molvis of today. Following such deviates is to follow a path leading to Jahannum. The Qur’aan Majeed prohibits this type of stupid ‘taqleed’. Our Taqleed is with Imaam Abu Hanifah (rahmatullah alayh). In this regard we are proud ‘BLIND’ Muqallideen. The limit of our *Daleel* is the Aimmah-e-Mujtahideen. Beyond this boundary we do not venture. But, in this age of *jahaalat*, the *jahl* of the superficial ‘scholars’ is shocking. An act could be in diametric conflict with the Qur’aan, Hadith and the Math-hab, but the *jaahil* molvis, the ‘ulama-e-soo’ of this age, will present as their only ‘daleel’ an erroneous view or act of some senior. It should be understood that while we accept the seniority of the Akaabir, while we are their followers and devotees, while they are our Asaatizah, we do not follow their errors. Their errors are not Shar’i *dalaa-il*.

## EXIT

Hadhrat Mufti Muhammad Shafi (rahmatullah alayh), in his *Jawaahirul Fiqh*, in refutation of Mufti Abdu’s corrupt fatwa on the issue of the permissibility of modern methods of slaughtering animals said:

“The concern is with such persons who, following their nafs and for the sake of indolence make this fatwa (Mufti Abdu’s corrupt fatwa) an excuse and a basis (of their argument). The greatest Aalim committing an error is not far-fetched. A famous proverb of the Arabs is: ‘Every good horse slips, and every Aalim errs.’ Lamentable is the condition of that person who adopts the error (in this case, the reference is to Mufti Abdu’s corrupt fatwa) and fixes it as his math-hab despite the Fatwa and the clear statements of the Jamhoor Ummah. Allaamah Zahbi (rahmatullah alayh) narrated in *Tazkaratul Huffaaz* the following statement of Imaam Auzaai’ (rahmatullah alayh): “He who adopts the rarities and errors of the Ulama, makes his exit from Islam.” Many Arabs who have taken up residence in Europe, make Mufti Abdu’s fatwa an excuse for consuming the ghair mathbooh haraam meat of Europe. They exercise no caution in eating and feeding others such meat.”

This is precisely the condition of the majority of molvis in this age. They eat haraam and feed others haraam, and they become the enemies of the Ulama-e-Haqq who condemn the haraam carrion and the riba. When this is the state of the majority, then it is spiritual and Deeni suicide to submit to the *baatil* which they propound. For example, when it is pointed out to them that it is haraam to abandon and displace the Qiblah which is Sunnatul Muakkadah when slaughtering, or it is said that it is haraam to shackle the chickens upside down or it is cruel and not permissible to electrically shock the birds, they have absolutely no Shar’i *daleel* with which to counter. Ignoring what the Shariah teaches, their argument is that Mufti Shafi (rahmatullah alayh) and Mufti so and so had visited Rainbow killing plant. They had seen all these practices, but had not objected. This is the sum total of their ‘proof’ for the permissibility of the brutality and gross Shar’i violations which are perpetrated on a permanent basis.

When they are told that:

- The Qur’aan commands mercy
- The Qur’aan commands obedience to the Shariah
- Rasulullah (sallallahu alayhi wasallam) and the Sahaabah commanded and observed the Qiblah factor during the process of slaughter
- Rasulullah (sallallahu alayhi wasallam) prohibited the infliction of any kind of pre-slaughter injury to the animal
- All Four Math-habs unanimously prohibit pre-slaughter injury

•Abandoning the Qiblah requisite is haraam (Makrooh Tahrimi) according to all Four Math-habs

•The Qur’aan, Sunnah and all the Math-habs unanimously prohibit cruelty to animals.

Displacing the Shari’i (Sunnah) system of *Thabah* and approving the brutal kuffaar system is ‘akin to kufr’, then they are first stunned speechless like the carrion chickens are ‘stunned’ with the electrical shocking process. After recovering from their temporary lapse of consciousness, they monotonously sing the song of the error of the senior. That senior Mufti did not say anything about the cruelty, the shocking, the upside down shackling of the birds, etc. This is the sum total of their ‘daleel’ This is how the majority of the ‘scholars’ of this age react. Any one who follows such dumb and deviated creatures should heed the Qur’aanic criticism:

## FATWA

“They (the laymen of Bani Israaeel) took Ulama and their Mashaaikh as gods besides Allah...” It is not a cardinal principle in our constitution to appoint ‘head muftis’ and ‘shaikhul hadiths’ as ‘gods besides Allah’. We are not members of Bani Israeel. But, the molvis of this age follow with precision in the footsteps of the ulama of Bani Israaeel. Now if a head mufti or even a genuine Senior Aalim of the Haqq erroneously issues a ‘fatwa’ in conflict with the Shariah, such fatwa will be set aside irrespective of the majority of molvis accepting it. Their acceptance is based on their bestial desire and crooked motives, not on *daleel*.

The Shariah has been perfected and finalized fourteen centuries ago. There is no scope for tampering with the Deen. While difference of opinion on new developments based on solid Shar’i *dalaa-il* is acceptable and tolerable, any fatwa which displaces, changes or tampers with the Shariah is intolerable and will be scuttled. It will be confronted with uncompromising rigidity. An example of a valid difference of opinion is the question of the validity of Salaat in a plane. According to some Ulama, Salaat is not valid in the air while other Ulama believe that Salaat is valid even in the air. Both groups have their respective Shar’i evidence. Since there is no explicit ruling of Rasulullah (sallallahu alayhi wasallam), the Sahaabah and the Aimmah-e-Mujtahideen on this matter, the Ulama of the age base their respective fatwa on the principles of the Shariah. In such issues we are

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**H**ADHRAT MUSA (alayhis salaam), after an absence of more than a decade, returned to Egypt having been appointed the Nabi. Nabi Musa (alayhis salaam), together with his elder brother, Haaron (alayhis salaam) who was also appointed a Nabi, arrived at Fir'oun's palace at a time when the royal court was in full session. Haroon (alayhis salaam) was fearful. He said to Nabi Musa (alayhis salaam) that the oppression and cruelty of Fir'oun had increased manifold since he (Nabi Musa) had departed. At the slightest annoyance caused to him, he would order the hands and feet of people to be cut off. Without hesitation he would order people to be impaled on the gibbet. Haroon's (alayhis salaam) grim portrayal of Fir'oun's wrath made Nabi Musa (alayhis salaam) fearful.

While the two were overwhelmed by fear, Hadhrat Jibraeel (alayhis salaam) appeared. After conveying Allah's salaam, he presented the revelation: *"Both of you, do not fear, I am with you. I hear and I see. Go both of you to him, and say: 'Verily, we are the Messengers of your Rabb, therefore, send with us Bani Israaeel, and do not torture them. Verily, we have come to you with a sign from your Creator, And peace on those who follow the guidance (of Allah).'"* (Surah Taahaa, verses 26 and 27)

Immediately on receiving this Wahi (Revelation) Hadhrat Musa (alayhis salaam) and Hadhrat Haroon (alayhis salaam) stood up and

without any fear proceeded to Fir'oun. When they were in Fir'oun's presence, Nabi Musa (alayhis salaam) very loudly proclaimed that he was Allah's appointed Messenger. He delivered the divine message. Hadhrat Musa (alayhis salaam) added: "O Fir'oun! If you reject this Message, Allah's wrath and punishment will overtake you."

Astounded by the sudden appearance and temerity of Hadhrat Musa (alayhis salaam), Fir'oun scrutinized him with searching eyes. Interrupting Hadhrat Musa (alayhis salaam), Fir'oun exclaimed: "O Musa! You are the one whom I have nourished. You lived for 30 years in my home. Then, you reattributed these favours by murdering one of my guards. Then you fled, fearing execution. Now after 18 years you appear in a new guise."

Nabi Musa (alayhis salaam) responded: "I was unaware that the Qibti would expire with a single blow of my fist. His death was accidental. Allah has forgiven me. I had departed from here fearing your cruelty, and I lived in the Land of Madyan where Allah Ta'ala bestowed His bounties to me munificently. On my return, my Rabb bestowed Nubuwwat to me on Mount Tur."

After a lengthy address, Nabi Musa (alayhis salaam) reiterated the message of Allah Ta'ala.

Awed by the address, Fir'oun asked: "Who is your Rabb, O Musa!" Musa (alayhis salaam) replied: "Our Rabb is He who has created entire creation and Who guided all things to their functions." Mockingly Fir'oun said: "If I accept

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

your Rabb, what will He give me?" Nabi Musa (alayhis salaam) said: "He will award three things to you. Perpetual youth, sovereignty of the world, and He will increase your life span by another hundred years."

When Fir'oun heard these wonderful awards, he melted a bit and said: "Go now, and return tomorrow. I shall first consult with my advisors." Nabi Musa and Nabi Haroon (alayhimas salaam) thereupon departed and returned to their home.

The awards promised by Musa (alayhis salaam) were very attractive and tempting. Fir'oun was very restless. He convened his council of ministers and expressed his desire for perpetual youth. Hamaan, his chief minister said: "Have you so quickly fallen victim to Musa's promises?" Hamaan convinced Fir'oun to reject Nabi Musa (alayhis salaam).

When Nabi Musa (alayhis salaam) returned the next day, Fir'oun mockingly asked: "What is the proof of your Nubuwwat? On what basis should I believe that you are the appointed Messenger of the Creator?" As Fir'oun was speaking, Nabi Musa (alayhis salaam) cast down his staff. A mighty fearsome serpent appeared with its mouth wide open. Its lower jaw was on the ground and its upper jaw against the ceiling. The scene was set for it to swallow Fir'oun, his throne and the entire palace. There was absolute pande-

monium in the place. Everyone was running and screaming. Fir'oun descended from his throne and was looking for an escape route.

Describing this scene, Rasulallah (sallallahu alayhi wasallam) said that several hundred of Fir'oun's men were killed in the ensuing mad stampede. Everyone was dashing madly to escape from the giant serpent. Fir'oun while running, cried out hysterically: "O Musa! By that One God Who has appointed you the Messenger, I implore you to save us all from destruction. I believe in you and I shall release Bani Israaeel to go with you." Taking pity on Fir'oun, Nabi Musa (alayhis salaam) placed his hand on the serpent, and lo, it was transformed into the staff.

Everyone was shuddering, dumbstruck and in total confusion. Fir'oun resumed his position on the throne, and said affectionately: "O Musa! You have demonstrated a most frightful miracle. Now show us something beautiful." Nabi Musa (alayhis salaam) inserted his hand in his garment under his arm. When he removed it, it was dazzling like the sun. It was the same hand which had burnt when as a child he had placed his hand in the burning embers.

Profoundly impressed by the two *Mu'jizah* (Miracles) of Nabi Musa (alayhis salaam), Fir'oun said to his ministers: "Is there any reason why I should now refuse accepting Musa's message

and embracing his Deen?"

There was complete silence in the court of Fir'oun. Fir'oun was on the verge of accepting Islam, but Hamaan spoke: "Alas! What has happened to your intelligence? Do you not understand that in his 18 year absence, Musa has acquired expert proficiency in the science of magic. With his magic he plots to overwhelm you. Assemble the expert magicians from all over the land to confront Musa. First let there be a confrontation with all your magicians, thereafter you should ask our view regarding your intention of embracing Musa's Deen." Once again Fir'oun was convinced of the correctness of Hamaan's advice. He thus cancelled his intention of accepting the Deen.

Orders were issued to summon all the expert magicians from every part of the country to appear in the court of Fir'oun. Magicians began arriving in droves at the royal palace. There were two brothers who were famous magicians. They lived in the town of Saeediyah. When Fir'oun's men approached them with the royal summons, they were hesitant. They had already heard about Musa (alayhis salaam) and his miraculous staff. They were apprehensive. They asked the messengers to wait while they went into consultation with their aged mother.

(To be continued, Insha'Allah)

## THE BRUTALITY OF THE CARRION-CHICKEN INDUSTRY WHICH SANHA HALAALIZES

### "Spent" Hens

The U.S. egg industry routinely deprives hens of all food or severely restricts their rations for one to three weeks, in order to shock them into producing another cycle of eggs after a year of relentless egg laying. This practice is called forced molting. Hens deemed no longer productive ("spent") by the egg industry are disposed of in several different ways. Because they have almost no muscle tissue compared to birds bred for meat; they have little or no economic value. As a result, these

still very young birds are disposed of as cheaply as possible. Many are suffocated to death in 40-foot-long dumpsters, then trucked to rendering facilities and turned into animal feed ingredients. Others are gassed and buried dead or alive in landfills or ground up, dead or alive, in grinders. Still others are trucked to "spent fowl" slaughter plants and used in school lunch programs and other government food programs. Hens travel to be slaughtered, in cages, without food or water for hundreds of miles, frequently across

state lines or into Canada, often with missing feet, legs, and wings that were left behind during catching. Hens who are still laying eggs are pasted in egg slime and pieces of shells.

### Male Chicks

Along with defective and slow-hatching female chicks, the U.S. egg industry trashes 250 million male chicks as soon as they hatch because roosters don't lay eggs. Instead of being sheltered by a mother hen's wings, the newborns are ground up alive or thrown into trash-

cans where they slowly suffocate on top of one another, peeping pitifully as a human foot stomps them down to make room for more chicks. Some hatcheries gas the chicks with carbon dioxide (CO2). (United Poultry Concerns - U.S.A.)

The broiler-chicken industry in South African is just as brutal as the carrion industries in other countries. Brutality and savagery to produce diseased carrion are the norms of this haraam industry which SANHA has halaalized for the money its haraam certificates generate and for the haraam riba royalty it charges per chicken. May the evil torturers of Allah's creatures perish in ignominy.

## FEMALES AND DRIVING

(Continued from page 9)

exigencies. On the contrary make dua for *aafiyat* (safety) and *hifaazat* (protection). Obey Allah Ta'ala, submit to the Shariah and repose yaqeen in Him. He will take care of our emergencies as He is taking care of us every second of our life. Just understand well that corrupt fatwas do not change the immutable law of Allah Ta'ala. In such matters, the Mu'min's conscience is sufficiently qualified to issue the correct fatwa, hence Rasulallah (sallallahu alayhi wasallam) said: *"Seek a fatwa from your heart."* In this age, the demand of the genera-

tion is kufr liberalism, immodesty and irreverence. Muftis are aiding and abetting the process of sweeping aside Islamic morality and ethics with their whims and dictates which they portray with Deeni hues. It is about such muftis that Rasulallah (sallallahu alayhi wasallam) said: *"Verily, I fear for my Ummah such Aimmah (muftis, molvis and sheikhs) who are mudhilleen (men who mislead others)."*

Female driving is Haraam. There is no doubt in this prohibition. You don't need to be a mufti to understand this self-evident Shar'i truth.



# Questions and Answers

THE MAJLIS Q & A  
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(Continued from page 5)

**straight or should they be slightly bent?**

A. In Ruku' the arms will have a slight bulge. They will not be kept straight.

**Q. Is it incumbent for the Imaam to be on the musalla before the Muath-thin recites the Iqaamah?**

A. It is not incumbent for the Imaam to be already in position for the Iqaamah. The Iqaamah could commence while the Imaam is still moving ahead.

**Q. Is it proper for any musalli to recite the Iqaamah without the permission of the Muath-thin?**

A. It is the right of the Muath-thin – the one who recited the Athaan – to recite the Iqaamah. It is not permissible for anyone to recite the Iqaamah without the permission of the Muath-thin.

**Q. Could one bestow the reward of Nafl ibaadat to people who are still alive?**

A. One may ask Allah Ta'ala to bestow the thawaab of one's Nafl

ibaadat to any person, be he alive or dead.

**Q. What should be done if one did not recite the Waajib Takbeer during the days of Tashreeq after Salaat?**

A. There is no compensation other than *Istighfaar* and repentance for having omitted the Waajib Takbeer-e-Tashreeq, even if forgetfully.

**Q. Is it permissible for women to wear high heel shoes?**

A. It is haraam for women to wear high heels. Such women are cursed in the Hadith.

**Q. Is it necessary for a man to wear his topi the whole day when he is at home, and for a woman her scarf?**

A. Yes, it is necessary for a man to wear his topi the whole day even at home. The same applies to a woman with her scarf. But 'necessary' in this context does not mean Waajib. If one abstains, no sin is committed. But Islamic (Sunnah) culture requires that the head be covered at all times. It is part of Taqwa.

**Q. When making sajdah of tilaawat**

**is it necessary to face the Qiblah?**

A. It is incumbent to face the Qiblah when making Sajdah Tilaawat. All conditions which are essential for the validity of Salaat are necessary for the validity of Sajdah Tilaawat as well.

**Q. Is it permissible to attend the funeral/burial service of a non-Muslim if he happens to be the king or the president of the country?**

A. Allah Ta'ala says in the Qur'aan Majeed: "And, do not perform any prayers over anyone of them who has died nor (even) stand at their graveside. Verily, they have committed kufr with Allah and with His Rasool, and they have died as unbelievers." Maut (Death) extinguishes all hope. Death in the state of kufr is the ultimate and the worst calamity which befalls a person. It is haraam to participate in the funeral and burial services of non-Muslims even if they happen to be one's parents or even if it is the king or the president. It is permissible to console and sympathize with the living rela-

tives and to be of assistance to them. But it is not permissible to attend the funeral and burial services.

**Q. Cinema has now been legalized in Saudi Arabia. What is happening to that Islamic country?**

A. Saudi Arabia has long ceased to be an Islamic country. It is effectively an American satellite colony. Its *Amr Bil Ma'roof Nahy Anil Munkar* Department has been emasculated by the present king. Almost all the teeth of this once independent Department of the Shariah have been extracted. The Department is no longer free to enforce the Shariah. Legalized vice is an incremental disease in Saudi Arabia. Hijaab is increasingly being eroded. Makkah Muazzamah is being transformed into a vice-holiday resort similar to New York. The spirituality of the Holy Cities has been effectively extinguished by the current Saudi regime or by the king. Immorality and lewdism are on the increase, and so will be the *La'nat* and *Athaab* of Allah Ta'ala.

## The Majlis ON THE WEB

(www.themajlis.net)

SOME concerned brothers have set up a website which contains some past and present issues of The Majlis and Al-Haq. Many of our kitaabs can also be accessed from this site. Whilst this site is not hosted or maintained by the Mujlisul Ulama of South Africa, we do believe that it contains nothing other than our material.



## THE SHARIAH AND MAJORITY VIEW

(Continued from page 10)

not dogmatic. We adopt the precautionary method, and that is, to perform Salaat on time in the plane, then repeating the Salaat on landing.

This type of difference of opinion is valid and acceptable.

But if a mufti argues that it is no longer im-

perative to face the Qiblah during the process of *Thabah*, and he cites nothing but his *nafsaani* opinion to vindicate a satanic entity such as Sanha and to promote the business empire of the Yahoos, then we shall unhesitatingly reject such a rubbish 'fatwa' because this mufti rejects what is *Mansoos Alayhi*, i.e. a categorical and explicit Ruling of Rasulullah (sallallahu alayhi wasallam) and the *Tawaaruth* (Standing Legacy) of the Ummah – the uninterrupted 14

century Sunnatul Muakkadah practice inherited from Nabi-e-Kareem (sallallahu alayhi wasallam), and passed on to us from generation to generation from the time of the Sa-haabah.

### LIMITS

Our intellectual brother should remember that for taqleed, for submission and for acceptance of the majority view there are Shar'i limits which may not be transgressed. Regarding these limits, the Qur'aan Majeed announces: "These are the limits of Allah. Whoever transgresses these limits, verily he has oppressed his soul." Was-salaam

## SANHA'S TREACHERY

(Continued from page 1)

every vestige of Imaani vision from the hearts of the gang which operates this despicably satanic organization whose only function is to certify carrion and feed Muslims

haraam diseased 'foods'.

Even if SANHA is bereft of any feeling for the Muslims of Gaza, since it operates in the Muslim community, it at least should make business sense – money sense – to immediately, without delay, support the Muslims of Gaza

by announcing the revocation of its evil certification of Israeli products. It will be salutary for SANHA to understand that the worst haraam ingredient in Israeli products which it has certified 'halaal' is the BLOOD of the Muslim children and sisters of Gaza.

will be appreciated. Post or fax it to us. Our fax number is: +27- 41 - 451-3566

### FOREIGN

### CONTRIBUTORS

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**RAINBOW CHICKENS, EARLY BIRD CHICKENS AND ALL COMMERCIALY KILLED AND PROCESSED CHICKENS ARE HARAAM. THE CORRUPT 'FATWAS' OF A THOUSAND 'HEAD MUFTIS' AND OF A THOUSAND 'SHAIKHUL HADITHS' CAN NEVER RENDER THE DISEASED HARAAM**

**CARRION HALAAL. WHAT THE SHARIAH DECLARES HARAAM WILL REMAIN HARAAM. ABSTAIN FROM THE HARAAM CARRION WHICH CAUSES LIVER CANCER, LUNG CANCER, SKIN CANCER AND MANY OTHER DISEASES – ALL THE EFFECTS OF MAD CHICKEN DISEASE.**

### DON'T BE ANNOYED

Allaamah Sha'raani (rahmatullah alayh) said "O Friend! First admonish yourself, then your friends. Do not become annoyed when anyone admonishes you, for such annoyance is a sign of the inmates of Jahannum."

**Muharram 1430  
January 2009**

**ZAKAAT NISAAB  
MEHR-E-FATIMI**

**R2,590  
R7,440**



# PARTICIPATION IN UN-ISLAMIC POLITICAL DISPENSATIONS

(By JAMIATUL ULAMA OF SOUTH AFRICA)

THIS IS NOT a riddle for Muslims who understand the meaning and purpose of Islam. It is a cut and dried issue devoid of ambiguity. The Qur'aan states with clarity and emphasis:

*"Those who do not govern according to that (Shariah) revealed by Allah, verily, they are the kaafiroon."*

Every secular system of governance is un-Islamic. It is in conflict with the Qur'aan and Sunnah, hence it is not permissible for Muslims to be participants in the law-making processes of governments even in Muslim countries. All the secular institutions of government in the Muslim lands are haraam structures of kufr in which participation is haraam.

The permissibility of a system is measured on the Standard of the Shariah. If it is in conflict with the Immutability of Shariah, it is a kufr system. Participation in such a law-making process effaces Imaan. When a Muslim becomes a member of parliament in a democratic or socialist system or any other

secular system, it represents an implied acknowledgement that he has rejected the Shariah of the Qur'aan and has adopted laws which are in conflict with Allah's law. He thus casts off the Mantle of Imaan and Islam. In other words he becomes a *murtad*. His loose association with the Muslim community – his performance of Salaat, his fasting, his performance of hajj and his other acts of ritualism do not secure his Imaan as long as he indulges in the kufr-law making process.

Besides the actual law-making process, a Muslim who participates actively in secular politics, even if in a Muslim country, has to ignominiously submit to many other haraam acts such as intermingling of sexes, picture-making, music, idolatry, e.g. worshipping a flag, standing for the national anthem, etc.

Only men deficient in faith and virtuous deeds, and ignoramuses who lack a proper understanding of the Shariah venture into the unchartered waters of a kufr law-making system. Warning

such culprits whose Imaan dangles on a flimsy thread, the Qur'aan Majeed says:

*"Then, We have established you on a Shariah with regard to affairs. Therefore follow it. And do not follow the desires of those who do not know."*

These restrictive confines of the Shariah stated in the Qur'aan do not permit Muslims to venture into a terrain where kufr, fisq and fujoor are considered respectable norms. If the present crowd of Muslim parliamentarians, ministers and others occupying prominent governmental positions is scrutinized, it will be seen that the whole miserable lot are hopeless drones who are incapable of opening their mouths to speak up for any concern of the Muslim community. On the contrary, their non-Muslim counterparts are more sympathetic towards Muslims than these miserable drones who have extinguished their Imaan by their adoption of kufr.

## MUSLIMS IN THE SECULAR STATE

1) **Law-making** This is ta-

boo. It is never permissible for Muslims to be participants in the law-framing system. Since almost every law promulgated by a secular parliament or law system will necessarily be in conflict or at variance with the Shariah, it will be haraam and kufr for a Muslim parliamentarian to align himself with this process. If he does, he extinguishes his Imaan. It is therefore not permissible for a Muslim to become a member of parliament because it is the seat of the kufr law-making process.

2) **Voting** Normally voting is not permissible. Muslims should totally abstain from participation in politics and lead their lives as law-abiding citizens. As citizens of a state the Shariah does not permit them to commit acts of treachery and treason. They are not permitted to indulge in acts of subversion aimed against the rulers.

There are, however, circumstances which may constrain Muslims to vote in a secular state. They may have to enter into an uncomfortable alliance with a non-Muslim political party for

the sake of their safety and religious well-being. Consider the situation in India. The two main contenders are the generally secular congress party and the verkrampste Hindu BJ party whose stated objective is the elimination of Islam in India. These arch-enemies of Muslims have pledged to convert all Indian Muslims to Hinduism and all Musjids into temples of idolatry. In view of this danger it will be permissible, not incumbent, for Muslims to vote for the secular Congress party. But it is not permissible for Muslims to become members of parliament and participate in law-making.

The permissibility to vote in certain situations is the consequence of deficient Imaan and lack of spiritual fibre (*Roohaaniyat*). The original and actual attitude of Muslims who are morally reformed and spiritually developed is to focus the gaze on Allah Ta'ala. Sabr and Dua are the way of the Mu'mineen. It is only Allah Ta'ala Who can aid and protect us, no one else. The

(Continued on page 6)

## THE KUFR MPL BILL – AN ATTEMPT TO RESURRECT IT

IT APPEARS THAT the so-called *Muslim Personal Law* bill which deviates had several times tried in the past to have imposed on the Muslim community, but failed, has not yet perished a complete death of annihilation. Its votaries are plotting to resurrect this haraam corpse. A scheme is being plotted by the deviates to achieve their nefarious goal of modernizing, i.e. *kufrizing*, the Shariah. Some cosmetic changes are being designed for the very same kufr provision which the Muslims of South Africa had not so long

ago rejected. Shaitaan has again infused afresh his spirit of fitnah in the authors of the MPL bill, promising them success in this round which they are contemplating.

It is our sacred obligation to remind Muslims that besides the fourteen century old immutable Shariah of the Qur'aan and Sunnah, there is no other shariah for this Ummah. The vile fabricators of the haraam MPL bill appear to be hell bent on achieving their aim of imposing the kufr bill on the Muslim community. Those who are not

satisfied with the Shariah, but masquerade as Muslims, should inform the Muslim community of their misgivings about Allah's Shariah.

The viscosity of their brains prevent them from understanding that regardless of the form with which they adorn the provisions of their haraam MPL bill, any diversion from the Shariah and any conflict with the Shariah are kufr. For example, Allah Ta'ala has vested the right of Talaq in only the husband. If from now until the Day of Qiyaamah ways and means of circumventing this law are

fabricated and presented as part of a 'Muslim' personal law system, it will be kufr. Fanciful appellations will not change the reality. This right which the Shariah has bestowed to only the husband, may not be curtailed or fettered with conditions to satisfy the kufr secular constitution of the land. This is merely one example.

The MPL versions presented in the past were cluttered with kufr – such kufr which effaces Imaan. The authors of the MPL bill despite sporting beards and donning kurtahs and despite being molvis and sheikhs, and pretending to be concerned with the Deen, extinguished their Imaan with

their nefarious aim of abrogating provisions of the Shariah. They come within the full glare of the Qur'aanic declaration: *"Those who do not govern according to that (Shariah) which Allah has revealed, verily, they are the kaafiroon."*

Muslims are not in need of any measure of law which is at variance with the Shariah handed to the Ummah by Rasulullah (sallallahu alayhi wasallam). If even a single provision in the whole confounded bill is in conflict with the Shariah, it ceases to be 'Muslim'. It will be fraudulent to dub it 'Muslim' personal law.

(Continued on page 10)



# Questions and Answers

THE MAJLIS Q & A  
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**Q. A woman was impregnated by a rapist. Is it permissible for her to abort the foetus?**

**A.** The Rooh (soul) enters the foetus on the 120<sup>th</sup> day. From that day onwards abortion will be haraam, and not permissible under any circumstances whatsoever. In the circumstances, it will be permissible before the 120<sup>th</sup> day.

**Q. Does the Hadith prohibit oxymel (vinegar-honey tonic)?**

**A.** To the best of our knowledge there is no Hadith which prohibits oxymel (vinegar-honey tonic). If there was such a Hadith, it would surely have been known by this time. Numerous Muadditheen and Ulama have written on honey. Many of these names and comments are in the honey article which you have attached. Allaamah Aalusi (rahmatullah alayh) has mentioned one view of some physicians who believe that oxymel is harmful for people with certain types of sickness. One type is *Safraawi* (i.e. a person with yellow jaundice). Imaam Ghazaali (rahmatullah alayh) has also mentioned that honey (not oxymel) is harmful for people with certain types of sickness. This is not based on any Hadith. It is the conclusion of the research of some physicians. There is and will always be difference of opinion in every field of knowledge.

**Q. According to a Mufti it is permissible to sell over the counter birth control pills to just anyone. Does this not encourage zina? He bases his answer on a principle in Raddul Muhtaar. The Mufti says that the seller should assume that the pill will be used lawfully.**

**A.** The Mufti has erred. He has not applied his mind to the evils and moral dangers of selling the 'zina' pill over the counter. His argument that it is permissible to freely sell just everything which is permissible to use lacks wisdom. A Mufti is required to take into consideration the habits, practices, norms, attitudes of people. There are many circumstances which have to be considered before issuing a fatwa simply based on a dry juridical principle. While the principle mentioned in *Raddul Muhtaar* is 100% correct, the Mufti is required to have viewed it in the light of the Qur'aanic aayat: "Do not come near to zina", as well as other Fiqhi principles. To sell grapes is perfectly permissible. But to enter into a contract with a winery to sell grapes is haraam.

He says that the seller should 'assume that the pill will be used lawfully'. In the present age of immorality the inference that young unmarried persons buying the pill require it for zina is valid. It is known that zina is practised on a massive scale in this immoral age. Hence, even if it is initially lawful to sell the pill for a valid reason, it is not permissible to sell it over the counter to just anyone, especially unmarried persons. When there are reasonable grounds for assuming that the pill will be put to evil use then it is haraam to sell it to all and sundry.

*Ifta' (issuing fatwas)* is a deep and

dangerous ocean. It is not for everyone who holds a 'mufti' certificate to dive into this ocean. Nowadays muftis lead the masses astray with their corrupt fatwas.

**Q. Which colours are forbidden for males? What about the bright-coloured robes which Muslim men wear in West Africa?**

**A.** All bright feminine colours such as red, yellow, pink, purple, saffron, etc. are prohibited for men. We have observed in West Africa, Muslim men wearing bright-coloured traditional garments. The colours are distinctly feminine, and this is not permissible.

**Q. I am a follower of the Maaliki Math-hab. How many Salaams are there in Salaat?**

**A.** According to the Maaliki Math-hab, the Imaam and the Munfarid make only one Salaam to the right. There is no left Salaam for them. However, the muqtadis (followers) should make three Salaams: One Salaam towards the right to end the Salaat; one Salaam in front as a response to the Imaam, and one Salaam to the left as a response to those on his left side.

**Q. In the third raka't of Fardh Salaat, if someone recites a Surah after Surah Faatihah, should Sajdah Sahw be made?**

**A.** If in the third raka't of Fardh even a Surah is recited, there is no need for Sajdah Sahw. However, in the third raka't of Fardh it is better to recite only Surah Faatihah.

**Q. According to the Hadith, food should be covered during the night. If food was left uncovered throughout the night, may it be eaten?**

**A.** Food left uncovered throughout the night remains halaal. However, there is a possibility of shaitaan having interfered with the open food. It is therefore best to feed it to the animals. But it remains permissible. However, caution demands that one abstains. It is mentioned in the Hadith that on a particular night during the year, a calamity descends from the skies and settles on uncovered foodstuff. The effect is disease and other misfortunes. The specific night is not mentioned. For example, if one is told that someone may have added some poison to the food during the night time, we are sure no one will eat the food.

**Q. What is Takfeer?**

**A.** Takfeer in the terminology of the Shariah means to declare that a person is a kaafir. When a person denies an established teaching of Islam or he mocks it or he misinterprets it to change its meaning from the established meaning which has come down from the Sahaabah, or he commits an act of kufr, e.g. worships in a temple/church, or he dresses like a Hindu pundit, or he approves of a kuffaar system thereby derogating and displacing the Islamic system then such a person becomes a 'kaafir'. Rejection of any established practice of Islam is kufr. The Fuqaha say, for example: "Miswaak is Sunnat, but its denial is kufr."

**Q. When a person committed kufr**

**what are the consequences?**

**A.** When a person becomes a kaafir – Allah forbid – he loses his Imaan, and his nikah terminates forthwith. He has to repent, renew his Imaan and also his nikah. All his past deeds are obliterated by his kufr. Even if he had performed Hajj before, he will again have to perform Hajj if he is by the means. A Muslim who reneges from Islam is termed murtad. If he dies without having repented and renewing his Imaan, he will suffer everlasting damnation in the Hereafter.

**Q. Is it permissible for a Muslim to be a judge in a non-Muslim court?**

**A.** No, it is not permissible. The Qur'aan Majeed states explicitly: "Those who do not decide (govern/rule) according to that (Law) which Allah has revealed, verily they are the kaafiroon." The details of Takfeer are to be found in the Books of Fiqh.

**Q. During Eid Salaat the Imaam had by mistake omitted the extra Takbeers in the second raka't. But he did not make Sajdah Sahw. Was the Salaat valid?**

**A.** The Salaat is valid even if the Imaam did not make Sajdah Sahw.

**Q. My wife does not allow our 5 year old daughter to play with family boys from above four years. Is she not too strict in imposing purdah on the small girl?**

**A.** Even three year old girls and boys should not play together. Girls should play with only girls. Brothers and sisters may play. But it is not permissible for a five year old girl to play with boys even if they are 4 or 5 years old. The parents who allow their little daughters to play with boys or boys with girls, are opening an avenue of fitnah. Your wife has better understanding than you despite you being the male. She is not 'too strict'. You should view the matter from the Shariat's angle, not from your customary lifestyle.

## CORRECTION

In *The Majlis*, Vol.18 No.11 in the Questions & Answers section on page 4 in the fourth column was mentioned: *Aayat 19 Surah Ash-Shuraa in the 20<sup>th</sup> Juz.* Surah *Ash-Shuraa* is in the 25<sup>th</sup> Juz, not in the 20<sup>th</sup> Juz.

**Q. Is it permissible to kill a wounded animal which is suffering?**

**A.** If the animal is wounded and suffering, it is permissible to terminate its life. However, wherever possible, the method of termination according to the Fuqaha is *Thabah*, even if it is a dog. It has to be slaughtered and *Tasmiah* should be recited.

**Q. The imaam of our Masjid allows persons with short sleeves, without topi and wearing jeans and T-shirt to lead the Salaat. Sometimes the kurtah is below the ankles. Is the Imaam's action permissible? The fellow with jeans and T-shirt puts on a jubbah when he goes forward.**

**A.** It is Makrooh Tahrimi and not permissible to be dressed with short

sleeves and without topi during Salaat. It is not permissible to appoint such a person to lead the Salaat. If the kurtah is below the ankles, then he is a faasiq. The faasiq should not be appointed to lead the Salaat even if he disguises himself with a jubbah. It is not permissible for the appointed Imaam to appoint the faasiq to lead the Salaat. It is haraam to allow a fellow wearing jeans and T-shirt to lead the Salaat.

**Q. On 9<sup>th</sup> Zil Hajj at Arafaat, is it permissible for people in their tents to combine Zuhr and Asr Salaat? Some persons have been performing their own Zuhr-Asr jamaa't in their tents.**

**A.** One of the conditions for the validity for combining Zuhr and Asr Salaat on the 9<sup>th</sup> Zil Hajj is that these two Salaat have to be performed behind the Imaam. The combination is not valid if performed by groups in their tents.

**Q. Is it permissible for Hanafis to follow a Shaafi' Imaam in Witr Salaat during Ramadhaan? If the Imaam is a Hanafi, can Shaafi's follow in the Witr? Is there any difference in the Musjids in Makkah and Madina (the Haramain)?**

**A.** It is not permissible for a Hanafi to follow a Shaafi' Imaam in Witr. The reason for the prohibition are: (a) The Shaafi makes niyyat of Sunnat whereas for the Hanafi it is Waajib. (b) The Shaafi performs two and one raka'ts separately, i.e. with two Salaams whereas this is not permissible for Hanafis. This ruling applies in all Musajid, even in the Haramain Musjids.

It is permissible for the Shaafi' to follow the Hanafi in Witr since three raka'ts performed by the *Wasl* method is valid.

**Q. When does Takbeer Tashreeq commence for followers of the Maaliki Math-hab?**

**A.** According to the Maaliki Math-hab, Takbeer Tashreeq begins on the 10<sup>th</sup> after Zuhr Salaat and continues for a total of 15 Fardh Salaat, ending after the Fajr Salaat on the 13<sup>th</sup>. According to the Hanafi Math-hab, it is a total of 23 Salaat, from after Fajr of the 9<sup>th</sup> until after Asr of the 13<sup>th</sup>.

**Q. During the Gaza crisis people have been gathering in Musjids to recite khatam of Surah Yaaseen in congregation. Is this a Sunnat practice during calamities?**

**A.** The collective recitation of Yaaseen Shareef after Isha for the ostensible purpose of making dua for the afflicted Palestinian Muslims is another trick of the nafs to divert people from the Sunnah, to implicate them into bid'ah and to appease their taste for riya. There is no such practice in the Sunnah. Although Dua-e-Qunoot was recited by Rasulullah (sallallahu alayhi wasallam), he did it only once in his lifetime. It was not a standard practice among the Sahaabah. Furthermore, due to the riya nowadays being dominant, especially in the imams who conduct the Dua-e-Qunoot, Hadhrat Maulana Ashraf Ali Thanvi



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(rahmatullah alayh) discouraged even Dua-e-Qunoot. He was of the view – and that is our view too – that those who are genuinely concerned and sincere, should perform Salaat individually and make dua in silence for the removal of the calamity. Nowadays even ibaadat is transformed into a pantomime show.

**Q. In some Musajid, the imaam has a bayaan or tafseer programme immediately after the Fardh Salaat. Many musallis feel prevented from engaging in Sunnat and Nafl Salaat after the Fardh. The custom prevails on them to sit and listen to the talk. Please comment.**

A. The practice of having ta'leem immediately after Fardh thus delaying the Sunnatul Muakkadah, is another bid'ah. Musallis are under no obligation to sit and listen to the talk. After Fardh, they should become involved with their Sunnat and Nafl Salaat. So-called learned people are introducing one bid'ah after the other. It is indeed quite lamentable to observe that while the Ahl-e-Barelwi have put a hold on their bid'ah practices, that is, they do not create new ones, rather they adhere to their meelaad, urs, etc. our own molvis of Deoband are today in the forefront introducing one bid'ah after another. They are beginning to surpass the Barelwis in the profession of bid'ah.

**Q. My wife has custody of our minor children. Is it permissible for her to take the children for a holiday to another town without my consent?**

A. Although the mother has custody rights of the minor children until a certain age, the father remains the guardian. She may not decide any issue of the children without the father's knowledge. It is not permissible for the mother to take the children out of the town without their father's consent. All matters pertaining to the children have to be regulated by the father. The mother has custody of the boy child until the age of 7 years, and of the girl child until she reaches 10 years. After these ages the custody is the right of the father.

**Q. Which Surahs are described as the Musabbihaat? Is it Sunnat to recite these Surahs on Thursday night?**

A. The *Musabbihaat* are seven Surahs beginning with *Tasbeeh*: Bani Israaeel, Hadeed, Hashr, Saff, Jumuah, Taghaabun and A'la. Rasulullah (sallallahu alayhi wasallam) would recite these Surahs at night time of any day, not specifically Thursday night.

**Q. Some people when going into Sajdah and when rising from Sajdah slide their hands on the floor. Is it proper?**

A. Sliding the hands on the ground is Makrooh.

**Q. When giving a poor person Zakaat, is it necessary to inform him that the money is Zakaat?**

A. It is not necessary to inform the poor Muslim of the kind of money. Only when giving the money to him

make the intention that it is Zakaat or Sadqah of whatever type of money it happens to be.

**Q. Is it permissible for me, a prisoner, to recite silently in Fajr, Maghrib and Isha to avoid annoying my non-Muslim cellmate?**

A. When one is a munfarid (i.e. performing Salaat alone), then it is permissible to recite silently in even the Jahri Salaat. You may recite silently in the cell since you are not performing Salaat in jamaa't.

**Q. Instead of sitting in Tashahhud in the second raka't of the two raka'ts Sunnats of Maghrib, I went into Qiyaam and realized my error after completing the third raka't. Was I supposed to end the Salaat after the third raka't and make Sajdah Sahw or add another raka't to make it four? What should one do if one realizes the error before completing the third raka't?**

A. If you completed the third raka't of the two Sunnats of Maghrib with Sajdah, then you should have added another raka't to make it four, then make Sajdah Sahw. If while engaged in the third raka't the musalli remembers, then he should immediately sit down, recite Tashahhud, make Sajdah Sahw and complete the Salaat.

**Q. When I was about 12 years old I stole about R30 of items from Pick & Pay? How should I make amends to release me from this obligation?**

A. Buy a postal order of R30. Make it payable to Pick & Pay, then post it to them with a covering letter explaining that while you were still a minor you had stolen items worth R30. You being a Muslim are compelled by Islam to repay the owner for the stolen items, hence you are sending the R30. Don't provide your name and address.

**Q. If a R100 note is exchanged for 20 R5 coins, is it necessary for the transaction to be hand to hand?**

A. Yes, all transactions involving money have to be compulsorily cash – hand to hand. If it is not cash, it will be a riba deal.

**Q. Is there a basis in the Shariah for distributing popcorn and sweets to the poor on 13<sup>th</sup> Safar? Also, it is believed that on 13<sup>th</sup> Safar, charity should be given to menfolk.**

A. The beliefs/practices of giving charity specifically on 13<sup>th</sup> Safar and Sadqah 'on the menfolk', and the popcorn/sweet custom are all baseless acts of bid'ah. It is not permissible to uphold such baseless, un-Islamic practices. Charity should be given all year around, whatever one can afford and whatever one wishes.

**Q. A person owns a franchise business selling only halaal products. The franchisor demands 12% of turnover every month regardless of how high the other overheads are. When a franchise business is purchased, the franchise agreement is signed. This agreement stipulates the 12% franchise fee; that one will disclose all takings; certain items have to be purchased exclusively from them. Is it permissible to falsify the turnover to show a lower**

**figure so that a lower amount be paid as the fee? Will it be permissible to buy stock from elsewhere despite the agreement?**

A. The whole agreement from beginning to end is *baatil* and haraam. The 12% franchise fee is haraam riba. The stock stipulation is haraam and invalid. The franchisor is not entitled to a cent. It is permissible to 'falsify' the figures. In terms of the Shariah it will not be falsification. On the contrary it will be concealing one's assets from a robber. It is permissible to purchase stock elsewhere.

**Q. My ex-wife and I own the marital house jointly. She had abandoned the marital home. After some months I gave her Talaq. I continued living in the house. Now after two years she is demanding rental for her portion of the house which I had occupied. What is the Shariah's ruling?**

A. She has no claim for past rent since there was no rental agreement. An agreement has to be made. You will then be liable for rent from the time the agreement is made. After you divorced her, you had occupied her portion of the house unjustly. Your occupation is tantamount to usurpation. You should make a compromise settlement and pay her a sum for your wrongful occupation although according to the Shariah she has no legal right to claim monetary compensation for your occupation.

**Q. Is Zakaat payable on fixed property acquired for deriving an income by renting it out?**

A. Zakaat is not paid on fixed property which has been procured for rental income. Zakaat is paid on the income if it is intact or on whatever remains of it at the end of the Zakaat year. If the income has been used up, Zakaat is not payable on it.

**Q. Is Zakaat payable on fixed property which is bought for reselling at a profit?**

A. Zakaat is payable on fixed property purchased with the express intention of reselling it for profit.

**Q. A radio mufti once said over the air that it is permissible to fantasize about women. He sees nothing wrong with such lustful imagination. What is the Shariah's viewpoint?**

A. Fantasizing about women is described as zina of the mind and heart. It darkens the heart and ruins the good effect of ibaadat. One becomes guilty of the sin of zina by such haraam fantasizing. A Muslim should keep his mind and heart pure. Never should the mind and heart be corrupted with moral filth. Radio 'muftis' have to find justification for their daily philandering in their co-sex studios. They are first in the row of ulama-e-soo'.

**Q. Is it permissible to eat swiftlet nest? Swiftlet is a type of bird which lives in caves. It makes its nest from its own salivary secretion. The sticky secretion is made by the birds into a nest. In the West it is known as edible bird's nest.**

A. It is not permissible to eat this sub-

stance.

**Q. A Muslim lawyer promises his Muslim client that he will not charge him any fees. After some months he sends him an account which he pays. Later, after the court case, the lawyer sends another account reflecting an exorbitant amount. With great dissatisfaction the client settles this account. Should the lawyer refund all the fees?**

A. If the lawyer had agreed and promised not to charge fees, then it was not permissible for him to demand any fees from the client. He is answerable to Allah Ta'ala for violating his promise. But when the client paid the account without even raising objections, he implied his agreement. He voluntarily paid the money which has now become the property of the lawyer. He may not now demand a refund. If the lawyer had indeed made the promise, then morally he should refund the money. But there is consensus of entire mankind – Muslim and non-Muslim – that the moral domain does not exist in the realm where lawyers operate. It is therefore futile to pursue the moral angle. Legally the lawyer does not have to refund the money since it was given to him by the client.

**Q. Muslim parents send their children – boys and girls – to so-called Islamic secular schools knowing well that there is the danger of dilution of Imaan. Please comment.**

A. Muslims nowadays are lost in their drunken stupor of worldly pursuits and are totally oblivious of life's purpose, of the imminent Maut and Aakhirah. Some of these lost and miserable parents find their eyes rudely opened only when their daughter runs off with some male animal or some creature of another species. But most parents are prepared for not only the dilution of Imaan, but for the total ruin of their children's morals and extermination of their Imaan as long as they achieve their ghastly worldly objectives. We are living in times about which Rasulullah (sallallahu alayhi wasallam) said that the concern will no longer be halaal and haraam. As long as the boodle and the dunya comes, people will be satisfied, be it via halaal or haraam avenues. They will just not be bothered. As long as their daughter becomes some type of weird 'professional', it is acceptable although in the run up to this satanic attainment she indulges in zina on a daily basis, year in and year out. May Allah Ta'ala save us from brains corrupted and destroyed by the touch of shaitaan.

**Q. A man settles his account in full to his creditors via his attorney. The attorney was instructed to pay the creditors immediately. However, this deceitful attorney keeps the money for 30 months earning interest on it for himself. He pays the creditors only after 30 months. Who is responsible for paying Zakaat on this amount?**

A. No one is responsible. There is no Zakaat payable on this amount since



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the outstanding debt offsets it. The attorney is guilty of a grave sin. The interest is haraam for him.

**Q. Are sexual relations with the wife permissible during pregnancy? If permissible, until when?**

A. It is permissible. There is no time limit specified.

**Q. A person said that he will give me \$100. He deposits the money into my banking account. Will the hibah (gift) be valid? Is the money in my account a valid 'qabdhah' (possession)?**

A. The *hibah* is *taam*. The gift is valid. You have taken possession of it once its in your account.

**Q. A man 'married' (in court) his step-aunt. The step aunt is his mother's step-sister. His mother and the step-sister are of the same father. Is this marriage valid in Islam? A girl was born to this couple. What are the consequences if the marriage is not valid?**

A. The consequences of this haraam invalid adulterous relationship are horrible. This relationship is worse than an adulterous union of two strangers or between a Muslim and a non-Muslim. It is an absolutely revolting and repugnant relationship in which a man cohabits with his own 'mother' – his mother's sister. The step-aunt is exactly like a full-blooded aunt. The father of both is the same man. All legal consequences of an

adulterous relationship are applicable to this relationship. Morally this relationship is worse than other adulterous relationships. The question of marriage simply does not arise. Nikah is not valid.

**Q. There appears to be a global trend of women clamouring to attend Musaaajid for Salaat and other social activities. The new brand Molvis in our country are also encouraging this trend. They encourage women to emulate the example of the 'liberated' women of Egypt, Tunisia, Turkey, etc. This growing trend is evidenced by the incremental process of Muslims in South Africa providing facilities to accommodate ladies when constructing Musaaajid. Muslims no longer view this as a violation of the Shariah. Please comment on this state of affairs.**

A. The global trend of *fisq* and *fujoor* (vice and immorality) while distressing is not surprising. It is only to be expected. The predictions of Rasulullah (sallallahu alayhi wasallam) have to materialize. Qiyaamah has to take place. The increase in *fisq* and *fujoor* is relative to the closeness of Qiyaamah. These trends of immorality in the Muslim community have not been introduced by modernists nor by the females. The evil which is wracking the Ummah is the machination of the ulama-e-soo' who are the pro-

pounders and fabricators of vice in our times. Hence Rasulullah (sallallahu alayhi wasallam) himself said that the time will dawn when the 'ulama will be the worst of mankind under the sky'. Thus, the closer we move towards the confines of Qiyaamah, the greater will be the increment in female exhibitionism, female lewdism, female emergence from the holy precincts of the home, female nudity, female participation in activities which Islam has demarcated for only males and female immodesty until the stage is reached when Arab women will be "gyrating with their buttocks around idols" – *Hadith*.

An apt punishment for these ulama -e-soo' who entice and lure women from out of their homes to attend the Musaaajid for Salaat, thikr and other haraam activities is to bury them alive, and the pits to be filled with stones, not sand. They have destroyed themselves and they have destroyed the Ummah.

**Q. Some people believe that if musallas are left open at home, jinn will use them. They therefore believe that the musalla after use should be folded up or at least one corner be folded. Is this a valid belief?**

A. This belief of folding the musalla to prevent jinns from using it is baseless. There is no reality for this belief.

**Q. People are increasingly coming to Masjid wearing Bermuda pants.**

**They contend that the pants are well below the knees and high above the ankles. They therefore feel that it is proper to perform Salaat with this type of pants. Is it permissible?**

A. It is Makrooh Tahrimi (sinful and forbidden) to perform Salaat attired with this kuffaar dress style. Below the knees and above the ankles are to the only requisites of an Islamic dress. Firstly, it is haraam to adopt a non-Muslim fashion dress. Rasulullah (sallallahu alayhi wasallam) said that he who emulates a nation is of them. This type of pants is a style of the non-Muslims. It is therefore not permissible to wear it even outside Salaat. Will a man wear his wife's pants and dress in Salaat and out of Salaat? If the argument in favour of Bermuda pants is valid, then to a greater extent will a Muslim female's dress be permissible for a Muslim man. After all, the common denominator between them is Imaan while there is no common factor between the Muslim and the non-Muslim. But Rasulullah (sallallahu alayhi wasallam) said that a woman who emulates the dress style of males is accursed and vice versa. The curse applies to a greater degree when the dress style is of aliens. Salaat performed with such Makrooh Tahrimi garments should be compulsorily repeated attired in descent Islamic dress.

**Q. Some years ago a man migrated**

## SANHA'S PORK DEFENCE

**Q. SANHA explains its PORK saga as follows: An error in the labelling had occurred at the spice company certified by Sanha. The company which is certified by Sanha had 'formulated a pork spice blend for their customers'. Although it was a blend of 'pork spice', Sanha says that "the components did not contain any Haraam ingredients". Nevertheless, Sanha concedes that that "it was a breach of contract" because of the "pork connotation". Similarly, 'rum and raisin' ice-cream is also a breach of contract. "Corrective" action was instituted by Sanha and the company had apologized for the 'halaal' PORK. The 'halaal' PORK packaging was subsequently destroyed. The 'halaal' PORK was "a genuine error"**

A. An 'error' of this nature – 'halaal' PORK – further exhibits the danger and evil of the 'halaal' certificate trade. There was no 'genuine error'. The company had by deliberate design guided by their policy of maximum profits, "formulated the PORK spice for their customers".

It is not so simple to fob off this grave issue by claiming that "it was a genuine error"; the company had apologized and that the 'halaal' PORK packaging was destroyed. What is extremely disconcerting is that due to the confounded evil haraam 'halaal' certificate scam, Muslims, not only in South Africa,

but all over the world have been fed 'halaal' PORK on the strength of the haraam 'halaal' certificates. Elsewhere in these pages you will read of the story of 'halaal' PORK kebabs. And, this haraam PORK kebab corruption was not discovered by Muslims. Non-Muslim food inspectors discovered it and brought it to the notice of the public.

This type of 'genuine error' is an ever recurring process. Muslims have been fed PORK or Sanha-type 'halaal' PORK even in Saudi Arabia because of the existence of these shaitaani haraam 'halaal' authorities' whose sole goal in life is the haraam riba boodle. This kind of "genuine error" is surfacing all over the world where kuffaar meat products are halaalized. "Halaal" PORK has been advertised in Malaysia. There was 'halaal' PORK in Jeddah last year. A couple of years ago Kuwait blocked a whole shipload of imported meat because it contained 'halaal' PORK. Several types of PORK kebab are presently marketed as 'halaal' in England. This is merely what has surfaced. What lies hidden is a dimension of profound proportions.

It is humanly impossible to adequately police the thousands of kuffaar companies who market their meat products 'halaal'. Furthermore, the 'halaal' authorities' while operating under religious guise are mercenaries in and out. Their brains are moulded by the haraam boodle extorted from reluctant businessmen. The irregularities and discrepancies

are constantly occurring. Much of the malpractices and irregularities are concealed and buried under mountains of carrion chickens. SANHA is an expert at sweeping rotten information under the carpet or mountain of its carrion Rainbow-Carpet, Early Bird and other haraam carrion-chickens. Even when Ulama had informed Sanha that Rainbow Chickens are haraam – Ulama who were members of Sanha – then too this eternally miserable miscegnated hybrid haraam 'halaal' authority' denied the truth with unprecedented arrogance.

The company's apology serves no constructive purpose. It may soothe Sanha's badly jarred nerves caused by carrion-chicken paranoia. The only constructive action is to close the haraam 'halaal' certificate industry which has destroyed the inherent inhibition which Muslims once upon a time had for meat products stocked and sold by non-Muslims. Now pork and vark are all in the 'halaal' game. As long as the *varkvleis* has a confounded 'halaal' sticker, Muslims will consume it.

Was the company not aware that it would be breaching its contract by advertising 'halaal' PORK? Remember, it had to specially "formulate" the VARK spice for its customers. It was no 'genuine error' as Sanha wishes the stupid laity to believe. The formulation of Sanha-approved 'halaal' PORK spice was a premeditated breach of contract which the company hoped would escape atten-

tion. It was not a case of an erroneous marking or labelling. Hundreds of thousands of PORK packets had to be printed. It was a long process. The fact that Sanha's phantom inspectors did not detect all the introductory steps leading up to the final PORK product speaks volumes for SANHA's lack of inspection and supervision of the plants and outlets it certifies for the riba boodle. If some member of the community did not discover this grave irregularity, it would simply have been swept under the mountain of rotten, diseased, haraam carrion chickens which Sanha halaalizes. Why could Sanha not discover the PORK PLOT prior to its materialization? If Sanha had an honest and diligent system of inspection and supervision, never would the company have had the time and opportunity to market VARK spice as 'halaal'.

Sanha's 'carrionated' skin is not saved nor is Sanha absolved of blame with its averment of there being no haraam ingredients in the PORK spice. The name 'PORK' is sufficient to render it haraam. SANHA's defence is PORK nonsense. Its defence is rejected. Sanha is not exculpated from the charge of halaalizing PORK spice irrespective of there being no 'other haraam ingredients'. For the substance to be haraam. It is sufficient that it is dubbed **PORK SPICE**. The cogs in the axis of this vile 'halaal' certificate trade are **PORK, VARK, CARRION AND LIQUOR**.



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from his home-country and settled in South Africa. In his country he left a wife and several children. In South Africa he married again and had children. Many years have passed since his death. The family in South Africa has had no contact whatsoever with the family in the other country. The South African family is selling the property of the deceased. Do they have to share the money with the family in the other country?

A. Yes, they have to compulsorily share with them. The Shariah's Law of inheritance will apply. One eighth of the assets of the deceased has to be equally shared by the two wives. The remaining seven eighths have to be distributed among both sets of children. Each son shall receive twice the share of a daughter. If the deceased was survived by parents, then they too will inherit.

**Q. There is an organization, *The Palestine Solidarity Alliance*, which organized protest meetings and marches to express solidarity with the Palestinian Muslims. The organization consists of members of all religions. Ulama also participated. Is it permissible to join in the protest meetings of this organization?**

A. Every facet of the Muslim's life is regulated by the Shariah. Several haraam factors are the essential ingredients of these types of protest meetings. Total violation of Hijaab, photography, music, prancing, dancing and other acts of futility which are alien to and in conflict with Islam adorn this type of non-Muslim protest action. It suits non-Muslims, not Muslims. Our goals and paths are divergent. Molvis and sheikhs who participate in such haraam activities are in reality members of *Jamiatul Juhala* (Council of Ignoramuses). Our solidarity with our suffering brothers and sisters is expressed in silent dua in seclusion.

**Q. Zaid buys and sells cellphones.**

Bakr offers him a phone for R1,000. Zaid, before buying the phone, offers it to Amar for R2,000. Amar agrees to buy it. Zaid then purchases the phone from Bakr, and presents it to Amar who pays him (Zaid) for the phone. Is this sale permissible?

A. The transaction is permissible. It should be noted that the sale transaction came into being and was effected at the time when Zaid handed the phone to Amar and he in turn paid Zaid the R2,000. The sale was not transacted at the time when Amar had agreed to buy the not-yet acquired phone. Therefore, if Amar refuses to buy the phone when Zaid presents it to him, Zaid will have no case against him. Amar cannot be compelled to buy the phone despite the initial agreement which was a promise, not a sale transaction. At that juncture, Zaid did not own the phone, hence the question of selling it did not develop. One may sell only items which one owns and which are in one's possession.

**Q. A baby died one hour after birth. Is Aqeeqah necessary?**

A. Aqeeqah is Masnoon on the seventh day. Since there was no baby on the seventh day, Aqeeqah will not be necessary.

**Q. Sausage casings from Australia are being used by butchers here in Johannesburg. The suppliers (in Johannesburg) are a Muslim company. Is it permissible to consume sausages in which these Australian casings are used?**

A. All imported sausage casings are haraam. In fact almost all local sausage casings are also haraam. In Australia, New Zealand and elsewhere, there exists the same problem which we are encountering here in South Africa. Sanha-type carrion-halaalizers in the other countries perform the same haraam function of certifying haraam meats. Abstain from consuming sausages having animal casings unless you are absolutely sure that the

casings are halaal.

**Q. I am suffering from Erectile Dysfunction. Is it permissible to take medication to rectify the problem?**

A. We do not know what type of malady 'Erectile Dysfunction' is. If this is a sickness / disease, then obviously medication is permissible. What is your doubt?

**Q. A treatment to save my eyesight is manufactured from animal adrenal glands. Is it permissible to take this injection to help save my eyesight?**

A. If no halaal remedy / medication is available, then only will the haraam medication be permissible.

**Q. In a hadith it is mentioned that there are 8 Names of Allah Ta'ala on the surface of the sun. Are these Names known?**

A. While the Hadith mentions this fact, the 8 names are not mentioned. The Hadith refers to a supplication (dua) made for one's needs via the *waseelah* (medium/agency) of "Your eight names inscribed on the brim of the sun". The Names are not individually stated.

**Q. Is it true that a jinn can cohabit with a human being?**

A. Yes, this is true. It is possible.

**Q. Are jinn able to adopt human and animal forms?**

A. Yes, they are able to appear in the forms of human beings and animals.

**Q. There is a story about a jinn who had acquired the miraculous ring of Nabi Sulaimaan (alayhis salaam). He had assumed the appearance of Nabi Sulaimaan (alayhis salaam), then went to occupy the Nabi's throne. Is this story authentic?**

A. It is a baseless story fabricated by the Yahoood.

**Q. Some people believe that after death the soul visits its earthly home. Is this an authentic belief of Islam?**

A. This belief is baseless. The abode of the pure souls during the stage of Barzakh is a place called *Illiyen*, and the abode of the evil souls is *Sijjeen*.

They do not visit the houses which were their homes on earth. (Barzakh is the life after death and before Qiyaamah.)

**Q. I stole a sum of money from my friend with whom I was living. He died a few years ago. I am very worried about this obligation. I tried to give the money to his wife and children and explained to his wife that I had borrowed the money from her husband. However, the wife refused to accept it because her husband had married another woman and had deserted her. Even the children refused to accept the money. I have no knowledge of the whereabouts of the second wife. Now how do I make amends?**

A. If you completely fail in persuading his family to accept the money, then give it as Sadqah on his behalf, and repent for your sin.

**Q. If no male is available at the time of birth to recite the Athaan in the baby's ear, what should be done?**

A. If a male is not available, then a female too may recite the Athaan and Takbeer in the baby's ears. Even the mother may recite it.

**Q. In Qiyaamah will people be called by the names of their fathers or mothers. I have heard conflicting versions.**

A. According to some Hadith narrations, they will be called by their mothers' names, e.g. Abdullah the son of Aaminah. The reason for this is to save illegitimate offspring from embarrassment.

**Q. The mayyit (deceased) was buried without ghusl. What is the Shariah's ruling?**

A. Janaazah Salaat should be performed at his graveside as long as decomposition of the body has not commenced. Experienced people will more or less know when this process begins.

**Q. When the Imaam is on the mimbar and the Muath-thin recites the Athaan (i.e. then second Athaan,**

*(Continued on page 12)*

## CHILDREN AND SALAAT

**Q. According to the Hadith, children should be induced to perform Salaat from the age of seven years. How do we introduce them to Salaat. Should we tell them to perform one Namaaz daily and gradually increase till they perform all five by 10 years?**

A. A child in a Muslim home – in a home where parents perform Salaat punctually and regularly – is introduced to Salaat long before – years before he/she reaches seven years. When children are six years of age they are sent to secular school. How do you introduce them to this cold life outside the home where they are alienated from parental love and Deeni tarbiyat? Do you 'gradually' get them accustomed to leave home at 7 in the morning whether it is cold or hot or raining? Do they attend and absent themselves from secular school at whim and fancy and gradu-

ally get into the rut of regular school attendance? Six year old boys and girls are sent to secular school – many of them crying. They are rudely plucked out from their homes of affection and warmth and forcibly sent into cold schools into morally hostile and spiritually destructive environments where they are drilled in fisq and fujoor, and alienated from their parents. Parents, aiding in the moral and spiritual ruin of their six year old children, ensure that the kids settle immediately into the new rut which kufr society has ordained for them. The question of 'gradually' getting them accustomed to school and remaining in the secular prisons for six hours or more every day, does not develop in the minds of parents. They unquestionably submit to the commands and indoctrination of secularism. But when Rasulullah (sallallahu alayhi wasallam) ordered that the child be introduced to Salaat

at the age of seven years, there develops a conundrum which shaitaan portrays as being insoluble. A variety of 'rational' arguments is presented to prevent the child from performing the 5 daily Salaat regularly and punctually. All of this rationalism is satanism.

In the Muslim home, the three year old child of its own accord imitates his/her parents and playfully executes the postures of Salaat. By the time the Muslim child is five or six years old, he/she performs Salaat with reasonable aptitude. By the age of seven the child is a regular performer of the five daily Salaat. The question of introducing the child to Salaat, and that too once a day, at the age of seven does not arise at all. By the age of seven your school-going child dressed kufr-smartly in uniform and carrying 'academic' text books MUST be in the habit of performing the five daily Salaat. There is no ex-

cuse for any shortcoming in this regard. The moment the child returns home, it is the Waajib duty of the parents to ensure that the child first performs Zuhr Salaat, then do whatever has to be done.

When the mother performs Salaat, she must ensure that her children are with her. Alternatively, after she has completed her Salaat, then more important than engagement in other household activity, is that she supervises her children's Salaat. She should instruct them to perform Salaat and keep them under observation for the duration of the Salaat, all the time correcting their errors. The age of ten years is the dangerous limit. If by this age the child does not voluntarily perform Salaat five times a day of his/her own accord, then he/she is under shaitaan's spell, hence Rasulullah (sallallahu alayhi wasallam) ordered beating to break the satanic spell.



## “WHERE ARE THE ARAB LEADERS – WHERE ARE THE MUSLIMS STATES?”

**W**HILE THE BRUTAL massacre of Muslims in Gaza continues unabated, while even the non-Muslim President of Venezuela, Mr. Chavez has expelled the Israeli ambassador and roundly condemned the brutal aggression and genocide committed by Israel, there is a deafening and an ominous silence by all rulers, kings and governments of Muslim states. Muslims are wondering: “Where are the governments and armies of the Arab and other Muslim states in this dire

hour of need?”

While this deafening silence highlights the indefensible and humiliating incongruities of the governments of all Arab and Muslim states, the conundrum underlying this despicable, callous and treacherous attitude and obsequious submission to Israel’s brutal massacre is that all rulers and governments of the Muslim countries are *murtaddeen*. They are not Muslims, hence even the kuffaar nationalist Arab states abhor Hamas which is

fighting from an Islamic platform.

Declaring the kufr of the rulers of Muslim states, the Qur’aan states: “*Those who do not rule according to that (Shariah) which Allah has revealed, verily they are kaafiroon.*” The Shariah has been totally abolished by the governments of all Muslim countries. It is for this reason that the rulers of all Muslim states plot the destruction of Hamas, and with their silence they have disappeared from the scene.

## ‘HALAAL’ PORK ON THE INCREASE

### FOOD FOR THE HARAAM ‘HALAAL’ AUTHORITIES’ – IN PARTICULAR FOR THE FLAGSHIP ‘SANHA’

“Officers from 76 UK councils sampled 494 kebabs to test their nutritional value, during the Local Authority Coordinators of Regulatory Services (Lacors) study. Among the kebabs samples – without salad or sauces – the average doner contained 98% of an adult’s recommended daily salt and 148% of their daily saturated fat allowance.

Some 35% of the labels listed a different meat species than that actually found in the kebab. Six kebabs were even found to include pork when it had not been declared as an ingredient. Two of the six had the audacity to be described as Halaal.

Mr. Theobald of Lacors, said it was “**totally unacceptable**” that people with certain faiths were unknowingly eating meats that were against their beliefs.”

*The Star* (January 29, 2008) reported: “Pork found in ‘Halaal’ kebabs: Some kebabs sold as Halaal – suitable for Muslims – were even found to contain pork, which is banned

by the faith. ....Alarming, six kebabs tested positive for pork when it was not declared as an ingredient.”

While this report may be surprising and revolting to many Muslims, it is old hat – well known to the illegitimate Haraam ‘halaal authorities’, and well concealed under mountains of carrion which they market as ‘halaal’. The ummah has been devouring haraam carrion, even pork, under the aegis of the haraam ‘halaal’ certificate industry which these miserable, treacherous, mercenary and shaytaani haraam ‘halaal authorities’ operate.

### PARTICIPATION IN UN-ISLAMIC POLITICAL DISPENSATIONS

(Continued from page 1)

Qur’aan states: “If Allah aids you, none can defeat you, and if He abandons you, then who is there besides Allah to help you?”

In a situation where voting for a non-Muslim political party is permissible, it will not be permissible for Muslim fe-

males to emerge from their homes and proceed to polling booths to vote. If an arrangement could be made for them to vote in seclusion without violation of Hijaab in any way, only then will voting be allowed for them. Arrangements are made for even prisoners to vote in the seclusion of their

prisons. If such arrangements are not made, then it will be haraam for Muslim women to leave the precincts of their homes to vote.

“*Verily, the earth belongs to only Allah. He bestows its sovereignty to whomever He wishes among His servants. And, the ultimate victory is for the Muttaqeen.*” (Qur’aan)

### REMINDER

**RAINBOW CHICKENS, EARLY BIRD CHICKENS AND ALL COMMERCIALY KILLED CHICKENS ARE HARAAM CARRION ACCORDING TO THE SHARIAH.**

**THESE HARAAM BROILER CARRION CHICKENS CAUSE LIVER CANCER, LUNG CANCER, SKIN CANCER AS WELL AS OTHER DISEASES. PROTECT YOUR IMAAN AND YOUR HEALTH BY ABSTAINING FROM THESE HARAAM BROILER CHICKEN CARRION CERTIFIED ‘HALAAL’ BY SANHA.**

## SHAREETATUSH SHAITAAN

**RASULULLAH** (sallallahu alayhi wasallam) prohibited the infliction of slow agonizing killing of animal. Killing animals in this satanic manner was described by Rasulullah (sallallahu alayhi wasallam) as *Shareetatush Shaitaan*. Hadhrat Abu Hurairah (radhiyallahu anhu) said: “Rasulullah (sallallahu alayhi wasallam) forbade (the act of) *shareetatush shaitaan*.” The narrator, Ibn Isaa explaining what this is, said: “It is to cut the skin without severing the (neck) vessels, then to leave

the animal until it dies.”

This haraam satanic act of mutilation and slow-death is inflicted on countless, in fact millions of chickens. This is one of the prime reasons why the haraam ‘halaal authorities’ are so petrified for an independent, unannounced, sudden inspection which will reveal the malpractices attendant to the haraam slaughtering system. The satanic practice of *Shareetatush Shaitaan* is widely practised in all commercially chicken-killing factories.

## THE ANIMAL HAS ROOH

**LIKE INSAAN** (the human being), animals too have souls. They are sentient creatures, experiencing all the physical and emotional states and conditions of human beings. Pain, fear, grief, pleasure, etc., are common to man and animal. Rasulullah (sallallahu alayhi wasallam) has therefore commanded compassion when the need arises to slaughter an animal. Rasulullah (sallallahu alayhi wasallam) said:

\* “*He who shows mercy even if he slaughters a bird, Allah will be merciful to him on the Day of Qiyaamah.*” (Kanzul Ummaal)

\* “*If you have mercy on a goat when slaughtering it, Allah will have mercy on you.*” (Kanzul Ummaal)

Shaddaad Bin Aus (radhiyallahu anhu) said: “I have remembered two things from Rasulullah (sallallahu alayhi wasallam). He said: ‘Verily, Allah has ordained *Ihsaan* (kindness/mercy) for everything. Therefore when you kill, kill mercifully, and when you slaughter, slaughter mercifully, and the one who slaughters should sharpen his knife and deal humanely with the animal.’ – *Al-Mabsoot Imaam Sarakhsi* (Muslim, Ibn Majah, Nisaai’)

Hadhrat Shaddaad Bin Aus (radhiyallahu anhu) did not remember only these two commands of Rasulullah (sallallahu alayhi wasallam). He mentioned these two acts by way of emphasis to highlight the importance of mercy when killing/slaughtering becomes necessary.

Hadhrat Ibn Umar (radhiyallahu anhu) narrated that Nabi (sallallahu alayhi wasallam) commanded that

the knife be sharpened and concealed from the animal, and that the slaughterer should make haste when slaughtering. (Ibn Majah).

Rasulullah (sallallahu alayhi wasallam) said: “He who is not merciful, mercy will not be shown to him.” The Islamic system of *Thabah* is the most merciful system. There is no system of killing animals which could be compared with the system of *Thabah*. Every act, from the beginning, to the end of the process, is conditioned with mercy and *Insaaniyat* (Humanity). This essential requisite of *Ihsaan* (mercy/kindness), observance of which is *Wajib*, is totally discarded from the kuffaar system which Muslims in this era have accepted, and which the haraam ‘halaal authorities’ have elevated above the Islamic system, and which even senior muftis have approved in direct conflict with the Command of Nabi-e-Kareem (sallallahu alayhi wasallam).

Every aspect of the Islamic system of *Thabah* is incumbent and non-negotiable. Not a single act of this Divine System may be compromised to accommodate Rainbow Chickens or any of the other myriad of chicken-torture facilities which SANHA has halaalized. SANHA officials should search for halaal avenues of employment for their food even if they have to cut grass and wash cars. But selling the Shariah so despicably and torturing Allah’s creatures so horrendously are totally unacceptable and haraam. **The haraam ‘halaal’ certificate industry must shut down.**

### YOGA IS HARAAM

Yoga has been declared haraam by the Mujlisul Ulama of Indonesia (MUI). BBC NEWS reports:

“The Council of Ulema (MUI) said exercises containing Hindu elements such as chanting were forbidden and could weaken the faith of Muslims. The move follows a similar ruling by the religious authorities in Malaysia.”



Rasulullah (sallallahu alayhi wasallam) said: "Verily, Allah has decreed mercy/kindness on everything. Therefore, when you kill, kill mercifully, and when you slaughter, then slaughter the animal mercifully."

**C**OMMENTING ON THIS Hadith, the following appears in *Al-Furoo'*, Vol.6, page 285, as well as in other *kutub* of the Shariah: "Verily, according to this Hadith, *Ihsaan* (mercy/kindness) is *Wajib* in all circumstances even at the time of taking the life of a human being or an animal. Ibn Hazam said: The Fuqaha unanimously say: 'Verily, *mercy* by the slaughterer with regard to the animal he slaughters is *Wajib*."

Observance of *Ihsaan* (Kindness/Mercy) in the Islamic system of *Thabah*, is *Wajib*. *Ihsaan* is not 'mustahab' (optional and preferable) when slaughtering animals. Its importance could be gauged from Rasulullah's promise of Allah's mercy on the Day of Qiyaamah for the one who slaughtered a bird mercifully, and from the threat of the denial of Allah's mercy to the one who had not shown mercy, and from Hadhrat Umar's whipping a man who was sharpening the knife in the presence of the animal.

This obligatory requisite

# MERCY IN THABAH

has been totally abandoned. In fact, it is impossible to observe *Ihsaan* in the kuffaar system of killing. Every step in the non-Muslim process of slaughtering/murdering/torturing the animals is in conflict with *Ihsaan*. The chickens are subjected to cruel maltreatment from the very day they are hatched.

The chickens are roughly handled. Suspended upside down, many by one leg, on a conveyor belt moving swiftly while the chickens are screaming and flapping in terror until all energy is drained from them, causing them to hang motionless in their pain. In this state of agitation, fear and terror an electrical shock is administered to subdue them. Then in this condition they move to the slaughter-pit at great speed – up to 180 chickens per minute.

In this shocked state, the slaughterer slits the chicken's throat, and in numerous cases the required four neck vessels are not slit. Besides this improper slaughtering rendering the chickens haraam for consumption, only the chicken knows the pain it has to endure in consequence of this brutality and torture. When all the neck vessels commanded by the Shariah are not correctly sev-

ered, the pain impulses travel to the brain, defeating one of the most essential purposes of *Shar'i Thabah*.

The haraam 'halaal authorities' assert that the electrical shocking process is reversible, and their senior mufti degenerated into ludicrousness by claiming that the electrical shots produce serenity, peace and calm in the chickens. In other words, the shocks do not kill the bird, and if slaughter does not take place quickly, the effect of the shock will disappear, restoring the full senses of the bird. On the basis of this assertion, the chicken which is improperly slaughtered, i.e. with one or two or three vessels remain uncut or only nipped, suffer immense pain as it is subjected to a death by slow-bleeding.

If a human being is sentenced to death, will his execution by the chicken-killing method be 'humane'? Will it be a better system to execute the man by hoisting him on one leg, suspending him upside down in midair, administering an electrical shock to 'calm' and 'sedate' him, then move him swiftly on the conveyor belt to the slaughtering pit where a butcher will partially slit his throat in one second and immediately proceed to

butcher the next man hanging on from a hook on the belt? There is a need to suspend these haraam organization officials upside down and shock them as they brutally do to the millions of Allah's makhloq (creation). Whilst we know that this brutal treatment will not be meted out to them here on earth, they should understand that they will not escape this fate in Qiyaamah. Let them remember that Rasulullah (sallallahu alayhi wasallam) said that Allah Ta'ala will reward with mercy on the Day of Qiyaamah a person who slaughtered even a bird mercifully. By the same token, these evil certifiers and approvers of haraam carrion will be hung upside down and be subjected to the horrendous torture which they have legalized for infliction on millions and millions of helpless creatures of Allah Ta'ala.

A 'fatwa' of a senior mufti of SANHA, the haraam 'halaal' certifying body believes that shooting a 10 cm metal bolt into the skull of a cow and smashing its brains is a 'humane' act. This is the belief of the capitalist kuffaar whose motive in life is only money. Brains are not required to understand the horrific brutality of this cruel act. With

such corrupt 'fatwas', SANHA seeks to outlaw the Islamic system of *Thabah*. With such bizarre 'fatwas' which are absolutely baseless and corrupt, SANHA dismisses Rasulullah's (sallallahu alayhi wasallam) command of *Ihsaan* as an order of no-significance.

According to SANHA the methods of *Thabah* commanded by Rasulullah (sallallahu alayhi wasallam) cannot be implemented in this modern age of money-making – haraam riba money-making in which the haraam 'halaal authorities' excel. Those who deny the *Wajib* command of *Ihsaan* and who believe that *Ihsaan* when slaughtering is impractical and that the divine command is redundant in this age lose their Imaan. Let them do some soul searching to understand the imperative need to repent and renew their Imaan.

If decent Muslims should see with their own eyes the horrific cruelties which SANHA has halaalized for perpetration on the chickens, we are sure no one will consume the haraam carrion chickens which are the products of horrendous cruelty. Rasulullah (sallallahu alayhi wasallam) said: "Mercy will not be shown to those who are not merciful." Maut and Jahannum, are not far away.

## YOUR GARMENTS – REPEAT YOUR SALAAT

**"Adopt your *zeenat* at the time of every *musjid*" (Surah A'raaf, aayat 31)**

**I**N THE context of this Qur'aanic verse, *zeenat* means garments of adornment (clothes) and *musjid* refers to Salaat. When the Muslim performs Salaat, he is in the presence of Allah Ta'ala more than what he is at other times. Hence according to the Hadith, one is closest to Allah Ta'ala when one is in the state of Sajdah (prostration). There is a great variety of degrees – in fact limitless degrees – of Divine Proximity (Nearness to Allah). The Mu'min is closest to his Rabb during Salaat.

Allah Ta'ala therefore has commanded that the musalli (the one performing Salaat) should be properly attired when he communes with his Rabb (Creator). While a Muslim has to be properly attired at all times, the emphasis is greater when he stands for Salaat. The Qur'aan and the Sunnah instruct the adoption of adornment for Salaat.

Garments of adornment are such clothes which are regarded as Islamic dress. The garments should be loose-fitting so that the body's shape is not lewdly exhibited. It is incumbent to be dressed

Islamically at all times, not only for Salaat purposes. This incumbency has greater emphasis with regard to Salaat. It is Makrooh Tahrimi (forbidden and sinful) to be dressed un-Islamically, i.e. with western or any other kuffaar garb. The Salaat performed while dressed un-Islamically is discharged defectively. It becomes obligatory to repeat the Salaat with Islamic attire.

It is haraam to be dressed with jeans, T-shirt, bermuda pants, tight-fitting trousers, western shirt, garb with logos, and all types of non-Muslim dress when performing Salaat. There is no thawaab (reward) for Salaat performed with such haraam dress. Salaat performed in this disgraceful manner has to be compulsorily repeated. Although the Fardh obligation is discharged here on earth, the Salaat is rejected by Allah Ta'ala.

Those who are not prepared to abandon their haraam dress styles should at least have mercy on themselves by saving their Salaat from ruin. At least when performing Salaat, ensure that you are dressed in a manner befitting the Divine Presence.

## DANGERS OF VACCINATION

"My suspicion, which is shared by others in my profession, is that the nearly 10,000 SIDS deaths that occur in the United States each year are related to one or more of the vaccines that are routinely given children. The pertussis vaccine is the most likely villain, but it could also be one or more of the others."

Dr. Robert Mendelsohn, M. D. "Can you imagine the economic and political import of discovering that immunisations are killing thousands of babies." – Dr. Douglass M. D. "Only after realising that routine immunisations were dangerous did I achieve a substantial drop in infant death rates. The worst vaccine of all is the whooping cough vaccine. It is responsible for a lot of deaths and for a lot of infants suffering irreversible brain damage. In susceptible infants, it knocks their immune systems about, leading to irreparable brain damage, or severe attacks or even deaths from diseases like pneumonia or gastro-enteritis and so on." – Dr. Kalokerinos, M. D.

"There is no evidence whatsoever of the ability of vaccines to prevent any diseases. To the contrary, there is a great

wealth of evidence that they cause serious side effects. – Dr. Viera Scheibner

"Jonas Salk, inventor of the IPV, testified before a Senate subcommittee that nearly all polio outbreaks since 1961 were caused by the oral polio vaccine."

"Crib death" was so infrequent in the pre-vaccination era that it was not even mentioned in the statistics, but it started to climb in the 1950s with the spread of mass vaccination against diseases of childhood." – Harris L. Coulter, PhD

"You cannot be in the presence of a profoundly vaccine damaged child and not know that child could be your own. And you cannot try to comfort a mother who has just buried a baby who has died from a vaccine or a disease and not know that you could be the one standing over the grave. When it happens to your child, the risks are 100 per cent. Vaccination is not necessary, not useful, does not protect. There are twice as many casualties from vaccination as from AIDS. " – Dr. Gerhard Buchwald, West Germany, specialist of internal diseases and participant in about 150 trials of vaccination victims.

"Dr. Michael Odent has written a letter in the JAMA (1994) where his figures show a five times higher rate of asthma in pertussis immunised children compared to non-immunised children. He is also quoted in the International Vaccination Newsletter (Sept.1994): "Immunised children have more ear infections and spend more days in a hospital."

"In the May 24, 1996, New Zealand Medical Journal, J. Barthelow Classen, MD, a former researcher at the U.S. National Institutes of Health and the founder and CEO of Classen Immunotherapies in Baltimore, reported that juvenile diabetes increased 60 percent following a massive hepatitis B vaccination campaign for babies six weeks or older in New Zealand from 1988 to 1991. In the October 22, 1997, Infectious Diseases in Clinical Practice, Classen showed that Finland's incidence of diabetes increased 147% in children under five after three new vaccines were introduced in the 1970s and that diabetes increased 40 % in children aged 5 to 9 after the addition of the MMR and Hib vaccines in the 1980s. He concluded that the rise in IDDM (juvenile onset diabetes) in the different age groups correlated with the number of vaccines given."



## THE HARAAM ILLEGITIMATE NNB JAMIAT

**T**HE FORDSBURG JAMIAT, calling itself 'Jamiatul Ulama', and labelled by us as *THE NO NAME BRAND JAMIAT (NNB JAMIAT)* is by the day becoming incrementally dangerous for the Akhlaaq (Morals) and Imaan of the unsuspecting Muslim masses in the Gauteng area. This satanic body is headed by one Reverend Abraham Bham whose true identity has as yet not been exposed to all and sundry. This unfortunate soul has some sinister political agenda up his sleeve. His stupid and silly political activities which he attempts to conceal with a thin religious veneer smacks strongly of *Nifaaq*.

His latest political stunt of *jahaalat* from which percolates *Nifaaq* is his 'Voter Registration' ruse and campaign which he is employing to ensare ignorant Muslims and to woo the authorities. This Reverend is hoping for some po-

litical gain, hence the munaafiq is deceitfully manipulating the name of the Jamiat to lure and entrap Muslims into kufr and haraam.

Reverend Bham states in his pamphlet of *khuraafaat* that voting for a non-Muslim government is 'Wajib'. He conveys the idea of *Wujoob* by producing a Qur'aanic aayat as his basis for exhorting Muslims to participate in a process of law-making which halaalizes abortion, same-sex 'marriages', gayism, homosexuality and a concoction of other kufr and evil. Just as his other surrogate brother, SANHA halaalizes haraam diseased carrion chickens, so too does this munaafiq 'christian' priest – the Reverend Abraham Bham – halaalize the kufr law-making system. While we all know that he has long ago sold his Imaan for his hidden political agenda, he is now attempting to create a community of *murtaddeen* to

support him in his political pursuit. Allah Ta'ala declares in the Qur'aan Majeed:

*"Those who do not govern according to that (Shariah) which Allah has revealed, verily they are the kaafiroon."*

Since Reverend Bham has aligned himself with the 'kaafiroon', he is now determined to coerce ignorant and unwary Muslims to his religion of kufr. Thus he avers in his stupid pamphlet that it is the duty of Muslims to preserve democracy and that democracy is an investment for our future. He speaks stupidly of "our rainbow nation". He is plainly licking the toes of non-Muslim politicians to curry favour with them. He abortively tries to give Shar'i sanction for voting in the elections which have absolutely no truck with Islam.

The Qur'aan Majeed does not accept the 'rainbow' concept of nations which this shaitaan in human form is propa-

gating in his bid to achieve his sinister political goal. Allah Ta'ala says with great clarity in the Qur'aan: *"We have created you. From you are Kaafir and from you are Mu'min."* Allah Ta'ala has divided mankind into only two categories: Kaafir and Mu'min. There is no third category. There is no 'rainbow' nation in Islam. Muslims cannot be part of a system which advocates and promulgates immorality and kufr. Muslims cannot be associated with abortion, homosexuality, adultery, gay'ism and the host of other haraam legislation.

While Muslims have to live as law-abiding citizens in the land, and refrain from treachery and treason, they are not permitted to become active participants in a process of haraam law-making. It is haraam for Muslims to answer the haraam call made by the Reverend Bham, the cross-worshipper who hides behind a Deeni façade like shaitaan lying in ambush to ensnare the unwary and the ignorant ones

on whom his evil shadow falls.

According to the Shariah there is no responsibility on Muslims to register as voters. The Reverend is guilty of trading a scandalous lie in the name of the Qur'aan. In diametric conflict and rejection of the Reverend's 'qur'anization' of participation in non-Muslim politics, the Qur'aan Majeed excommunicates such participants and brands them 'Kaafiroon' (Unbelievers), 'Faasiqoon' (Unbelieving Transgressors) and 'Zaalimoon' (Unbelieving Oppressors). Islam does not permit Muslims to become participants in any non-Muslim law-making process. All man-made systems of law are the antithesis of the divine Shariah which is the immutable Law of Allah Ta'ala.

There appears to be something definitely sinister in Reverend Abraham Bham's political aspirations which he cunningly seeks to present to the Muslim community in the guise of the Shariah. He needs to be closely monitored.

## REVEREND ABRAHAM BHAM! WHAT IS UP YOUR SLEEVE?

**T**HE POLITICAL STUPIDITIES which Reverend Abraham Bham of the NNB Jamiat has been cunningly injecting into the Lenasia Muslim community by way of pamphlets of subtle kufr and by the pageantry of his church and interfaith participation display his esurience for aggrandizement and public acclaim. But his kufr political overtures which he cloaks with Qur'aanic aayaat indicate that this man, drunk with *nafsaaniyat*, is perhaps planning to participate in the coming elections as a candidate for parliament.

If he has any such plot up his sleeve, Muslims should understand the Shar'i directive which they have to adopt. If circumstances do constrain Muslims to vote, it will not be permissible to vote for a Muslim candidate. The lesser of the two evils will be to vote for a non-Muslim candidate and for a political party who are sympathetic to Muslim causes and concerns. But to vote for a

Muslim is not permissible. This prohibition is magnified when the candidate is a character of the Reverend's ilk who is capable of selling the community and Islam for 35 pieces of silver like the legendary or proverbial or biblical Judas. The R35,000 'bribe' which the Reverend's NNB Jamiat (the Fordsburg Jamiat) accepted from Mr. Bush recently should not be forgotten.

His operoseness in the exercise to show that voter registration in a non-Muslim political dispensation is a Qur'aanic obligation should induce in the Muslim community deep suspicion about his motives. We say to this Reverend: If you want to pursue a political agenda for the gratification of your political ambitions, then get out from the ulama fraternity; form or join some political party. Remove your mask of deception and *nifaaq* and just don't tamper with the Qur'aan, the Sunnah and the Shariah. Pursue the sinister

designs of your political aspiration, but not at the expense of destroying the Imaan of unwary and unsuspecting Muslims. In your insane craving for political show you have misjudged the combustible combination of your *nafsaani* ambitions and the kufr you are extravasating from your gross mismanipulation and misinterpretation of the Qur'aan and Sunnah. The ultimate quotient of this dangerous combustion is *Irtidaad*. The path which the Reverend is offering Muslims is an exit from Islam. It is the road of everlasting damnation in the Akhirah.

Your extrapolation of Qur'aanic sanction for the attainment of your political ambitions is pure Satanism and Kufr which are concealed in the folds of *nifaaq* which is increasingly becoming apparent as the haze of your deception clears up. Rip of your mask of *nifaaq* and openly join a political party of your love. Then you can proceed with your political charade without any hiderance. Remember, Hadhrat Junaid Bagdhaadi (rahmatullah alayh) said: *He*

*who seeks izzat with baatil, Allah will impose zillat (disgrace) on him with the Haqq."* Take heed of this *naseehat*. Don't wait for the time about which the Qur'aan states:

*".....that Day when the hearts and eyes (of men) will be upturned."*

The reality of *Maut*, i.e. the Lesser Qiyaamah, is not a far off event. It stalks you every moment, and the *Qabr* calls you five times a day. Beware of your haraam *nafsaani* shenanigans with which you distort the *Kalaam of Allah Azza Wa Jal*. Allah Ta'ala warns you in His Kalaam: "What! Do they search for the law of Jaahiliyyah? And whose law is more beautiful than the Law of Allah for a people of Imaan?" In your mad desire for false glory and *izzat* which has constrained you to lick the boots of kufr, you have forgotten or perhaps you are ignorant of the Qur'aans declaration: **"And, Izzat is only for Allah, for His Rasool and for the Mu'mineen. But the munaafiqeen do not know" (for they are stupid like the Reverend).**

## BENEFITS OF GARLIC

"Garlic has been used traditionally as a natural antibiotic thought to protect against infection, to lower blood pressure, and to treat atherosclerosis, asthma, arthritis, cancer and circulatory problems.

Allicin, SAC (S-Allyl-Cystine) and ajoene are the three active compounds found, in varying amounts, in fresh garlic...Ajoene appears to be an anti-blood clotting agent.....

In this way garlic protects against heart disease and stroke.

Other findings suggest that high levels of garlic may prevent development of cancer by stimulating the immune system and hindering growth of cancer cells."

(Abdul Qayyum Chas-mawala, Baroda, India)

**A**BOUT TWO YEARS ago a very senior Maulana who is a senior official of the NNB Jamiat asked us to write an article on the *Munaafiqeen* (hypocrites) in our midst. At that time, we could not fathom the rationale for the request made by the respected Maulana Sahib. However, it transpired that since he was on the ground and was well-versed with the *shaitaaniyat* and *naf-*

## THE MUNAAFIQUEEN

*saaniyat* of certain officials of the NNB Jamiat, there was much wisdom in his request.

Since we could not at that stage understand the rationale for his request, we said: "Maulana Sahib, of what benefit will such an article be? The *Munaafiqeen* in our midst are cheap non-entities who are

employed by some agencies and paid R2,000 a month for information about leaders of the Muslim community. We are aware that some of them are even drug addicts. Such morally depraved ignoramuses don't read *The Majlis*. The article would therefore be superfluous."

The respected Maulana Sahib commented: "You will be surprised. I am not referring to the cheap informers who proliferate the community and who pass on misinformation for the bucks to support their drug addiction. I am speaking of "respectable" Maulanas who read your *Majlis*."

Although the respectable Maulana Sahib's comment was full of ambiguity at that time, Alhamdulillah, the ambiguity has dissipated and the *Munaafiqeen* are now silhouetted in stark relief in the background of their conspicuous kufr concepts painted with Qur'aanic hues. May Allah Ta'ala save the Ummah from these *shayaateen* in human form.



# THE NNB JAMIAT (THE NO NAME BRAND JAMIAT OF FORDSBURG)

## Why is this body called NNB Jamiat?

The 'Voter Registration' stunt pamphlet issued by Reverend Abraham Bham gives the name of his organization as 'Jamiatul Ulama' without any descriptive appellation. It is well-known that there are other Jamiat bodies such as Jamiatul Ulama KZN, Jamiatul Ulama Eastern Cape and Jamiatul Ulama of South Africa. There is no ambiguity surrounding these Jamiat organizations besides the *NNB Jamiat*, which is shrouded in confusion and deception.

The confusion in the ranks of the *NNB Jamiat* regarding its name is tantalizing for even the Reverend, hence the name-process of this body has undergone a metamorphosis. Its evolutionary process is still in progress. This process was initiated after the 'Transvaal' ap-

pellation was ditched. Since then this group acted like a chameleon. At one stage it appropriated the name, Jamiatul Ulama Gauteng; then Jamiatul Ulama, then Jamiatul Ulama South Africa, then back to Jamiatul Ulama; then again Jamiatul Ulama S.A., and now it appears it has somewhat settled for the no name brand of plain 'Jamiatul Ulama'. Let's hope the chameleon does not again change colour. Today it is still unsure of its lineage.

To convey to the public an image of respect and leadership, the 'Voter Registration' pamphlet describes the NNB Jamiat: "Est. in 1923 as *Jamiatul Ulama Transvaal*". This claim is a shameful and a disgraceful lie. The present NNB Jamiat has absolutely no relationship with the Jamiatul Ulama Transvaal which the Patriarch of the South African

Ulama, Maulana Mia (rahmatullah alayh) had established. The Jamiatul Ulama Transvaal was a body of Ulama-e-Haqq who propagated pure Islam. The NNB Jamiat run by Reverend Abraham differs from the now defunct Jamiatul Ulama Transvaal as Hell differs from Paradise.

The old, original Jamiatul Ulama Transvaal which was founded 25 years before Jamiatul Ulama Natal and more than half a century before the Jamiatul Ulama Eastern Cape and the Mujlisul Ulama of S.A., was a body who defended the Sunnah of Rasulullah (sallallahu alayhi wasallam). It was the rightful Vicegerent of Allah Ta'ala in South Africa. It honestly acted the role of *Warathatul Ambiya* (Heirs of the Ambiya). It stood for and propagated all the *Ahkaam* of the Shariah.

In direct contrast we have this vile NNB Jamiat headed by the vile Reverend Abraham flagrantly propagating by word and deed against everything which the Shariah commands and which the old Jamiatul Ulama Transvaal represented. This Reverend character now flagrantly in kufr style poses for photographs for newspapers in his insane craving for cheap publicity. He flagrantly allows himself to be interviewed by females. He engages in haraam philandering with females. He and his ilk are preparing the ground for the introduction of Television Shaitaan. He and his radio shaitaan gang of fussaag and fujaar have scuttled the Shariah's prohibition on female exhibition, both voice and body. He propagates kufr politics under Qur'aanic guise. He accepts 'bribes' from the enemies of Islam, notably Bush. He worships under a dozen crosses inside a church. He consorts with the interfaith mob whose fundamental belief is the rejection of Islam and the elevation of kufr to the pedestal of 'truth'. He has a penchant for participating in pantomime shows of 'protest' and other haraam stage tactics to focus public attention on him. He sets up street shows manned by Muslim women to smell the toes of males for the disease of Aids. He allows his assistant imaam to masquerade as a pundit. He encouraged musallis at his Musjid to dress up like Hindus and engage in

Salaat right inside the Musjid with their Hindu attire. He has thus rightfully been branded the reverend-cum-pundit. He sits on a stage in close proximity with a Hindu woman to speak in honour of the mushrik, Ghandiji. Are we then not correct for branding him punditji, reverendji, etc.?

The acts we have enumerated here are not private sins which are committed in dark alleyways and which a man of Imaan conceals. These are public activities – acts of kufr -- which he hoists as 'halaal' activities thus halaalizing the fatwa of kufr and excommunication. This man masquerading as a 'maulana' is a worse danger to the Imaan of Muslims than even the notorious Rushdi and other exposed Dajjaals. May Allah Ta'ala save the Imaan of the unwary, ignorant and gullible Muslims who today have become the slaves of the shayaateen due to characters of the reverend type. Undoubtedly, he requires the 'shoe-missile' treatment. It will be an act of thawaab if someone hurls some stinking shoes at him. People who are madly in love with the stage even at the price of selling their Imaan should expect the shoe-missile treatment. Anyway if he escapes this novel treatment here in this dunya, he will not escape when Allah Azza Wa Jal pulls the carpet from under his feet.

## CALL TO KILL SATELLITE OWNERS

THE MOST senior judge of Saudi Arabia, Sheikh Saleh Al-Lehidan, 79, has issued a fatwa authorising the killing of owners of satellite television networks. The Shaikh quite rightly said that thousands of people are deviated into immorality by these haraam channels.

The Shaikh issued this fatwa while answering questions during the daily radio programme. A caller asked the view of the Shariah on satellite TV channels which broadcast immorality during the Holy Month of Ramadhan. The venerable Shaikh said that it is certainly permissible to kill the owners who seduce thousands of people with their evil and immoral networks.

Several of these haraam television networks are

owned by Saudi princes.

**COMMENT** Undoubtedly, these immoral television networks are haraam. Their abhorrence can never be emphasised sufficiently. They corrupt and destroy the morals and Imaan of viewers. Despite the abomination of these haraam channels, the fatwa of the Shaikh is erroneous. Firstly, according to the Shariah the public does not have the right to mete out punishment for sins. This is the Waajib obligation of the state.

The duty of the Ulama is restricted to verbal *Amr Bil Ma'roof Nahy Anil Munkar* – to command virtue and forbid vice. It is not the function of the Ulama to inflict corporal punishment and to execute sinners. Only a ruler/government has this right. If

every zealous Muslim should take the law into his own hands, there will be anarchy in the land. Notwithstanding the villainy of the sins, the corruption of the government and the need to eliminate sin and crime, citizens are permitted by the Shariah to only defend themselves and to offer verbal admonition and counselling.

In the matter of *Amr Bil Ma'roof Nahy Anil Munkar* we have two extremes, and both are unlawful in the Shariah. The one extreme is the silence of the Ulama for fear of criticism. The Deen is pillaged in front of their eyes and they maintain silence. Such dumb and deaf Ulama are described in the Hadith as "Dumb Devils".

The other extreme is the way adopted by the Shaikh of Saudi Arabia. His fervour and proclamation of the Haq are commendable. But the error of his fatwa is not condonable.

## TO CRITICIZE AND VILIFY – OUR RIGHT AND DUTY

"To vilify fussaag is the right and office of the Ulama. In fact, they also have the right to vilify pious people if this is necessary for maintaining the law and order of the Shariah. One Buzrug Aalim in his entire life branded Shaikh Akbar (rahmatullah alayh) as a 'zindeeq' (A zindeeq is a kaafir). When the news of Shaikh Akbar's demise was conveyed to the Buzrug, he

cried and commented: "Alas! Today a great Siddique has passed away."

Very much surprised, the people said: 'Your entire life you branded him a zindeeq, but today you say he was a great Siddique! If he had held such a lofty status, why did you vilify him in such a manner?' Why have you deprived us of his blessings?' The Buzrug replied: "Undoubtedly, he was a Siddique of lofty status. But you would not have derived any benefit from him. If you had cultivated his company, you would assuredly have become zindeeqs. His subtle knowledge was beyond your intellect. You would have misunderstood his discourses and would have become involved in zindaqah (a type of kufr)."

The Ulama, for maintaining the order of the Shariah, sometimes are constrained to vilify even pious persons. This is the right of only the Ulama, not of the laeity. (Hadhrat Maulana Ashraf Ali Thanvi – rahmatullah alayh)

## SAUDI ARABIA'S MASSIVE MASTER BUILDING PLAN

### AND THEIR SUFFERING GAZA BRETHREN

SAUDI ARABIA has planned to construct five brand new cities at a cost of \$150 billion. Work has already commenced on the first Washington-size city 100 km from Jeddah. King Abdullah is determined to surpass Dubai in the building race about which the Qur'aan Majeed says:

"What! Do you erect palaces

as if you are going to live forever (on earth)?"

On the other end of this obscene extravagance is the heart-rending suffering of the brutalized Muslims of Gaza where an entire Muslim population of 1.5 million is languishing in an open air concentration camp without the very basic essentials of life. In an obscene gesture,

the King of Saudi Arabia has offered Gaza a donation of \$1 billion while all the other wealthy Arab oil states together made another obscene gesture of one and half billion dollars.

This is their love for the Ummah – the suffering Ummah of Gaza who has been pillaged, plundered and murdered by the Yahood right in

front of their eyes on their doorstep. And, even the \$1 billion crumb has not yet been delivered to the suffering mothers and children in Gaza.

What is the relationship of \$1 billion contributed for the preservation of life with \$150 billion satanically wasted for adorning the abode of Jahannum?



## Rabee' Bin Khaitham

the value of the chicken in cash. The beggar will be happier with the money.

Hadhrat Rabee' said: "Bring the money to me." When she brought the money, he told her: "Now give this chicken as well as the money to the beggar." She complied. He 'deprived' himself of the chicken and neutralized the desire of his nafs by giving both the chicken and the money to the beggar. This was the way in which our illustrious predecessors trained and adorned their nafs with Taqwa.

**HADHRAT** Rabee' Bin Khaitham (rahmatullah alayh) was a renowned Taabi-ee. (A Taabi-ee is a Muslim who had enjoyed the company of the Sahaa-bah).

Once when he was bedridden with severe illness, he developed an intense desire to eat chicken. He suppressed his desire for 40 days. After 40 days when the desire remained intense, he informed his wife. After preparing the chicken dish she presented it to Hadhrat Rabee'.

As he was about to begin eating the chicken, a beggar appeared at the door and asked for some food. Hadhrat Rabee' (rahmatullah alayh) without even having tasted it, instructed his wife to give the whole chicken to the beggar. She remonstrated with him and said that he should eat the chicken. She would give the beggar something better and more useful than the chicken. When he asked her what that was, she said that she would give the beggar

## THE KUFR MPL BILL – AN ATTEMPT TO RESURRECT IT

(Continued from page 1)

If the votaries of the haraam bill profess themselves to be Muslims, then what is the need for an MPL law? Why not simply petition the government to enact a law to impose on the Muslim community the Shariah as it stands – as we all know it – without the slightest change. But this is impossible because every facet of the

Shariah is in diametric conflict with the constitution of the land. In order to make the bill palatable and acceptable to the authorities for acceptance and enactment as law, it is imperative to perpetrate wholesale mutilation of the laws of Allah's Shariah. In other words, the MPL measure will only be acceptable to the government if the Shariah is buffeted into

subservience of the secular and kufr constitution of the country.

Muslims should be diligent and vehemently oppose the kufr MPL bill which the modernist deviates are once again attempting to crank up. The agenda underlying this kufr bill is sinister. The Muslim community is under obligation of the Qur'aan to reject the bill

out-rightly. Imaan cannot co-exist with acceptance of the kufr provisions of the proposed bill whose skeleton was lying in someone's cupboard in an advanced stage of decomposition. The surgery which will go into the attempt to resurrect the decomposed kufr bill will not succeed to hoodwink Muslims, Insha'Allah. We shall, Insha'Allah, keep the Ummah informed of developments in

this regard. It will be imperative and *Waajib* for the Muslim community to declare its opposition to the kufr bill. It is nothing by an abrogation of the Shariah and fraudulently portrayed as the same immutable Shariah of the Qur'aan and Sunnah.

The government should be told unequivocally that the MPL bill is unacceptable to the Muslim community.

## The Cruelty of the Broiler Chicken Industry

### Part 1 Commercial Hatchery

Chickens waking up in a commercial hatchery have a totally different experience from chicks hatching under a mother hen. A former pharmaceutical company employee described her introduction to this world:

My first hatchery tour came the next day. For the uninitiated, the hatchery is the place where chicken eggs are incubated in large walk-in incubators. Everything is timed so that on the prescribed day a particular incubator is opened and most of the eggs have hatched fluffy yellow chicks. The huge wheeled carts inside are rolled out and wheeled down the hall to the waiting window, much like the ones found in school cafeterias where students return their lunch trays. Next to the window were three workers. It was their job to remove each tray of newly hatched chicks from the cart, pick out the live chicks and toss them through the window onto a conveyer belt and then dump the discarded shells into the trash. They did this very quickly. In fact, so quickly that often the conveyer belt would get backed up with the chicks and they would have to stop cleaning off the trays and wait. The men

used this time to puff on their cigarettes or just stand there. This would not have bothered me if I had not noticed an overly energetic chick hop onto the edge of the tray and fall onto the floor. The workers ignored the chick and continued smoking. As my eyes followed the chick's descent, I realized that he was but one of many to make that trip. Although they landed apparently unharmed, they did not stay that way.

As soon as all the trays of chicks had been removed from the cart, it was wheeled away, smashing several escaped chicks as it went. The ones that managed to miss being run over by that cart were prime targets of the next cart's wheels. I looked around the floor—it was littered with smashed and half-smashed chicks. Some were trying to move, but couldn't overcome the glue-like hold of their smashed blood-soaked wings. I had to look away and pretend not to notice. I felt that in this situation there was nothing I could say or do that would make any difference.

At the hatchery, male chicks and some female chicks to be used for breeding have their toes cut off at the outer joint of

(Continued on page 12)

## SANHA'S FARCICAL SYSTEM OF INSPECTION

**S**ANHA has a reputation of misleading the community with false assurances and lies. Sanha is at pains to portray to Muslims that it has surpassed Sherlock Homes in its science of detection, inspection and supervision of the 'millions' and 'trillions' of non-Muslim outlets and products it has certified 'halaal'. When an entrenched irregularity is discovered and brought to Sanha's notice, they sheepishly respond that it was a 'genuine error'.

In this game of advertising haraam products as 'halaal', there is no 'genuine error'. The haraam products are labelled 'halaal' by deliberate design. When a product is labelled 'halaal' with Sanha's confounded haraam 'halaal' logo, thousands and tens of thousands of labels bearing the 'halaal' logo are printed. This is the first step which debunks Sanha's 'genuine error' claim.

The second step which belies and refutes Sanha's LIE is the actual marketing of the product. If Sanha is truthful in its claim of inspection and supervision for which it charges exorbitant 'halaal' certificate fees, it would have discovered the irregularity immediately on the very first occasion the product is displayed on the supermarket's shelves for sale.

But what happens? The haraam product is labelled with Sanha's 'halaal' logo for months and years, and it goes undetected until some concerned, vigilant Muslim notices the irregularity. Even then Sanha will not take 'corrective action', if the brother reporting the irregularity is an ordinary member of the public who could be easily fobbed off and the haraam matter swept under the carpet or mountain of rotten carrion chickens. Only when an organization kicks up a row, will Sanha rush to 'rectify' the irregularity with 'corrective action'.

On 9 February 2009, a brother went to Pick & Pay Hypermarket. He noticed Nestle Country Fresh RUM & RAISIN ice cream bearing Sanha's haraam 'halaal' logo. Sanha was apprized of this 'error' thereafter. Why did Sanha's inspector not discover the irregularity? For how many months or years has Pick & Pay been advertising its Rum & Raisin ice cream with Sanha's logo? Sanha has highly salaried 'inspectors' who are required to make regular inspections. But it is always a member of the public who discovers the malpractice. Then when the evil is brought to Sanha's notice, its flum-

moxed officials react with some sort of stupidity to minimize and cover up the irregularity.

In its defence of its 'halaal' PORK spice debacle, SANHA alleges regarding a 'labelling error' which had occurred in 2007: "When this was brought to our attention we took the necessary action which included an apology by the company, product recalled, and packaging destroyed. This was a genuine error in 2007..." Notwithstanding this, it was a breach of our contract whereby no products may carry our logo it had a Haraam connotation e.g. pork spice, rum and raisin ice cream etc." It is now 2009, and still Rum and Raisin ice cream is advertised 'halaal' with Sanha's logo. Why did your inspectors not discover this haraam malpractice? SANHA has to answer:

- When did you issue a halaal certificate to Pick & Pay?
- When last did your inspectors inspect the premises of Pick & Pay Hypermarket?
- Why did your inspectors not pick up the irregularity? For how long has Pick & Pay been selling the haraam Rum and Raisin ice cream with your logo?

## WHY ARE RAINBOW CHICKENS HARAAM?

**Q. Why are Rainbow Chickens haraam? So much has been said and written on this issue that the facts have become blurred. Please briefly mention the reasons.**

**A.** 1) Tasmiyah (Bismillah) is discarded, neglected or abandoned on a massive scale. Millions of chickens are killed without Allah's Name being invoked at the time of slaughtering them.

2) A large percentage of the chickens are dead. These dead chickens are also slaughtered. 3) Innumerable chickens are improperly slaughtered. All the requisite neck vessels are not severed.

4) All the chickens are immersed in scalding water before their entrails have been removed.

5) There is absolutely NO Muslim supervision whatsoever from the time the killed chickens leave the slaughtermen. The entire process – cutting, packaging, storing and transporting – is in the control and supervision of only non-Muslims.

6) Broiler chickens are diseased. These carrion chickens cause diseases such as lung cancer, liver cancer, skin cancer as well as other diseases. 7) The entire killing system – every step in the system from the time the chickens are shackled upside down, is haraam. It is haraam to halaalize a haraam system.

The evidence to substantiate these claims is irrefutable and overwhelming.



(Continued from  
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**T**HE TWO HIGHLY qualified expert magicians consulted with their aged mother who was also an expert magician. The two sorcerers requested their mother to accompany them to the grave of their father. When the three reached the grave, the mother, employing her magic, addressed her dead husband. When the inmate of the grave spoke, one of the sons explained the purpose of their mission. The father's voice from the grave informed them that all the magicians of the world would be defeated by Hadhrat Musa (alayhis salaam). His Staff changing into a deadly serpent was not an act of magic.

Despite this message the two experts together with their 72 students who were all qualified sorcerers responded to the summons of Fir'oun. When they arrived at Fir'oun's palace, thousands of sorcerers from all over Egypt had already assembled. Four sorcerers who were the most famous and the best qualified were selected to lead the thousands of other magicians. The two brothers were included in the four who would be pitted against Nabi Musa (alayhis salaam).

According to the Qur'aan, Fir'oun promised the sorcerers huge sums of wealth and high positions of proximity to him if they defeated Hadhrat Musa (alayhis salaam). Fear and shame for Fir'oun and the thousands of sorcerers had constrained the two brothers into the arena to confront Nabi Musa (alayhis salaam).

The day for the confrontation was announced. It was the nations day of festival. According to some narrations it was the Day of Aashura

(10<sup>th</sup> Muharram). Thousands of people from all parts of the country and from even beyond assembled to witness the event. It was a great and tumultuous occasion. A huge stadium had been erected. Fir'oun surrounded by his noblemen was seated on a throne on an elevated place. The thousands of sorcerers marched with great fanfare. They prostrated at the throne of Fir'oun. The awe-inspiring scene of the thousands of sorcerers adorned in their splendid and colourful robes had boosted the morale of Fir'oun. He and his men were in high spirits. They were convinced that Musa (alayhis salaam) would today be defeated and humiliated.

When all the sorcerers were in the arena standing in ranks, the announcement was made for Hadhrat Musa (alayhis salaam) to present himself. Nabi Musa (alayhis salaam) donning a simple black woollen qamees (kurtah) appeared in the arena with his brother Haroon (alayhis salaam). The two mendicants were a pitiful sight in front of the thousands of sorcerers. When they faced the sorcerers, a group advanced from their ranks and exclaimed: "O Musa! Will you begin to cast (your staff) or shall we begin?" Hadhrat Musa (alayhis salaam), responded: "You begin the casting."

The thousands of magicians, with signs of their fingers and eyes transformed their thousands of rods, staffs, wands, swords and spears into serpents and huge scorpions. An ocean of slithering serpents and scorpions had appeared. It was indeed a fearful sight. As far as the eyes could see, there were only serpents and scorpions. The thousands of spectators screamed in terror. Describ-

## FIR'OUN, HADHRAT MUSA AND THE TAQDEER OF ALLAH

ing this event, the Qur'aan says: "Indeed they produced a mighty *sihr* (display of magic)." Even Hadhrat Musa (alayhis salaam) and Hadhrat Haroon (alayhis salaam) became fearful. Suddenly he heard the Divine Voice: "Don't fear! Most assuredly, I am with you. I hear and I see. Cast your Staff, O Musa! It will swallow what they have fabricated."

Musa's heart was inspired with confidence. He threw down his Staff. Instantaneously there appeared such a gigantic serpent which no one had ever seen. The sight of Hadhrat Musa's serpent send chills of fear down Fir'oun's spine. According to the narrations, when the serpent opened its mouth, it was 40 metres wide. The huge fangs were several metres. Its eyes were like huge flames of fire. The first act of this miraculous monster was to raise its mouth towards the sky, then bring its head down in prostration. It made its Sadjah for Allah, The One, Who has no partner. After its prostration, the mighty serpent moved like a dark storm. It opens its mouth and with two or three gasps it swallowed the thousands of serpents and scorpions fabricated by the sorcerers. The field in front of it was bare. The magic of the sorcerers had disappeared.

After eliminating the serpents and scorpions, the Serpent of Hadhrat Musa (alayhis salaam) turned its gaze towards Fir'oun and his army. There was panic and pandemonium. The panic-stricken Fir'oun screamed in terror and pleaded with Musa (alayhis salaam) to grab his

Serpent. Hadhrat Musa's mission was only to defeat the sorcerers and to demonstrate the triumph of the Truth. His mission was not to take the lives of people. He therefore placed his hand on the serpent which instantaneously was once again transformed into the Staff.

The sorcerers were the first to understand the manifestation of the Truth. They all fell down in prostration proclaiming their Imaan in Allah and Nabi Musa (alayhis salaam). It was a wonderful sight. Thousands of sorcerers prostrating to Allah Ta'ala, not to Fir'oun. They exclaimed: "We believe in the Rabb of Musa and Haroon." They specifically mentioned the names of the two Nabis to convey to Fir'oun that the prostration was not for him. Fir'oun in anger bellowed: "Do you believe in him before I have permitted you?" He accused them all of having learnt magic from Musa (alayhis salaam) and being in a conspiracy with him. He threatened to nail them to trees.

According to tafseer narrations, 80,000 sorcerers had accepted Imaan on that day. All had prostrated to Allah Ta'ala in defiance of Fir'oun. When Fir'oun threatened to nail them to trees, they said in unison: "We shall surely be returning to our Rabb." The threats of Fir'oun had no effect on them. Allah Ta'ala had transformed all the sorcerers instantaneously into *Aarifeen* (Auliya of lofty status). Jannatul Firdous was shown to them. They said to Fir'oun: "Do as you please." Fir'oun issued orders for the execution of the sorcerers.

Their hands and feet were cut off and they were nailed to trees.

The grief-stricken Musa was shedding tears profusely when he beheld the scene of this brutality. But he was helpless. Without the command of Allah Ta'ala, he could not utilize the Staff at will. Mu'jizaat (Miracles) are rare exceptions. They are not the rule and the norm of earthly life. The celestial veils were removed and Hadhrat Musa (alayhis salaam) was shown the wonderful and lofty status of the souls of the sorcerers. The soul of every sorcerer who was killed had taken up its abode under the Divine Arsh in a wonderful celestial form of indescribable beauty. This wondrous celestial scene brought solace to the heart of Nabi Musa (alayhis salaam).

Besides the sorcerers a group of others had also accepted Imaan. But they were very fearful of Fir'oun. Nevertheless, with the encouragement of Nabi Musa (alayhis salaam), they persevered and continued to worship Allah Ta'ala in their homes. Allah Ta'ala commanded that Bani Israaeel constructs places of worship in their homes. When Fir'oun was informed that the followers of Musa (alayhis salaam) had constructed prayer rooms and were worshipping Allah Ta'ala, he ordered the places of worship to be demolished. His persecution of Bani Israaeel increased while Nabi Musa (alayhis salaam) imparted the lesson of repentance and patience to his people.

(To be continued,  
Insha'Allah)

## THE VALUE OF THE MAKTAB

**A**MAKTAB IS an Islamic school or class which caters for the elementary Deeni education of children from the age of 5 or 6 years. In our era, cause for great lament is the displacement and phasing out of this holy system of imparting Deeni education. The worst aspect of this unholy displacement is that the destruction of this 14 century system of Ta'leem is being effected by molvis who have betrayed

Islam. Muslims are completely ignorant of the value of the Maktab system and the vital role it plays in the preservation of Imaan. Imaam Raazi (rahmatullah alayh) narrated the following wonderful episode which highlights the value and importance of the Maktab.

Once Hadhrat Nabi Isaa (alayhis salaam) passed by a grave wherein the inmate was suffering severe punishment.

After some time when he passed by the same grave, he observed Angels of Rahmat (Mercy) at the grave. The punishment had been lifted, and the *Noor of Maghfirat* (celestial light of forgiveness) had enshrouded the grave.

Nabi Isaa (alayhis salaam) supplicated to Allah Ta'ala to unravel the mystery. Allah Ta'ala revealed to him: "O Isaa! This man was a great sinner, hence the punishment.

When he had died he was survived by his pregnant wife. A boy was born. When the child was of Maktab age, his mother had him admitted to the Maktab. On the first day of the child's admission, the Ustaadh taught him to recite *Bismillaahir Rahmaanir Raheem*. I could not tolerate punishing him under the ground when his child was taking My Name above the ground."

It was the Maktab which was the medium for the cessation of the severe punishment.

## THE CARRION CHICKENS REFUTATION OF A MUFTI'S BAATIL FATWA

The Mujlisul Ulama of S.A. has issued a written refutation in book form of Mufti Radhau Haq's fatwa which is a baseless attempt to vindicate SANHA'S haraam carrion-industry.

The Mufti has rendered Islam and the Ummah a massive disservice by upholding every haraam and brutal malpractice of the haraam kufr system of killing chickens, the adoption of which Hakimul Ummat Hadhrat Maulana Ashraf Ali Thanvi (rahmatullah alayh) declared to be 'akin to kufr'.

Write for a copy to Mujlisul Ulama of S.A., P.O. Box 3393, Port Elizabeth 6056 South Africa



# Questions and Answers

THE MAJLIS Q & A  
P.O. BOX 3393  
PORT ELIZABETH  
SOUTH AFRICA 6056

(Continued from page 5)

should the musallis respond to the Azaan?

A. They should not reply with lip-movement. They may reply without moving their lips and tongues.

**Q. A divorced woman is flagrantly involved in extra marital relationships. She observes no purdah whatsoever. She conducts herself like a prostitute. Is it still the duty of her adult son to financially maintain her. The son is in a dilemma. She misuses the money he gives her. Due to her evil conduct, does the son have the right to sever ties with his mother?**

A. It is not permissible for him to sever ties with his mother regardless of her immorality. She is his mother. He may not disrespect her. It remains his Waajib obligation to maintain her. He should always give her naseehat with respect and humility, and make dua for her reformation. But he has to maintain good ties with her.

**Q. I have a franchise outlet for which I pay the franchisor 12%**

**royalty on my turnover. I have been told that franchise fees are haraam. May I pay the haraam fees with interest money which I am receiving on my savings in the bank?**

A. Franchise fees are extortion and haraam. Such fees are in the category of riba. It is not permissible to enter into this type of haraam agreement. Since you are trapped in it, you may pay the 12% haraam royalty with the haraam interest. When the agreement expires, you should not renew it.

**Q. A woman found out that her husband had touched the breasts of her 12 year old daughter by a previous marriage. He would watch her taking a shower, and once he entered and touched her breasts. After these incidents he had divorced his wife. He is very remorseful and has repented. Both of them wish to reconcile. I have been told that marriage with him is no longer valid. However, a certain Mufti says that "this depends on the level of his sexual excitement (at the time**

**when he had touched her breasts) as reflect by the extent of the erection.....and also on whether he ejaculated."** What is the proper ruling of the Shariah?

A. The Mufti has erred. The 'level of sexual excitement' and 'ejaculation' are not conditions for the invalidity of marriage. Nikah of this couple will be invalid irrespective of level of sexual excitement and regardless of whether there was no ejaculation. *Hurmat-e-Musaaharah* was established when the man with his bare hands touched the bared breasts of his wife's daughter. We fail to understand where the Mufti acquired the ejaculation and level of sexual excitement conditions from. Nikah is never permissible in this case. The woman too is not thinking straight. She is overwhelmed by nafsani emotion which blurs the intelligence. It is abhorrent for a woman to be the 'wife' of a man who has acted with such abomination towards her daughter. Anyhow, Nikah is just not valid any more. She has to banish the idea from her mind.

## SANHA'S 'RUM & RAISIN'

**Q. Is "Nestle Rum & Raisin" flavoured ice cream certified by Sanha halaal?**

A. You should refer this query to the haraam 'halaal authority'. A Muslim is not reliant on brains to understand that it is not permissible to consume liquor-flavoured ice cream even if SANHA presents the 'synthetic' rubbish argument as it had done with the 'halaal' PORK spice.

**Q. Is the "Rum & Raisin" ice cream of Kulfi Ice Cream, also certified by Sanha halaal?**

A. A couple of months ago we dealt with this haraam issue in *The Majlis*. Obviously such ice cream is haraam. Direct your enquiry to Sanha to ascertain if they have instituted 'corrective action' to rectify the liquor flavour of their certified ice cream.

**R**ASULULLAH (sallallahu alayhi wa-sallam) said: "The noblest Jihad is to proclaim the truth to a tyrannical ruler." The tyranny and cruelty of Hajjaaj Bin Yusuf are proverbial. He had put to death thousands of innocent Muslims, including many Sahaabah. He would have them summarily executed in his presence on the slightest pretext to gratiate his passion for killing.

Hadhrat Abdur Rahman

## THE NOBLEST JIHAD

Bin Abi Na-eem (rahmatullah alayh) was among the very senior Taabi-een. His taqwa and ibaadat were of such a lofty status and so all-embracing that if he had to be informed that Malakul Maut (the Angel of Death) has arrived to take his soul, then too he would not have been able to improve his ibaadat. The news of Malakul Maut's arrival

would not effect the slightest change in his attitude. His entire being was perpetually consumed with the remembrance of Allah Ta'ala.

Once Hadhrat Abdur Rahman went to Hajjaaj and admonished him of the dire consequences of his cruelty and injustice. Hajjaaj was inflamed. He ordered that Hadhrat Abdur Rahman be

enclosed in a windowless dungeon. The door was sealed. He was literally entombed in the intensely dark dungeon in which there was not even a crevice for any light or air to filter through. He remained in the dungeon for fifteen days without any food or water or any other facilities whatsoever. After fifteen days, Hajjaaj ordered that his body be buried.

When the guards opened the door of the dungeon they found Hadhrat Abdur Rahman engaged in Salaat. He was in the same state as he was on the first day of his imprisonment.

When Hajjaaj was informed, he ordered Hadhrat Abdur Rahman to be released. He realized that this was an act of Allah Ta'ala. No one can harm a person when Allah Ta'ala protects him.

## The Cruelty of the Broiler Chicken Industry

(Continued from page 10)

the back toe and inside toe of each foot with an electric toe clipper. The combs of the future male breeders are removed (dubbed) by running a pair of manicuring scissors or shears from the front to the back of the comb close to the head of the chick.

Dubbing is said to be best done when the chicks are a day old to avoid the severe hemorrhaging that is likely to occur after the first day. Producers are advised not to dub birds in warm climates, as the comb functions to eliminate excess body heat.

Chicks are debeaked at the hatchery or shortly after being trucked to the growout facility. An undercover investigator employed by a company on the Eastern Shore said that after a few weeks, they let him debeak chickens. In the process of having their beaks burned off, the birds chirped loudly and defecated profusely. Many died within 24 hours of shock and blood loss. The stench was terri-

ble. "Smoke rises from the place where the beak meets the machine as the bird loses at least an eighth of an inch of her beak. A few inches higher up, another part of the machine cauterizes her wound. Because of the speed at which the workers handle the chicks, 'hack jobs' result in massive beak loss to some chicks, leaving them unable to eat.

Many birds are debeaked twice if the procedure is done wrong the first time. Improperly cauterized birds bleed from their wounds. "Bleeders are easy to recognize by the spots of red down their fronts or under their wings where the birds have tried to preen. In pain, these birds flap their wings, push against the

machine, and often lose control of their bowels.

Chicks are vaccinated at the hatchery against Marek's disease and other contagious diseases by a combination of mechanical injectors, vaccine sprays, and manual syringes. Manual vaccination is an ugly ordeal. Work-

ers handling 7,000 to 8,000 birds a day—2,500 to 3,500 chicks per hour per worker—grab baby chicks and hold them while an automated vaccination needle punctures the back of their necks. Vaccination is a primary cause of infection in the

young birds. The puncture breaks and may even tear the skin during the rapid process, and the same needles are used over and over again, spreading contamination.

Automated egg injection systems, designed to inoculate 20,000 fertile eggs an hour

against Marek's disease on the 18th day of the 21-day incubation period, are increasingly favored by the big poultry companies to reduce manual labor and the stress of harsh handling that stunts the birds' growth rate.

(By Karen Davis President United Poultry Concerns USA)

posit slip will be appreciated. Post or fax it to us. Our fax number is: +27- 41 - 451-3566

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**Safar 1430  
February 2009**

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